

*A Student's Overview of the*  
**AGELESS WISDOM**  
*A TEXTBOOK FOR THE NEW AGE*

*Core teachings compiled from the  
following books by Alice A. Bailey:*

A Treatise on Cosmic Fire  
Esoteric Psychology I & II  
Esoteric Healing  
Esoteric Astrology  
The Rays and the Initiations

**Alice A. Bailey**  
*Abridged by Patrick Westfall*

*A Student's Overview of the*  
**AGELESS WISDOM**  
*A TEXTBOOK FOR THE NEW AGE*

**TABLE OF CONTENTS**

Section 1: A Treatise on Cosmic Fire	7
Section 2: Esoteric Psychology I	123
Section 3: Esoteric Psychology II	167
Section 4. Esoteric Healing	237
Section 5: Esoteric Astrology	306
Section 6: The Rays and the Initiations	338

*“Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a Spiritual future indicated.*

*It is that which is required now, for many are attaining the goals proposed by the Hierarchy, and others are working towards them. The taking of initiation is now often to be seen and is far more frequent today than at any other time in the history of the race; for those who have thus succeeded, the next step forward and the new Spiritual enticement must be clearly disclosed.*

*Evolution is not a static thing; death cannot be the reward of living effort. To be static, to have attained all that can be attained, and to be at a complete standstill would be utter death and, my brothers, there is no death. There is only progress from glory to glory, a moving forward from point to point on the divine Way, and from revelation to revelation towards those points and revelations which are perhaps part of the Goal of God Himself.”*

## SECTION ONE

### A TREATISE ON COSMIC FIRE

Introductory Postulates - 7	Manas and the Planes - 50
Fire in the Macrocosm - 7	The Egoic Ray and Solar Fire - 51
Fire in the Microcosm - 8	The Nature of the Permanent Atoms - 52
Fire in Manifestation - 9	The Egoic Lotus - 56
Internal Fires of the Sheaths - 10	Thought and Fire Elementals - 58
Fire Devas and Elementals - 11	The Laws of Thought - 61
Personality Ray and the First Fire - 12	Agni and the Fire Devas - 65
The Etheric Body and Prana - 13	Agnichaitains - 70
The Nature of Prana - 15	Agnisuryans - 72
The Function of the Etheric Body - 17	Agnishvattas - 75
Disorders of the Etheric Body - 19	The Nature of Pralaya - 79
Macro/Microcosmic Ethers - 20	The Work of the Pitris - 82
Death and the Etheric Body - 22	Incarnation and Karma - 84
The Rotary Motion of Matter - 23	Evolution of the Egoic Lotus - 86
Motion and the Centers - 24	The Egoic Lotus and the Centers - 90
The Centers and Kundalini - 26	The Lipika Lords - 92
The Centers and the Senses - 26	Creation in Mental Matter - 93
The Law of Economy - 28	Thought-Form Construction - 95
Questions and Answers - 29	Construction and Vitalization - 98
The Long Life of Brahma - 35	The Nature of Magic - 100
The Nature of Manas - 36	Fifteen Rules for Magic - 102
The Origin of Manas - 38	Motion on the Planes of Mind - 111
Manas and the Earth Chain - 38	Subsidiary Laws - 113
The Present Stage of Manas - 40	Systemic Motion - 115
The Future of Manas - 42	The Law of Attraction - 117
Man, Animals and the Rays - 46	Seven Laws of Group Work - 121
The Rays, Karma and the Devas - 47	22 Ray Methods of Activity - 122
Five Postulates - 49	

## SECTION TWO

### ESOTERIC PSYCHOLOGY I

Objectives for Studying the Rays - 123	Stages of Man's Development - 149
Life – Quality – Appearance - 124	The Rays Affecting Man - 151
The Seven Rays Enumerated - 126	Cosmic Laws - 155
Perspective on the Soul - 127	The Ray of the Ego - 157
The Seven Rays Detailed - 128	The Ray of the Planetary Logos - 158
Ten Basic Propositions - 139	Tabulations on the Rays - 159
Three Major Propositions - 140	Notes on the Four Kingdoms - 161
The Rays of Aspect vs. Attribute - 141	22 Ray Methods of Activity-165
The Rays and the Kingdoms - 142	

## SECTION THREE

### ESOTERIC PSYCHOLOGY II

Introductory Remarks - 167	The 'Dweller on the Threshold' - 202
The Growth of Soul Influence - 168	Process of Soul Control - 203
Basic Premises - 169	Coordination of the Personality - 209
The Antahkarana - 171	Seven Ray Techniques of Integration - 210
Ray Methods of Appropriation - 172	Techniques of Integration & Fusion - 218
Seven Laws of Soul, or Group Life - 175	Seven Ray Approaches to Fusion - 219
Major and Minor Laws - 178	A Technique for Meditation - 222
The Four Noble Truths - 180	The Internal Anatomy of Man - 224
The Evolutionary Progress of Man - 180	Problems of Integration - 226
The Nature of the Soul - 186	Problems of Stimulation - 227
Rules for Inducing Soul Control - 189	Transference of Energy - 229
Seven Ray Methods of Individualization - 192	Unfoldment of the Psychic Powers - 231
Characteristics of a Server - 193	The Significance of the Senses - 234
Methods of Ray Service - 194	Problems of Revelation – 236
The Ray of the Personality - 196	
Construction of the Sheaths - 198	

## SECTION FOUR ESOTERIC HEALING

- |   |   |
|---|---|
| Introductory Remarks - 237<br>Law I - 238<br>Basic Causes of Disease - 239<br>Rule 1 - 240<br>Psychological Causes of Disease - 241<br>Law II and Rule 2 - 242<br>Emotional Causes of Disease - 242<br>Law III - 248<br>Rule 3 - 249<br>Etheric Causes of Disease - 251<br>Mental Causes of Disease - 255<br>Rule 4 - 258<br>Rules for Radiatory Healing - 259<br>Three Major Laws of Health - 260<br>Causes of Disease Summarized - 261<br>Diseases of Disciples - 262<br>Law IV - 263 | Law V - 267<br>The Centers and the Glands - 267<br>Seven Etheric Centers - 269<br>Physical Anatomy of Man - 276<br>Law VI - 283<br>Etheric, Nervous & Endocrine - 284<br>Law VII and Rules 5 & 6 - 287<br>Law VIII - 291<br>Karmic Liabilities - 292<br>Law IX - 292<br>Law X - 293<br>Requirements for Healing - 294<br>Perspective on Death - 295<br>Laws of Nature, Soul and Life - 299<br>Qualities Required of a Healer - 299<br>Laws and Rules Enumerated - 301<br>Seven Techniques for Healing - 303 |
|---|---|

## SECTION FIVE ESOTERIC ASTROLOGY

- |  |  |
|--|--|
| Astrological Effects on Humanity - 306<br>Illusion and Glamour - 306<br>Three Basic Statements - 307<br>The Zodiac and the Rays - 308<br>Propositions and Postulates - 312<br>Disciples and Initiates - 313<br>Cosmic Paths and the Three Fires - 315<br>The Three Crosses - 316 | Spiritual Effects of the Zodiac - 318<br>The Science of Triangles - 319<br>Triangles and the Centers - 322<br>The Crises of the Soul - 325<br>Sacred and Non-Sacred Planets - 326<br>The Three Crosses - 328<br>The Seven Rays - 332<br>Cosmic Energies and Transformation - 335 |
|--|--|

## SECTION SIX THE RAYS AND THE INITIATIONS

- |   |  |
|---|--|
| Preliminary Remarks - 338<br>Introductory Postulates - 342<br>14 Rules for Group Initiation - 342<br>The Rays and the Initiations - 345<br>Entering the Two Doors of Initiation - 351<br>The Science of the Antahkarana - 356 | Building the Antahkarana - 358<br>Seven Ray Methods of Construction - 368<br>Meaning of the Initiatory Process - 371<br>Relation of the Rays to the Initiations - 372<br>Significance of the Initiations - 378 |
|---|--|

## LIST OF TABULATIONS

- |   |   |  |
|---|---|--|
| The Cosmic Physical Plane - 5<br>Evolution of a Solar Logos - 6<br>Father-Son-Mother Aspects - 9<br>Correspondences for the Planes - 14<br>Prana of the Solar System - 14<br>Macro/Microcosmic Correspondences - 17<br>Physical, Systemic & Cosmic Planes - 21<br>Evolution in the Universe - 30<br>The Principles of Man - 32<br>The Long Life of Brahma - 35<br>Chains, Globes & Rounds - 39<br>The Aspects and Evolution - 44<br>The Building Entities - 60<br>Agni, the Lord of Fire - 65<br>Man, a Fire - 67<br>Lives and their Goals - 88<br>Types of Energies - 120<br>The Rays: Higher & Lower Expressions - 128<br>The Rays and the Senses - 139 | The Rays and the Kingdoms - 144<br>The Rays and the Planets - 151<br>The Ray of the Planetary Logos - 157<br>The Rays in Manifestation - 159<br>Ray Methods of Teaching Truth - 159<br>The Rays and Discipleship - 160<br>The Numerical Influence of the Rays - 160<br>The Expressions of Ray Influence - 160<br>Microcosmic Correspondences - 160<br>Notes on the Four Kingdoms - 161<br>The Rays and the Senses - 162<br>The Rays, Kingdoms and Expressions - 163<br>The Relation of the Rays to the Centers - 163<br>The Rays and the Races - 164<br>Ray Methods of Activity - 165<br>The Etheric Centers - 228<br>Animal, Human & Divine Powers - 232<br>Microcosmic Sensory Evolution - 233<br>The Rays and the Human Body - 244 | The Qualities of the Rays & Centers - 247<br>The Rays: Light & Shadow Aspects - 247<br>The Centers and the Glands - 269<br>Correspondences for the Eye - 270<br>The Centers and Etheric Webs - 282<br>Constellations and Planetary Rulers - 314<br>The Three Crosses - 316<br>Rays, Constellations and Planets - 317<br>Cosmic Triangles - 321<br>The Crises of the Soul - 325<br>The Sacred and Non-Sacred Planets - 327<br>Exoteric and Esoteric Planets - 327<br>Cosmic Energies and Transformation - 335<br>The Rays, Initiations and the Centers - 350<br>Desire-Mind (Kama-Manas) - 362<br>Father-Son-Mother Aspects - 364<br>The Nine Initiations - 386 |
|---|---|--|

## INTRODUCTION BY THE EDITOR

*This abridgment is dedicated to the Tibetan and Alice A. Bailey,  
and to all engaged with the work of uplifting the consciousness of humanity.*

The work accomplished by Alice A. Bailey and the Tibetan (since revealed as the Master of Wisdom, Djwhal Khul) can hardly be given too much praise, for in the *Blue Books*, they succeeded in delivering a great deal of the Ageless Wisdom to the world. Their seven core books, each masterfully presented with the clarity and order of a textbook, represent the essential current of Truth that runs through the sciences, religions and philosophies of Man, and unites them all under cosmic law. Within their body of work are found the laws and processes that underlie the love of the Christ and the wisdom of the Buddha. Herein are found answers to the true nature of God, the Cosmos, Spiritual and Solar Fire, the not-self and the true Self.

I demonstrate my gratitude for their service by attempting to apply the essential teachings in my life, and this overview is just such an attempt. I am confident that the work was overseen not only by my Higher Self, but by both DK and AAB, for I felt their presences throughout the process. The *Sutratma* that they created between themselves and their body of work is strong and alive with vibrancy, and it was their discrimination that I relied upon when selecting text for inclusion. Yet, the karma for errors and omissions between the Treatises and this humble abridgment, must necessarily rest upon my shoulders. I freely offer this abridgment to the world in the Spirit of love and intelligent service, and I believe it will, as a *thought-form* rightfully conceived and constructed, succeed in its purpose.

The purpose of this abridgment is threefold:

1. To *coalesce* a condensed form of the Ageless Wisdom, and this for three reasons:
  - a) To *assimilate* the data and develop an efficient method of studying the essential teachings.
  - b) To *circulate*, teach and learn the Ageless Wisdom with friends and family with the aid of an efficient study guide and teaching aid.
  - c) To *transmit* the essential teachings to those Seekers who may not take the time to read the full books, with the goal of transmitting approximately 70% of the essential teachings at only 15% of the length.
2. To *promote* awareness of the Ageless Wisdom within studious occult circles, such as Light-workers and healers in the New Age movements, Hermetic Qabalists, Christian Mystics, Ceremonial Magicians and Astrologers. Some within these groups suffer heavily under dogma and misunderstood tradition, and will benefit greatly by the study of Cosmic Law.
3. To *quantify* and *demystify* the Ageless Wisdom for the benefit of the global population. This has in mind the following four aspects:
  - a) *General psychology and self-improvement*: Through a greater perspective of one's microcosmic self, as well as Man's position within the planetary scheme, individuals will be able to respond to life's challenges with greater mobility and intelligence.
  - b) *Unification of science, religion and philosophy*: Through an understanding of the Law of Analogy, the scientist who studies the Ageless Wisdom stands to gain much when he considers the living atom of matter. The orthodox Christian may find illumination as to the nature of God, the Father and the Son, while philosophers will discover the occult reason behind that *warmth*, which is felt as individual, brotherly and group love; all will benefit through knowledge of the concrete processes and abstract interactions that occur in, and actually create of their own essence, the seen and unseen worlds around us.
  - c) *Harmlessness, through right thought and speech*: Through a proper comprehension of the power of thought-forms, individuals will come to control the lower impulses, to seek harmlessness in all that they do, and to eventually *radiate* only the true essence of their Egoic Ray.
  - d) *Intelligent individual and group activity*: Societal reforms based on the Ageless Wisdom will promote enhanced unity within the human collective, and the intelligent organization and activity that will result is the natural flow of evolution, for the Divine Plan works toward the greatest good of all.

In Unity, Love and Light,  
Patrick Westfall

INTRODUCTION TO "A TREATISE ON COSMIC FIRE"  
by Foster Bailey

The story of the many years of telepathic work by the Tibetan with Alice A. Bailey is revealed in her Unfinished Autobiography, published in 1951. This includes the circumstances of her first contact with him, on the Physical plane, which took place in California in November 1919. Thirty years' work was planned. When this had been accomplished, and within thirty days after that period, Mrs. Bailey gained her release from the limitations of the physical vehicle.

The Autobiography also contains certain statements by the Tibetan in regard to his work and some information as to the reasons why it was undertaken. In the early stages the work involved careful attention to the Physical plane conditions which might best help to make the telepathic process more successful. But during the latter years the technique was so perfected and the Etheric mechanism of A.A.B. so skilfully attuned and adjusted that the whole process was practically effortless, and the reality and practical usefulness of telepathic interplay was demonstrated to an unique degree.

The Spiritual truths dealt with involved in many cases the expression by the lower concrete mind (often with the insuperable restrictions of the English language) of abstract ideas and hitherto quite unknown concepts of Spiritual realities. This unescapable limitation of truth has been frequently called to the attention of the readers of the books so produced but is all too often forgotten. Its constant remembrance will constitute in the years to come one of the chief factors in preventing the crystallisation of the teaching from producing yet one more dogmatic sectarian cult.

The present volume, A Treatise on Cosmic Fire, first published in 1925, was the third book jointly produced and carries inherent evidence that it will stand as the major and most far-reaching portion of the thirty-year teachings, notwithstanding the profundity and usefulness of the volumes published in the series entitled A Treatise on the Seven Rays or of any other of the books.

During the long course of the work the minds of the Tibetan and A.A.B. became so closely attuned that they were in effect—so far as much of the production of the teaching was concerned—a single joint projecting mechanism. Even to the end A.A.B. often spoke of her amazement at the glimpses she obtained through contact with the Tibetan's mind, of limitless vistas of Spiritual truths which she could not possibly have otherwise contacted, and often of a quality she could not possibly express.

This experience was the basis of her often proclaimed but frequently little-understood assertion that all the teachings she was aiding in producing was in fact only the ABC of esoteric knowledge, and that in the future she would gladly abandon any pronouncement in the present teaching, when she found better and more deeply esoteric teaching available. Clear and profound as the teaching actually is in the books published in her name, the truths imparted are so partial and subject to later revelation and expansion that this fact, if constantly remembered, will give us a second much-needed safeguard against that quality of the concrete mind which constantly tends to produce sectarianism.

At the very beginning of the joint effort and after careful consideration it was decided between the Tibetan (D.K.) and A.A.B. that she as the working disciple on the outer plane should shoulder as much as possible of karmic responsibility on that plane, and that the teaching should go to the public over her signature. This involved the burden of leadership in the esoteric field and precipitated attack and condemnation from persons and organisations whose positions and activities were more Piscean and authoritarian.

The entire platform upon which esoteric teaching stands before the public today has been liberated from the limitations and follies of mystery, glamour, claim-making and impracticality, by the position taken by the Tibetan and A.A.B. The stand taken against dogmatic assertion has helped to establish a new era of mental freedom for the students of the progressively unfolding revelation of the Ageless Wisdom.

The age-old method of arriving at truth by the process of accepting new authorities and comparing them with previously established doctrines, while of undoubted value in the training of the mind, is gradually being transcended. In its place is emerging in both the religious and philosophical worlds a new capacity to take a more scientific position. Spiritual teaching will be increasingly accepted as an hypothesis to be proved less by scholasticism, historical foundation and authority, and more by the results of its effect upon the life lived and its practical usefulness in solving the problems of humanity.

Heretofore, advanced esoteric teaching has almost invariably been obtainable only by the student's acceptance of the authority of the teacher, varying degrees of personal obedience to that teacher and pledges of secrecy. As the new Aquarian dispensation progresses these limitations will disappear. The personal relation of the disciple to the Master remains, but already discipleship training has been attempted in Group formation. The record of one such experiment and attempt to use this new age method has been made available to the public in the book entitled *Discipleship in the New Age*, which gives the direct personal instructions by the Tibetan to a selected group.

In *A Treatise on Cosmic Fire* the Tibetan has given us what H. P. Blavatsky prophesied he would give, namely the psychological key to the Cosmic Creation. H.P.B. stated that in the 20th century a disciple would come who would give the psychological key to her own monumental work *The Secret Doctrine* on which treatise the Tibetan worked with her; and Alice A. Bailey worked in complete recognition of her own task in this sequence.

FOSTER BAILEY  
Tunbridge Wells  
December 1950

#### FOREWORD BY ALICE A. BAILEY

This "*Treatise on Cosmic Fire*" has a fivefold purpose in view:

First, to provide a compact and skeleton outline of a scheme of cosmology, philosophy, and psychology which may perhaps be employed for a generation as a reference and a textbook, and may serve as a scaffolding upon which more detailed instruction may later be built, as the great tide of evolutionary teaching flows on.

Secondly, to express that which is subjective in comprehensible terms, and to point out the next step forward in the understanding of the true psychology. It is an elucidation of the relation existing between Spirit and Matter, which relation demonstrates as consciousness. It will be found that the *Treatise* deals primarily with the aspect of mind, with consciousness and with the higher psychology, and less with matter as we know of it on the Physical plane. The danger involved in giving out information concerning the various energies of atomic matter is too great, and the race as yet too selfish to be entrusted with these potencies. Man is already, through the able work of the scientists, discovering the needed knowledge with adequate rapidity. The emphasis in this book will be found to be laid upon those forces which are responsible for the objective manifestation of a Solar Logos and of man, and only in the first section will indication be given as to the nature of those energies which are strictly confined to the Physical plane.

Thirdly, to show the coherent development of all that is found within a solar system; to demonstrate that everything which exists evolves (from the lowest form of life at the densest point of concretion up to the highest and most tenuous manifestation) and that all forms are but the expression of a stupendous and divine Existence. This expression is caused by the blending of two divine aspects through the influence of a third, and produces the manifestation which we call a form, starting it upon its evolutionary cycle in time and space. Thus is form brought to the point where it is an adequate medium for the demonstration of the nature of that which we call God.

Fourthly, to give practical information anent those focal points of energy which are found in the Etheric bodies of the Solar Logos, the macrocosm, and of man, the microcosm. As the Etheric substratum which is the true substance underlying every tangible form is understood, certain great revolutions will be brought about in the domains of science, of medicine and of chemistry. The study of medicine, for instance, will eventually be taken up from a new angle, and its practice will be built upon a comprehension of the laws of radiation, of magnetic currents, and of the force centers found in men's bodies and their relationship to the force centers and currents of the solar system.

Fifthly, to give some information, hitherto not exoterically imparted as to the place and work of those myriads of sentient lives who form the essence of objectivity; to indicate the nature of those Hierarchies of Existences who form out of their own substance all that is seen and known, and who are themselves Fire and the cause of all the heat, warmth, life and motion in the universe. In this way the action of Fire on Water, of Heat in Matter, whEther macrocosmically or microcosmically considered, will be touched upon and some light thrown upon the Law of Cause and Effect (the Law of Karma) and its significance in the solar system.

To sum up the matter, the teaching in this book should tend to an expansion of consciousness, and should bring about a recognition of the adequacy, as a working basis, for both science and religion, of that interpretation of the processes of nature which has been formulated for us by the Master Minds of all time.

It should tend to bring about a reaction in favor of a system of philosophy which will link both Spirit and matter, and demonstrate the essential unity of the scientific and religious idea. The two are at present somewhat divorced, and we are only just beginning to grope our intellectual way out of the depths of a materialistic interpretation. It must not be forgotten, however, that under the Law of Action and Reaction, the long period of materialistic thought has been a necessary one for humanity, because the mysticism of the Middle Ages has led us too far in the opposite direction. We are now tending to a more balanced view, and it is hoped that this treatise may form part of the process through which equilibrium is attained.

In studying this treatise the student is asked to bear in mind certain things:

a. That in dealing with these subjects we are concerned with the essence of that which is objective, with the subjective side of manifestation, and with the consideration of force and of energy. It is well nigh impossible to reduce such concepts to concrete formulas and to express them in such a way that they can be easily apprehended by the average man.

b. That as we use words and phrases and speak in terms of modern language the whole subject necessarily becomes limited and dwarfed, and much of the truth is thereby lost.

c. That all that is in this treatise is offered in no dogmatic Spirit but simply as a contribution to the mass of thought upon the subject of world origins and to the data already accumulated as to the nature of man. The best that man can offer as a solution of the world problem must perforce take a dual form and will demonstrate through a life of active service, tending to amelioration of enviroinal conditions, and through a formulation of some cosmological scheme or plan which will seek to account as much as may be for conditions as they are seen to exist. Arguing as men do at present from the basis of the known and the demonstrated and leaving untouched and unaccounted for, those deep-seated causes which must be presumed to be producing the seen and known, all solutions as yet fail and will continue to fail in their objective.

d. That all attempts to formulate in words that which must be felt and lived in order to be truly comprehended must necessarily prove distressingly inadequate. All that can be said will be after all but the partial statements of the great veiled Truth, and must be offered to the reader and student as simply providing a working hypothesis, and a suggestive explanation. To the open-minded student and the man who keeps the recollection in his mind that the truth is progressively revealed, it will be apparent that the fullest expression of the truth possible at any one time will be seen later to be but a fragment of a whole, and later still be recognised to be only portions of a fact and thus in itself a distortion of the real.

This treatise is put out in the hope that it may prove useful to all broad-minded seekers after truth and of value to all investigators into the subjective Source of all that which is tangibly objective. It aims to provide a reasonably logical plan of systemic evolution and to indicate to man the part he must play as an atomic unit in a great and corporate Whole. This fragment of the Secret Doctrine, in the turning of the evolutionary wheel, goes out to the world making no claims as to its source, its infallibility or the correctness in detail of its statements. No book gains anything from dogmatic claims or declarations as to the authoritative value of its source of inspiration. It should stand or fall solely on the basis of its own intrinsic worth, on the value of the suggestions made, and its power to foster the Spiritual life and the intellectual apprehension of the reader.

If this treatise has within it anything of truth and of reality, it will inevitably and unfailingly do its work, carry its message, and thus reach the hearts and minds of searchers everywhere. If it is of no value, and has no basis in fact, it will disappear and die, and most rightly so. All that is asked from the student of this treatise is a sympathetic approach, a willingness to consider the views put forth and that honesty and sincerity of thought which will tend to the development of the intuition, of Spiritual diagnosis, and a discrimination which will lead to a rejection of the false and an appreciation of the true.

The words of the Buddha most appropriately have their place here, and make a fitting conclusion to these preliminary remarks:

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

—Secret Doctrine III

May this be the attitude of every reader of this "Treatise on Cosmic Fire." - *Alice A. Bailey*

#### EXTRACT OF A STATEMENT BY THE TIBETAN

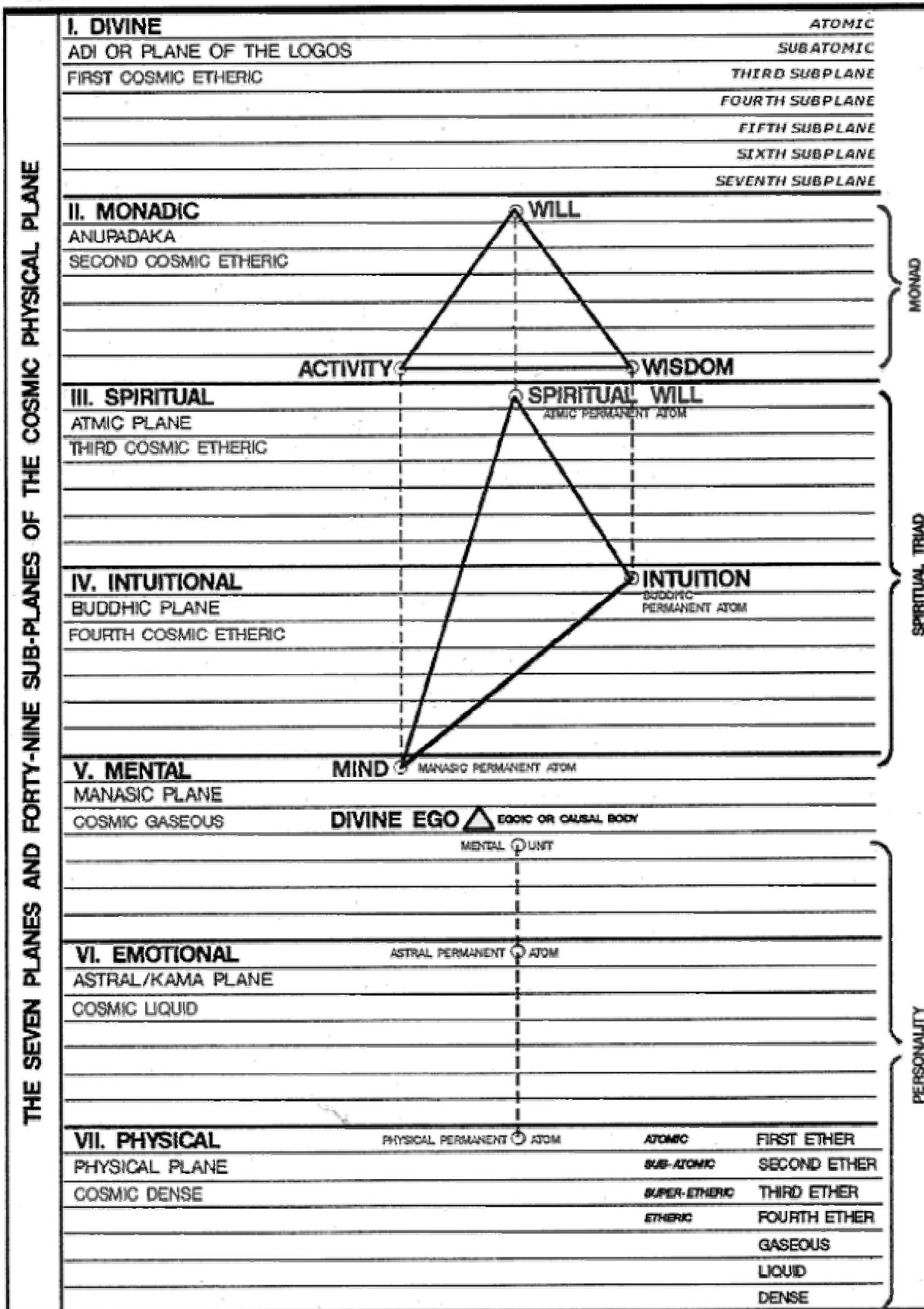
Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. A.A.B. knows who I am and recognises me by two of my names.

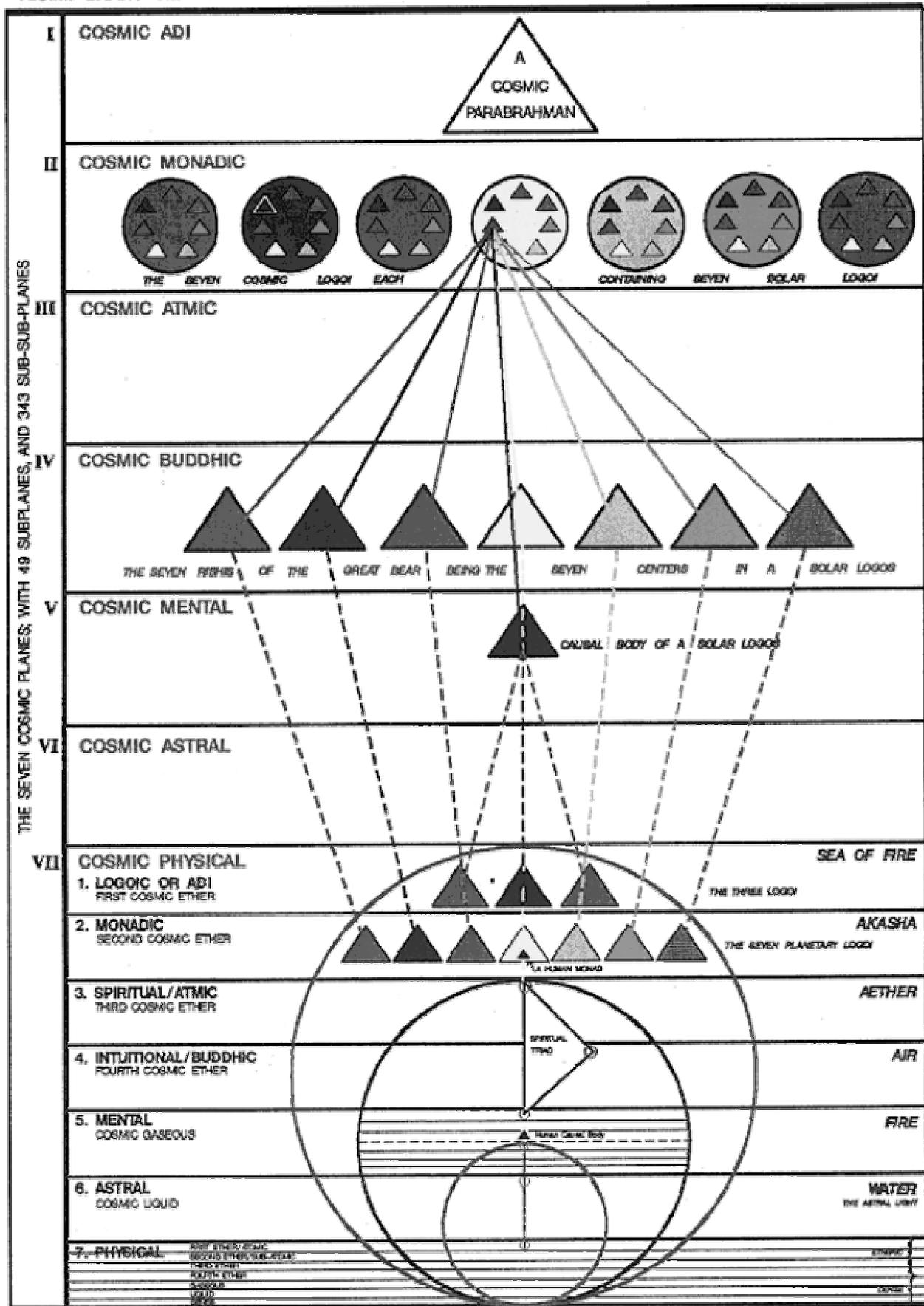
I am a brother of yours, who has travelled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master K.H. whenever opportunity offers, for I have been long connected with Them and with Their work. In all the above, I have told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity--not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters can be found) then they will have served their purpose.

If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted, but not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.

*The Tibetan*  
August, 1934





# SECTION ONE

## A TREATISE ON COSMIC FIRE

### Introductory Postulates

We purpose in these few introductory remarks to lay down the foundation for a "Treatise on Cosmic Fire," and to consider the subject of fire both macrocosmically and microcosmically, thus dealing with it from the standpoint of the solar system, and of a human being.

### First Postulate

There is one boundless immutable Principle, one Absolute Reality behind all Beingness. The universe exists within this one Reality and 3 aspects are conceived:

1. First Cosmic Logos: Impersonal and unmanifested.
2. Second Cosmic Logos: Spirit-Matter, Life.
3. Third Cosmic Logos: Cosmic Ideation, World Soul.

Each of these is also triple, creating the nine Sephiroth, or the nine Emanations. These, with the totality of manifestation or the Whole, produce the ten of perfect manifestation, or the perfect MAN. These three aspects of the Whole are present in every form.

### Second Postulate

The following Cosmic Laws govern all aspects of Life:

1. The Law of Periodicity: Rhythmic incarnations.
2. The Law of Economy: Governing matter.
3. The Law of Attraction: Governing consciousness.
4. The Law of Synthesis: Governing the will aspect.

The Laws of the Solar System are:

1. Vibration
2. Cohesion
3. Disintegration
4. Magnetic Control
5. Fixation
6. Love
7. Sacrifice/Death

### Third Postulate

All Souls are an identity or aspect of the OverSoul. (*Identified with the OverSoul*)

1. Brotherhood is a fact in nature, not an ideal.
2. The logos of our solar system is the macrocosm, man is the microcosm.
3. Man is the macrocosm to the animal kingdom.
4. The atom's goal is self-consciousness as exemplified in man.
5. Man's goal is group consciousness as exemplified by a planetary logos.
6. The goal of a planetary logos is God consciousness as exemplified by a Solar Logos.

## FIRE IN THE MACROCOSM

The essential nature of Fire is three-fold but is five-fold in manifestation.

1. Ray 1: Electric/Spiritual Fire of Will, the Father.
2. Ray 2: Solar/Mental Fire, the Son. Demonstrating as the Fires of Mind and Elementals of Fire.
3. Ray 3: Fire by Friction/Kinetic Fire, the Mother. Demonstrating as:
  - a) Active heat
  - b) Latent heat

First, we have the animating fires of the solar system, which are the fires of the primordial Ray of active intelligent matter; these constitute the energy of Brahma, the third aspect of the Logos. Next are to be found the fires of the divine Ray of Love-Wisdom, the Ray of intelligent love, which constitutes the energy of the Vishnu aspect, the second aspect logoic. Finally are to be found the fires of the cosmic Mental plane, which are the fires of the cosmic Ray of will. They might be described as the Rays of intelligent will and are the manifestation of the first aspect logoic, the Mahadeva aspect. Mahadeva is literally "great Deva." The term is frequently applied to the first Person of the manifested Trinity, to Shiva, the Destroyer aspect, the Creator.

These three expressions of the divine Life may be regarded as expressing the triple mode of manifestation. First, the objective or tangible universe; second, the subjective worlds or form; and thirdly, the Spiritual aspect which is to be found at the heart of all. The internal fires that animate and vitalize show themselves in a twofold manner:

First as latent heat. This is the basis of rotary motion and the cause of the spheroidal coherent manifestation of all existence, from the logoic atom, the solar ring-pass-not, down to the minutest atom of the chemist or physicist.

Second, as active heat. This results in the activity and the driving forward of material evolution. On the highest plane the combination of these three factors (active heat, latent heat and the primordial substance which they animate) is known as the 'sea of fire,' of which akasha is the first differentiation of pregenetic matter. Akasha, in manifestation, expresses itself as Fohat, or divine Energy, and Fohat on the different planes is known as aEther, air, fire, water, electricity, Ether, prana and similar terms.

Fohat is divine thought or energy (Shakti) as manifested on any plane of the cosmos. It is the interplay between Spirit and matter. The seven differentiations of Fohat are:

- The Plane of Divine Life - Adi - Sea of fire
- The Plane of Monadic Life - Anupadaka - Akasha
- The Plane of Spirit - Atma - AEther
- The Plane of the Intuition - Buddhi - Air
- The Plane of Mind - Mental - Fire
- The Plane of Desire - Astral - Astral Light
- The Plane of Density - Physical - Ether

The fires of the Mental plane also demonstrate in a twofold manner:

1. First, as the Fire of Mind, the basis of all expression and in one peculiar occult sense the sumtotal of existence. It provides the relation between the life and the form, between Spirit and matter, and is the basis of consciousness itself.
2. Second, as the Elementals of Fire, or the sumtotal of the active expression of thought, showing itself through the medium of those entities who, in their very essence, are fire itself.

#### FIRE IN THE MICROCOSM

Fire in the Microcosm is likewise threefold in essence and fivefold in manifestation:

Fire by Friction/Internal Fire: The vibration of the little system in which the Monad is the logos and holds the personality in manifestation, thus allowing Spirit to contact dense matter. Governed by the Law of Economy. This is Internal Vitalizing Fire and is the sumtotal of individual kundalini; it animates the corporeal frame and demonstrates also in the twofold manner:

First, as *latent* heat which is the basis of life of the spheroidal cell, or atom, and of its rotary adjustment to all other cells. Second, as *active* heat or prana; this animates all, and is the driving force of the evolving form. It shows itself in the four Ethers and in the gaseous state, and a correspondence is here found on the Physical plane in connection with man to the Akasha and its fivefold manifestation on the plane of the solar system. When the latent fire of the personality blends with Solar Fire and finally merges with the Divine Flame, man/planet/solar system takes the 5th Initiation and completes one of his greater cycles.

Solar Fire/Spark of Mind: There is next the Fire or Spark of Mind which is the correspondence in man to Solar Fire. This constitutes the thinking self-conscious unit or the Soul. This fire of mind is governed by the Law of Attraction as is its greater correspondence. Later we can enlarge on this. It is this spark of mind in man, manifesting as spiral cyclic activity, which leads to expansion and to his eventual return to the center of his system, the Monad - the origin and goal for the reincarnating Jiva or human being.

As in the macrocosm, this fire also manifests in a twofold manner.

- a. It shows as that intelligent will which links the Monad or Spirit with its lowest point of contact, the personality, functioning through a physical vehicle.
- b. It likewise demonstrates, as yet imperfectly, as the vitalizing factor in the thought-forms fabricated by the thinker. As yet but few thought-forms, comparatively, can be said to be constructed by the center of consciousness, the thinker, the Ego. Most of the thought-forms at present in circulation may be said to be aggregations of matter, built into form with the aid of kama-manas (or of desire faintly tinged with mind producing thus an admixture of Astral and mental matter, mostly Astral), and largely due to reflex elemental action. These dualities of expression are Active fire or prana, and latent fire or bodily heat.

Electric Fire/Monadic Flame Divine: This embodies the highest vibration of which the Monad is capable, is governed by the Law of Synthesis, and is the cause of the forward progressive movement of the evolving Jiva.

When the latent fire of the personality or lower self blends with the fire of mind, that of the higher self, and finally merges with the Divine Flame, then the man takes the fifth Initiation in this solar system, and has completed one of his greater cycles. When the three blaze forth as one fire, liberation from matter, or from material form is achieved. Matter has been correctly adjusted to Spirit, and finally the indwelling life slips forth out of its sheath which forms now only a channel for liberation.

These terms, Lower Self, Higher Self, Divine Self, are apt to be confusing until the student apprehends the various synonyms connected with them. The following table may be found helpful:

FATHER – SON - MOTHER ASPECTS

<u>Father</u>	<u>Son</u>	<u>Mother</u>
Spirit	Soul	Body
Life	Consciousness	Form
Monad	Ego	Personality
Divine Self	Higher Self	Lower Self
Spirit	Individuality	Personal Self
The Point	The Triad	The Quaternary
Monad	Solar Angel	Lunar Lords

FIRE IN MANIFESTATION

1. Spiritual/Electric Fire: Little can be said about the evolution of Spirit as yet it can only be expressed in terms of the evolution of matter, except that it is the cause of forward progressive motion which, in its totality, is rotary, cyclic and progressive.

2. Solar Fire/Mental Fire: The expression of the evolution of manas, the vitality and evolution of the Soul results in consciousness that is spiral cyclic in nature.

3. Fire by Friction: Concerns the axial rotary activity and eventual evolution of matter. The three fires blaze forth producing perfected consciousness, resulting in the purification and eventual destruction of the form upon the lower planes.

The internal fires of the system, of the planet, and of man are threefold:

- a) Interior fire at the center of the sphere, those inner furnaces producing warmth. This is latent fire.
- b) Radiatory fire. This type of fire might be expressed in terms of Physical plane electricity, of light Rays, and of Etheric energy. This is active fire.
- c) Essential fire, or the fire elementals who are themselves the essence of fire. They are mainly divided into two groups:
  - a. Fire Devas or evolutionary entities.
  - b. Fire elementals or involutory entities.

#### THE INTERNAL FIRES OF THE SHEATHS

From the very use of the term "sheath" it will be noted that we are considering those fires which manifest through the medium of those externalities, of those veils of substance which hide and conceal the inner Reality. It is frequently overlooked by the casual student that both the Astral and the mental bodies are material, and just as material in their own way, as is the dense physical body, and also that the substance of which they are composed is animated by a triple fire, as is the physical.

#### The Three Channels (Sheaths)

1. The Fires of the lower vehicles are:
  - a) Physical Body
  - b) Astral Body
  - c) Mental Body
2. Fire demonstrates correspondingly in all three sheaths as: warmth, nervous response and pranic emanation.
3. The fire of Spirit is the essential fire of the 1<sup>st</sup> Ray Lord of Will plus the 2<sup>nd</sup> Logos of Love. These merge and demonstrate as Soul, utilizing the 3<sup>rd</sup> Ray Logos of Intelligence to aid manifestation.

In the physical body, we have the fires of the lower nature (the animal plane) centralized at the Base of the Spine. They are situated at a spot which stands in relation to the physical body as the physical sun to the solar system. This central point of heat radiates in all directions, using the spinal column as its main artery, but working in close connection with certain central ganglia, wherever located, and having a special association with the spleen.

In the Etheric body, which is an exact replica of its denser counterpart, we have the organ of active or radiatory fire, and, as is well known, the vehicle of prana. Its function is to store up the Rays of radiatory light and heat which are secured from the sun, and to transmit them, via the spleen, to all parts of the physical body.

The Man: At the Base of the Spine lie hid the fires of the human system, or the internal fires of the Microcosm. The center is located there, and from it the radiations go forth along the three channels, recognizable in the spine.

Bodily warmth: The channel along which the heat radiates and which finds the goal of its attention to be the heating of the corporeal frame. This vitalization of the dense matter of the body finds its correspondence in the systemic akasha, and in planetary productive substance.

Nervous response: This is the vitalizing tenuous fluid which applies itself to the stimulation of the nervous centers, and which creates electrical response to contact between the nerves and the brain. It should now be more closely studied. It corresponds to systemic electricity, and to planetary electricity.

Pranic emanation: The emanation, via the Etheric body, which corresponds in man to solar prana and to planetary prana. This demonstrates principally in the health aura and has naught to do with magnetic qualities, as generally interpreted when considering a personality, or man as a unit. I make this repetition as it is very necessary that no mental confusion exists between that magnetism which is a Spiritual emanation and that which is purely animal.

It might be wise here to point out that this triple manifestation of fire demonstrates in the Astral and mental bodies likewise, having to do with the substance of those bodies. The fire of Spirit is the essential fire of the first Lord of Will plus the fire of the second Logos of Love. These two cosmic Entities blend, merge, and demonstrate as Soul, utilizing for purposes of manifestation the aid of the third Logos. The three fires blend and merge.

In this fourth round and on this fourth globe of our planetary scheme, the fires of the third Logos of intelligent matter are fusing somewhat with the fires of cosmic mind, showing as will or power, and animating the Thinker on all planes. The object of Their cooperation is the perfected manifestation of the cosmic Lord of Love.

### FIRE DEVAS AND ELEMENTALS

The fundamental fact that should here be emphasized is that AGNI, the Lord of Fire, rules over all the fire elementals and Devas on the three planes of human evolution, the physical, the Astral, and the mental, and rules over them not only on this planet, called the Earth, but on the three planes in all parts of the system. He is one of the seven Brothers Who each embody one of the seven principles, or Who are in Themselves the seven centers in the body of the cosmic Lord of Fire, called by H.P.B. "Fohat."

He is that active fiery Intelligence, Who is the basis of the internal fires of the solar system. On each plane one of these Brothers holds sway, and the three elder Brothers (for always the three will be seen, and later the seven, who eventually merge into the primary three) rule on the first, third and the fifth planes, or on the plane of adi, of Atma and of manas. It is urgent that we here remember that They are fire viewed in its third aspect, the fire of matter. In Their totality these seven Lords form the essence of the cosmic Lord, called in the occult books, Fohat.

Lord Agni is one of the seven Lords of Fire which constitute the chakra centers of Fohat in the same way that the seven Heavenly Men (sacred planets) form the centers of our Solar System, the 7 Chohans of earthly Hierarchy form the centers of our planet, our seven chakra centers form the essence of our incarnated selves.

Physical Plane Elementals:

- Salamanders as seen in the hearth.
- Fire Spirits, latent in heat.
- Agnichaitans, a higher grade of Fire Spirit.
- Pranic Elementals, the tiny elementals able to penetrate through all within the 3 worlds.
- Devas of the Light.

Astral Plane Elementals:

The fiery essences of this plane are more difficult for us to comprehend, having not, as yet, the seeing eye upon that plane. They are in themselves the warmth and heat of the emotional body, and of the body of feeling. They are of a low order when upon the path of desire, and of a high order when upon the path of aspiration, for the elemental is then transmuted into the Deva.

Their grades and ranks are many, but their names matter not save in one instance. It may be of interest to know the appellation applied to the Devas of fire whose part it is to tend the fires that will later destroy the Causal body. We need to remember that it is the upspringing of the latent fire of matter and its merging with two other fires that causes destruction. These elementals and Devas are called the Agnisuryans, and in their totality are the fiery essences of Buddhi, hence their lowest manifestation is on the sixth plane, the Astral.

## THE PERSONALITY RAY AND THE FIRST FIRE

### I. The Work of the Three Rays

Each body or form wherein Spirit functions has, for its focal point on each plane, an atom composed of matter of the atomic subplane of each plane. This serves as a nucleus for the distribution of force, for the conservation of faculty, for the assimilation of experience, and for the preservation of memory. These atoms are in direct connection with one or other of the three great Rays in connection with the microcosm:

- The Monadic Ray, the synthetic Ray of the microcosm.
- The Egoic Ray.
- The Personality Ray.

Each of these Rays has a connection with one or other of the permanent atoms in the lower threefold man, and has a direct action upon the spirillae found within the atom.

The relationship between these three Rays and the permanent atoms might be summarized as follows:

- The Personality Ray has direct action upon the physical permanent atom.
- The Egoic Ray has a similar action upon the Astral permanent atom.
- The Monadic Ray has a close connection with the mental unit.

Each body in which Spirit functions has a focal point upon each plane called a Permanent Atom. The Physical atom is linked to the Personality Ray, the Astral atom to the Egoic Ray and the Mental to the Monadic Ray.

### II. The Personality Ray and the Permanent Atoms

The Personality Ray concerns the first four spirillae, Egoic the fifth and sixth, Monadic the 7<sup>th</sup>. By life upon the Physical plane (that life wherein the physical permanent atom has its full demonstration) the matter is arranged and separated that must eventually be built into the Temple of Solomon, the Egoic body, through the agency of the Egoic life, the second aspect. *In the quarry of the personal life are the stones prepared for the great Temple.* In existence upon the Physical plane and in the objective personal life is that experience gained which demonstrates as faculty in the Ego.

### III. The Personality Ray and Karma

The karma of matter itself is an abstruse subject and has as yet scarcely been hinted at. It is nevertheless indissolubly mixed up with the karma of the individual. It involves a control of the evolution of the Monadic essence, the elemental essence and of the atomic matter of the plane; it is concerned with the development of the four spirillae, with their activity, with their attachment to forms when atomic, and with the development of the inner latent heat and its gradual fiery increase until we have within the atom a repetition of what is seen within the Causal body: the destruction of the periphery of the atom by the means of burning.

Every thing is, in its totality, the result of action taken by cosmic Essences and Entities in earlier solar systems which is working out through the individual atoms, and through those congeries of atoms which we call forms. The effect of the Personality Ray upon the internal fires is therefore, in effect, the result of the influence of the planetary Logos of whatever Ray is implicated, as He works out that portion of Karma which falls to His share in any one cycle, greater or lesser. He thus brings about and eventually transmutes, the effects of causes which He set in motion earlier in relation to His six Brothers, the other planetary Logoi.

- Karma involves the evolution of Monadic and Elemental essence of the plane and concerns the development of the four spirillae, and the eventual destruction of the periphery by means of burning.
- Karma concerns the building of matter into forms by the interaction of Rays 2 and 3, thereby producing that Fire by Friction that promotes evolution.
- Everything is, in its totality, the result of action taken by cosmic Essences and Entities in earlier solar systems, which is working out through individual atoms and the groups of atoms called forms.

## THE ETHERIC BODY AND PRANA

### The Nature of the Etheric Body

In days to come it will be realized that the health of man is dependent upon the health of all allied evolutions, and upon the cooperative action and full expression of the matter of the planet and of the planetary elemental who is himself a composite manifestation of the physical elementals of all manifested nature.

In the study of the Etheric body and prana lies the revelation of the effects of those Rays of the sun which we will call "solar pranic emanations." These solar pranic emanations are the produced effect of the central heat of the sun approaching other bodies within the solar system by one of the three main channels of contact, and producing on the bodies then contacted certain effects differing somewhat from those produced by the other emanations.

Emanative prana does little in connection with *form-building*; that is not its province, but it conserves the form through the preservation of the health of its component parts. Other Rays of the sun act differently, upon the forms and upon their substance. Some perform the work of the Destroyer of forms, and others carry on the work of cohering and of attracting; the work of the Destroyer and of the Preserver is carried on under the Law of Attraction and Repulsion. Some Rays definitely produce accelerated motion, others produce retardation.

The ones we are dealing with here - pranic solar emanations - work within the four Ethers, that matter which (though physical) is not as yet objectively visible to the eye of man. They are the basis of all Physical plane life considered solely in connection with the life of the Physical plane atoms of matter, their inherent heat and their rotary motion. These emanations are the basis of that "Fire by Friction" which demonstrates in the activity of matter.

Finally, in the study of the Etheric body and prana comes comprehension of the method of logic manifestation, and therefore much of interest to the metaphysician, and all abstract thinkers. The Etheric body of man holds hid the secret of his objectivity. It has its correspondence on the archetypal plane, the plane we call that of the divine manifestation, the first plane of our solar system, the plane Adi.

### Its Purpose and Description

The Etheric body has been described as a network, permeated with fire, or as a web, animated with golden light. It is spoken of in the Bible as the "golden bowl." It is a composition of that matter of the Physical plane which we call Etheric, and its shape is brought about by the fine interlacing strands of this matter being built by the action of the lesser Builders into the form or mould upon which later the dense physical body can be molded.

Under the Law of Attraction, the denser matter of the Physical plane is made to cohere to this vitalized form, and is gradually built up around it, and within it, until the interpenetrating is so complete that the two forms make but one unit; the pranic emanations of the Etheric body itself play upon the dense physical body in the same manner as the pranic emanations of the sun play upon the Etheric body. It is all one vast system of transmission and of interdependence within the system. All receive in order to give, and to pass on to that which is lesser or not so evolved. Upon every plane this process can be seen.

Thus the Etheric body forms the archetypal plane in relation to the dense physical body. The thinker on his own plane stands, in relation to the physical, as the Logos to His system. In the synthesis of thought it might be expressed thus: The thinker on the Astral plane, the plane of desire and of necessity, stands to the physical body as the Logos on the cosmic Astral plane stands to His system.

## EIGHT STATEMENTS

1. The Etheric body is the mold of the physical body.
2. The Etheric body is the archetype of the physical body, whEther the form of a solar system, or of a human body in any one incarnation.
3. The Etheric body is a network of fine interlacing channels, formed of matter of the four Ethers, and built into a specific form. It forms a focal point for certain radiatory emanations which stimulate the rotary action of matter.
4. When focused and received, pranic emanations react upon the dense matter that has been attracted to the Etheric framework.
5. This Etheric web, in the microcosm and macrocosm, forms a barrier between the physical and Astral planes during incarnation, but can ultimately be transcended through consciousness.
6. In all bodies, whEther human, planetary or solar, there will be found an organ which acts as the receiver of prana and its dense physical correspondence.
7. When the will-to-live vanishes, when the Thinker withdraws his attention, Physical plane existence will cease.
8. The latent fire of the atom remains but the form is made by two fires, active and latent, aided by the 2<sup>nd</sup> Logos, and when they are separated, the form falls apart.

### CORRESPONDENCES FOR THE PLANES

<u>PHYSICAL SUBPLANES</u>	<u>SOLAR SYSTEM PLANES</u>	<u>CORRESPONDENCES</u>
1. First Ether - Atomic plane	Adi (Divine)	Sea of Fire First cosmic Ether
2. Second Ether - Subatomic	Anupadaka (Monadic plane)	Akasha Second cosmic Ether
3. Third Ether - Super-Etheric	Atmic (Spiritual plane)	AETHER Third cosmic Ether
4. Fourth Ether - Super-gaseous	Buddhic (Intuitional plane)	Air Fourth cosmic Ether
<u>DENSE PHYSICAL</u>	<u>PLANES OF HUMANITY</u>	
5. Gaseous - SubEtheric	Mental	Fire Cosmic gaseous
6. Liquid	Astral (Emotional plane)	Water Cosmic liquid
7. Earthly	Physical (Dense)	Earth Cosmic dense

### PRANA OF THE SOLAR SYSTEM

<u>THE SOLAR SYSTEM</u>	
Entity manifesting	The Solar Logos
Body of manifestation	The solar system
Receptive center	Pole of the central Sun
Surface radiation or emanation	Solar prana
Movement produced	Systemic rotation
Distributive effect	Solar Etheric radiation (felt cosmically)

#### THE PLANET

Entity manifesting	A planetary Logos.
Body of manifestation	A planet.
Receptive center	The planetary pole.
Surface radiation or emanation	Planetary prana.
Movement produced	Planetary rotation.
Distributive effect	Planetary Etheric radiation (felt within the system).

#### A HUMAN BEING

Entity manifesting	The thinker, A Dhyan Chohan.
Body of manifestation	Physical body.
Receptive center	The spleen.
Surface radiation or emanation	Health aura.
Movement produced	Atomic rotation.
Distributive effect	Human Etheric radiation (felt by environment).

#### THE ATOM OF MATTER

Entity manifesting	An elementary life.
Body of manifestation	The atomic sphere.
Receptive center	Pole of the atom.
Surface radiation or emanation	Contribution of atom to the united health aura of body.
Movement produced	Atomic rotation.
Distributive effect	Atomic Etheric radiation (felt within the physical form).

#### THE NATURE OF PRANA

We have seen that the Etheric body formed the foundation of the dense physical form, and in itself constituted a most important link between:

1. Physical man, and the emotional or Astral plane.
2. Planetary Man, and essential emotional quality.
3. The Logos, the grand Heavenly Man, and the cosmic Astral plane.

We might now narrow the subject down to the consideration of the Etheric body of the human being and not touch upon correspondences to things systemic or cosmic at all, though it may be necessary to remind ourselves that for the wise student the line along which wisdom comes is the interpretative one; he who knows himself (in objective manifestation, essential quality, and comprehensive development) knows likewise the Lord of his Ray, and the Logos of his system.

It is only then a matter of application, conscious expansion, and intelligent interpretation, coupled to a wise abstention from dogmatic assertion, and a recognition that the correspondence lies in quality and method more than in detailed adherence to a specified action at any given time in evolution.

### 1. Solar Prana

This is that vital and magnetic fluid which radiates from the sun, and which is transmitted to man's Etheric body through the agency of certain Deva entities of a very high order, and of a golden hue. It is passed through their bodies and emitted as powerful radiations, which are applied direct through certain plexi in the uppermost part of the Etheric body, the head and shoulders, and passed down to the Etheric correspondence of the physical organ, the spleen, and from thence forcibly transmitted into the spleen itself. These golden hued pranic entities are in the air above us, and are specially active in such parts of the world as California, in those tropical countries where the air is pure and dry, and the Rays of the sun are recognized as being specially beneficial. These solar Devas take the radiatory Rays of the sun which reach from its center to the periphery along one of the three channels of approach, pass them through their organism and focalize them there.

Relations between man and this group of Devas are very close, but fraught as yet with much danger to man. These Devas are of a very powerful order, and, along their own line, are further evolved than man himself. Unprotected man lies at their mercy, and in this lack of protection, and man's failure to understand the laws of magnetic resistance, or of solar repulsion comes, for instance, the menace of sunstroke.

### 2. Planetary Prana

This is the vital fluid emanated from any planet, which constitutes its basic coloring or quality, and is produced by a repetition within the planet of the same process which is undergone in connection with man and solar prana. The planet (the Earth, or any other planet) absorbs solar prana, assimilates, what is required, and radiates off that which is not essential to its well-being in the form of planetary radiation. Planetary prana, therefore, is solar prana which has passed throughout the planet, has circulated through the planetary Etheric body, has been transmitted to the dense Physical planet, and has been cast off thence in the form of a radiation of the same essential character as solar prana, plus the individual and distinctive quality of the particular planet concerned. This again repeats the process undergone in the human body. The physical radiations of men differ according to the quality of their physical bodies. So it is with a planet.

Planetary emanative prana (as in the case of solar prana) is caught up and transmitted via a particular group of Devas, called the "Devas of the Shadows," who are Ethereal Devas of a slightly violet hue. Their bodies are composed of the matter of one or other of the four Ethers, and they focalize and concentrate the emanations of the planet, and of all forms upon the planet. They have a specially close connection with human beings owing to the fact of the essential resemblance of their bodily substance to man's Etheric substance, and because they transmit to him the magnetism of "Mother Earth" as it is called.

There are two groups of Devas working in connection with man:

- a) Solar Devas, who transmit the vital fluid which circulates in the Etheric body.
- b) Planetary Devas of a violet color, who are allied to man's Etheric body, and who transmit earth's prana, or the prana of whichever planet man may be functioning upon during a physical incarnation.

### 3. The Prana of Forms

It must first be pointed out that forms are necessarily of two kinds, each having a different place in the scheme:

- a) Forms that are the result of the work of the third and the second Logos, and Their united life. Such forms are the units in the vegetable, animal and mineral kingdoms.
- b) Forms that are the result of the united action of the three Logoi, and comprise the strictly Deva and human forms.

There is also the still simpler form embodied in the substance of which all the other forms are made. This matter is strictly speaking the atomic and molecular matter, and is animated by the life or energy of the third Logos.

In dealing with the first group of forms, it must be noted that the pranic emanations given off by units of the animal and vegetable kingdom (after they have absorbed both solar and planetary prana) are naturally a combination of the two, and are transmitted by means of surface radiation, as in solar and planetary Prana, to certain lesser groups of Devas of a not very high order, who have a curious and intricate relationship to the group Soul of the radiating animal or vegetable.

In dealing with the second group, the human form transmits the emanative radiations to a much higher grade of Deva. These Devas are of a more pronounced hue, and after due assimilation of the human radiation, they transmit it principally to the animal kingdom, thus demonstrating the close relationship between the two kingdoms.

If the above explanation of the intricate interrelation between the sun and the planets, between the planets and the evolving forms upon them, between the forms themselves in ever descending importance demonstrates nothing more than the exquisite interdependence of all existences, then much will have been achieved.

Lastly, all work with fire. Fire internal, inherent and latent; fire radiatory and emanative; fire generated, assimilated and radiated; fire vivifying, stimulating and destroying; fire transmitted, reflected, and absorbed; fire, the basis of all life; fire, the essence of all existence; fire, the means of development, and the impulse behind all evolutionary process; fire, the builder, the preserver, and the constructor; fire, the originator, the process and the goal; fire the purifier and the consumer.

### MACROCOSMIC AND MICROCOSMIC CORRESPONDENCES

	<b>THE MACROCOSM</b> <u>(subjective expression)</u>	
First Logos	Fire - Electric	The will to live or to be.
Second Logos	Heat - Solar	Duality, or love between two.
Third Logos	Motion - Fire by Friction	The fire of mind, the relation between.
	<b>THE MACROCOSM</b> <u>(objective expression)</u>	
The Sun	Will or Power.	
Venus-Mercury	Love and Wisdom.	
Saturn	Activity or Intelligence.	
	<b>THE MICROCOSM</b> <u>(subjective expression)</u>	
The Monad	Electric fire	Will or Power.
The Ego	Solar fire	Love and Wisdom.
The Personality	Fire by Friction	Activity or Intelligence.
	<b>THE MICROCOSM</b> <u>(objective expression)</u>	
The mental body	Will or Power	Fire.
The Astral body	Love-Wisdom	Heat.
The physical body	Active Intelligence	Motion.
	<b>PHYSICAL BODY</b>	
The brain	Monad	Will or Power Electric fire.
The heart	Ego	Love-Wisdom Solar fire.
Lower organs	Personality	Active Intelligence Fire by Friction.

## THE FUNCTION OF THE ETHERIC BODY

We will now continue with the discussion of the Etheric body, and take up the consideration of its function and its relation to the physical body. The two may wisely be considered together, for the interrelation is so close that it is not possible to discuss them separately. Primarily the functions of the Etheric body are three in number:

1. It is the receiver of prana.
2. It is the assimilator of prana.
3. It is the transmitter of prana.

### 1. The Receiver of Prana

The Etheric body may therefore be described as negative or receptive in respect to the Rays of the sun, and as positive and expulsive in respect to the dense physical body. The second function - that of assimilation - is strictly balanced or internal. The main center for the reception of prana at present is a center between the shoulder blades.

### 2. The Assimilator of Prana

The process of assimilation is carried on in this triangle, and the prana which enters into either center, circulates three times around the triangle before being transmitted to all parts of the Etheric vehicle and from thence to the dense physical body. The main organ of assimilation is the spleen - the Etheric center and the dense physical organ. The vital essence from the sun is passed into the Etheric spleen, and is there subjected to a process of intensification or devitalization, according to the condition, healthy or not, of that organ. If the man is in a healthy state the emanation received will be augmented by his own individual vibration, and its rate of vibration will be keyed up before it is passed on into the physical spleen; or it will be slowed down and lowered if the man is in a poor condition of health.

These three centers are in the form that all centers take, of saucer-like depressions, resembling somewhat the appearance of small whirlpools, and which draw within their sphere of influence the currents that come their way. The centers should be pictured as whirling vortices with a closely woven threefold channel passing from each center to the other, and forming an almost separate circulatory system. This finds its point of departure for the entire system at the further side of the spleen to that at which the prana entered.

The vital fluid circulates through and between these three centers three times, before it finally passes out from them to the periphery of its little system. This final circulation carries the prana, via the fine interlacing channels, to every part of the body, which becomes entirely impregnated by these emanations, if it might be so expressed. These emanations find their way finally out of the Etheric system by means of surface radiation. The pranic essence escapes from the circumference of its temporary ring-pass-not as emanative human prana, which is the same prana as earlier received, plus the peculiar quality that any single individual may convey to it during its transitory circulation. The essence escapes, plus individual quality.

### 3. The Transmitter of Prana

Certain facts need emphasis and consideration as we study this static ring and its circulating fires:

1. The System receives prana from cosmic sources via three centers, and redistributes it to all parts of its extended influence, or to the bounds of the solar Etheric web. This cosmic prana becomes colored by solar quality and reaches the furthest confines of the system. Its mission might be described as the vitalization of the vehicle which is the physical material expression of the Solar Logos.
2. The Planet receives prana from the solar center, and redistributes it via the three receiving centers to all parts of its sphere of influence. This solar prana becomes colored by the planetary quality and is absorbed by all evolutions found within the planetary ring-pass-not. Its mission might be described as the vitalization of the vehicle which is the physical material expression of one or other of the seven Heavenly Men.
3. The Microcosm receives prana from the sun after it has permeated the planetary Etheric vehicle, so that it is solar prana, plus planetary quality. Each planet is the embodiment of some one Ray aspect, and its quality is predominantly marked upon all of its evolution.

Prana, therefore, which is active radiatory heat, varies in vibration and quality according to the receiving Entity. Man passes the prana through his Etheric vehicle, colors it with his own peculiar quality, and so transmits it to the lesser lives that make up his little system. Thus, the great interaction goes on, and all parts blend, merge and are interdependent; and all parts receive, color, qualify and transmit. An endless circulation goes on that has neither a conceivable beginning nor possible end from the point of view of finite man, for its source and end are hid in the unknown cosmic fount.

We might here note a fact of interest, though of a mystery insoluble as yet to most of us, and that is, that these destructions by fire are part of the tests by fire of an initiation of that one of the Heavenly Men Whose karma is bound up with our earth. Each destruction of a portion of the web results in a greater facility of exit, and is in reality (when seen from the higher planes) a step forward and an expansion. A repetition of this takes place likewise in the system at the stated cycle.

### DISORDERS OF THE ETHERIC BODY

We will now study the Etheric body, and its ills and also its after death condition. This matter can be only briefly touched upon. All that may now be indicated is a general idea of the fundamental ailments to which the Etheric may be subject, and the trend which applied medicine may later take when occult laws are better understood. One fact must here be brought out - a fact but little comprehended or even apprehended. This is the significant fact that the ills of the Etheric vehicle, in the case of the microcosm, will be found likewise in the Macrocosm. Herein lies the knowledge that oft-times explains the apparent miseries of nature. Some of the great world evils have their source in Etheric ills, extending the idea of the Etheric to planetary conditions and even to solar. As we touch upon the causes of Etheric distress in man, their planetary and solar correspondences and reactions may perhaps be realized.

We will need to bear carefully in mind when studying this matter, that all the diseases of the Etheric body will appertain to its threefold purpose and be either:

- The ills of the microcosmic Etheric body can also be found to originate from macrocosmic sources.
- All diseases of the Etheric body can be categorized as follows:
- Functional – Concerning the intake of prana
- Organic – Concerned with the distribution of prana
- Static – Acting as a separator between the physical and Astral planes.

#### a) Microcosmic Functional Disorders

These arise from either an inability or overability to tap into pranic currents, whether through poor living conditions or larger collective evolutionary choices.

#### b) Microcosmic Organic Disorders

1. Arise due to congestion or over-exposure of prana.
2. Etheric congestion leads to the thickening of the Etheric web, which may limit contact with the higher Self.
3. Etheric over-exposure may result in the destruction of Etheric and physical brain tissue may lead to insanity of many kinds, for the burned-out Etheric web may permit the inflow of extraneous Astral currents.

#### c) Microcosmic Static Disorders

This concerns the Etheric body in its connection with the work of providing a ring-pass-not between the physical and the Astral bodies.

- a) The ring-pass-not is that confining barrier which acts as a separator between a system and that which is extra-systemic.
- b) The Etheric web does not constrain the Heavenly Men whose bodies form the seven sacred planets. Their consciousness is free within the solar ring-pass-not.
- c) All that can be pondered upon can be viewed with the following perspectives: Psychological, Astronomical, Physical, Metaphysical, Anthropological, Astrological, Geometrical, Mystical, Symbolical and Numerical. (Each of these Keys must be turned 7 times.)
- d) The ring-pass-not serves as a barrier to those of lesser attainment but not to those who have progressed, according to two factors: a) Karma and b) the dominance of the Spiritual indwelling entity over its vehicle.

## MACROCOSMIC AND MICROCOSMIC ETHERS

The Planetary Logos and the Ethers: Man, the indwelling thinker, passes at night from out of his Etheric ring-pass-not and functions elsewhere. Therefore, under the law, the planetary Logos likewise can pass His ring-pass-not at stated seasons which correspond in the planet to the hours of man's temporary repose, or pralaya. The Solar Logos likewise does the same during stated cycles, which are not the cycles succeeding those which we term solar pralaya, but lesser cycles succeeding the "days of Brahma" or periods of lesser activity, periodically viewed. All these are governed by karma.

A further link in this chain which is offered for consideration lies in the fact that the four Rays of mind (which concern the karma of the four planetary Logoi) in their totality hold in their keeping the present evolutionary process for Man, viewing him as the Thinker. These four, with the karmic four, work in the closest cooperation.

Therefore, we have the following groups interacting:

1. The four Maharajahs, the lesser Lipika Lords who apply past karma and work it out in the present.
2. The four Lipikas of the second group, referred to by H.P.B. as occupied in applying future karma, and wielding the future destiny of the races. The work of the first group of four cosmic Lipika Lords is occult and is only revealed somewhat at the fourth Initiation (and even then but slightly) so it will not be touched upon here.
3. The fourth Creative Hierarchy of human Monads, held by a fourfold karmic law under the guidance of the Lipikas.
4. The four planetary Logoi of Harmony, Knowledge, Abstract Thought and Ceremonial, who are in Their totality the Quaternary of Manas while in process of evolution, and who pass under Their influence all the sons of men.
5. The Deva Lords of the four planes of Buddhi, or the plane of Spiritual Intuition, Manas, or the Mental plane, Desire, and the Physical, who are likewise allied to the human evolution in a closer sense than the higher three.

The fourth plane of Buddhi is the one on which the planetary Logoi begin to make Their escape from Their planetary ring-pass-not, or from the Etheric web that has its counterpart on all the planes. When man begins in a small sense to coordinate the Buddhic vehicle or, to express it otherwise, when he has developed the power to contact ever so slightly the Buddhic plane, then he begins simultaneously and consciously to achieve the ability to escape from the Etheric web on the Physical plane. Later he escapes from its correspondence on the Astral plane, and finally from the correspondence on the fourth subplane of the Mental plane, this time via the mental unit. This leads eventually to Causal functioning, or to the ability to dwell, and to be active in, the vehicle of the Ego, who is the embodiment of the love and wisdom aspect of the Monad.

When a man takes the fourth Initiation, he functions in the fourth plane vehicle, the Buddhic, and has escaped permanently from the personality ring-pass-not, on the fourth subplane of the mental. There is naught to hold him to the three worlds. At the first Initiation he escapes from the ring-pass-not in a more temporary sense, but he has yet to escape from the three higher mental levels, which are the mental correspondences to the higher Ethers, and to develop full consciousness on these three higher subplanes.

This fourth earth chain is in this connection one of the most important, for it is the appointed place for the domination of the Etheric body by the human Monad, with the aim in view of both human and planetary escape from limitations. This earth chain, though not one of the seven sacred planetary chains, is of vital importance at this time to the planetary Logos, who temporarily employs it as a medium of incarnation, and of expression. This fourth round finds the solution of its strenuous and chaotic life in the very simple fact of the shattering of the Etheric web in order to effect liberation, and permit a later and more adequate form to be employed.

PHYSICAL, SYSTEMIC & COSMIC PLANES

PHYSICAL PLANE	SYSTEMIC PLANES	COSMIC PLANES
1. Atomic plane, 1st Ether	Divine Adi	Atomic plane 1st Ether
2. Subatomic	Monadic Anupadaka The Akasha	Subatomic 2nd Ether
3. Super-Etheric	Spiritual, Atmic Ether	3rd Ether

PLANE OF UNION OR AT-ONE-MENT

4. Etheric	Intuitional Buddhic Air	4th cosmic Ether
------------	-------------------------------	------------------

THE LOWER THREE WORLDS

5. Gaseous	Mental Fire	Gaseous subEtheric
6. Liquid	Astral Emotional	Liquid
7. Dense physical	Physical plane	Dense physical

1. The lowest cosmic plane is the cosmic physical and it's the only one which the finite mind of man can comprehend.
2. This cosmic Physical plane exists in matter differentiated into seven qualities, groups, grades or vibrations.
3. These seven differentiations are the seven major planes of our solar system. (See tabulation)
4. These seven major planes of our solar system are but the seven subplanes of the cosmic Physical plane, and therefore even the highest cosmic planes of our system's Physical planes are Etheric in nature.
5. Our solar system is of the fourth order, meaning that it has its location on the fourth cosmic Etheric plane, the cosmic Buddhic.
6. Hence this fourth cosmic Etheric plane forms the meeting ground for the past and future, and is the present.
7. Therefore, our Buddhic plane is also the meeting ground, or plane of union, for that which is man and for that which will be superman, linking the past with that which is to be.
8. The fourth subplane of mind (corresponding to the 4<sup>th</sup> Etheric) is likewise a point of transition from out of a lower and into a higher. The fourth subplane of the Monadic plane performs a similar function. The four lesser Rays blend with the 3<sup>rd</sup> on the Mental plane and upon the Atmic.
9. Another synthesis occurs on the 2<sup>nd</sup> Ray on the second subplane of the Buddhic plane and the Monadic, while the Monads of the 1<sup>st</sup> Ray fall upon the atomic subplane of the Atmic. All three groups of Monads work upon the Mental plane under the Mahachohan, the Manu and the Bodhisattva; on the Monadic plane, they work as a unit, only demonstrating their dual work on the Atmic and their triplicity on the Buddhic.

Cosmic and Systemic Ethers: The fourth Etheric plane holds the key to the dominance of matter, and it might be noted that on the fourth physical Ether man begins to coordinate his Astral, or emotional body, and to escape at ever more frequent intervals into that vehicle. Continuity of consciousness is achieved when a man has mastered the four Ethers. On the fourth subplane of the Mental plane, man begins to control his Causal or Egoic body, and to polarize his consciousness therein until the polarization is complete. He functions then consciously on it when he has mastered the correspondences to the Ethers on the Mental plane.

On the Buddhic plane (the fourth cosmic Ether) the Heavenly Men (or the grouped consciousness of the human and Deva Monads) begin to function, and to escape eventually from the cosmic Etheric planes. When these three cosmic Ethers are mastered, the functioning is perfected, polarization is centered in the Monadic vehicles, and the seven Heavenly Men have achieved Their goal.

1. On the cosmic Etheric levels, the Logoi of our system repeat the process.
2. The dense physical body (dense, liquid, gaseous) is not recognized as a principle, therefore, the solar system has its location upon the 4<sup>th</sup> cosmic Ether, considering all below that level as maya.

#### The Protective Purpose of the Etheric Body

1. The Etheric web acts as a separator between the Astral and the dense physical body.
2. It circulates the inflowing pranic fluid in 3 stages: a) Solar radiations are received and circulated three times around the triangle, thence distributed to the periphery. b) Pranic fluids begin to blend with the fire at the Base of the Spine and drive its heat upwards, from the centers below the Solar Plexus to the three higher centers; heart, throat and the head.
3. Active radiatory matter (prana) is blended ever more perfectly with the fire latent in matter, producing certain effects: a) a quickening of physical body vibrations to respond to the note of the Ego and a rising of the fires through the three-fold channel in the spinal column. b) This fire reaches a center between the shoulder bladders which is the point of complete merging of the fire from the Base of the Spine and the fire along the pranic triangle. The result of this merging causes the centers to become 'wheels turning upon themselves.'

#### DEATH AND THE ETHERIC BODY

The study of Pralaya, which is the withdrawal of the life from out of the Etheric vehicle, is the same for a human, planetary or solar Etheric double. Withdrawal is brought about by the following causes:

1. Cessation of Desire
2. Gradual cessation of cyclic rhythm due to adequate vibration.
3. By severing the physical from the Etheric on the inner planes, thus shattering the web causing a three-fold effect:
  - a) The informing life withdraws within the permanent atom upon the plane of abstraction. For man, this is the Causal vehicle.
  - b) The Etheric body, being shattered, becomes non-polarized as regards its indweller, and therefore permits escape. It is no longer a source of attraction nor a focal magnetic point. The Ego ceases to be attracted by its form on the Physical plane, inbreathes and withdraws its life from the sheath, and the physical is dropped.
  - c) The atoms of the Etheric body scatter into their primordial condition. The form breaks up as the magnetism holding it together is no longer present. Matter persists but the form no longer.

*“The heartbeats of the Logos are the source of all cyclic evolution and hence the importance of the heart or love aspect. Underlying all the physical sense attached to rhythm, vibration, cycles and heart-beat, lie their subjective analogies-love, feeling, emotion, desire, harmony, synthesis and ordered sequence. Behind all of these lie the source of all.”*

## THE MOTION OF MATTER

The 3<sup>rd</sup> Logos: The motion considered in this section is that due to the fire latent in matter itself, a motion that is the prime characteristic and basic quality of the 3<sup>rd</sup> Ray. His goal is the perfect blending of Spirit and matter. His function is the manipulation of matter so as to make it adequate to the demands of the Spirit. His motion is rotary, this revolution making the material more pliable. All of these are governed by the Law of Economy.

The 2<sup>nd</sup> Logos: Vishnu, seeking to blend with the principle of Intelligence, characterized by Love. His motion is spiral cyclic. Availing Himself of the rotary motion of all atoms, He adds to that His own form of motion, of spiraling periodical movement and by circulation along a spheroidal path, bringing two results:

- a) He gathers the atoms into forms
- b) By these forms, He gains the needed contact, develops consciousness on the five planes of human development, refining the forms as the Spirit of Love spirals closer to its source. These actions are governed by the Law of Attraction.

The indweller of the form eventually feels the attractive pull of its own Self, the Ego, which stands to it as the Logos of its own system. Later, this process is repeated as the Ego responds to the call of the Monad. Therefore:

- a) the goal of the second Logos is consciousness, achieved in cooperation with the 3<sup>rd</sup> Logos.
- b) His function is the building of forms to be His instruments of experience.
- c) His mode of action is cyclic and spiral.

The 1<sup>st</sup> Logos: The Ray of Cosmic Will, His mode of action is a literal driving forward of the solar ring-pass-not through space. His goal is the synthesis of Spirits who are gaining consciousness through manifestation, and gaining in quality as a result. His function is, by means of will, to hold them in manifestation for the desired period and later abstract them back to their Spiritual source. His work is controlled by the Law of Synthesis, governing the tendency to unification of the 7 into the 3 and into the 1. His mode of action is a progressive forward will.

The Ego: Man on the Physical plane is what the Logos is to His system, and is likewise the animating will, destroyer of forms and producer of pralaya. The Ego is extra-cosmic as far as the human being on the Physical plane is concerned.

### The Effects of Rotary Motion

Every sphere in the macrocosm rotates which produce certain effects:

1. Separation: The repulsion effect is produced by rotary movement causing the differentiations of a solar system, the planes and the Rays. The planes rotate latitudinally (east to west) while the Rays rotate longitudinally.
2. Momentum: Resulting in an internal effect, which prevents atoms from directly contacting other atoms by keeping them at fixed points in space.
3. Friction: The environmental frictional effect produces:
  - a) vitality of the atom
  - b) coherence of the atom
  - c) ability to function
  - d) Heat is supplied to the unit
  - e) Final combustion or disintegration of form (not matter).
4. Absorption: The receptive or attractive effect occurs through the depression at the top of all whirling spheres. Every atom is both positive and negative; receptive where inflowing force is concerned and radiatory where its own emanations are concerned.

### The Qualities of Rotary Motion

Every rotating sphere of matter is characterized by the three qualities of inertia, mobility and rhythm.

1. Inertia: The state of every atom at the dawn of manifestation, at the beginning of a solar cycle or mahamanvantara, at the commencement of a chain, a globe, or any spheroidal form whatsoever without exception. Inertia is the result of lack of activity of the fires of matter. These fires are latent (free from the stimulations of form-life) during pralaya.

Where form exists, the Laws of Attraction/Repulsion make radiation possible. Then comes stimulation, emanative effect, and a gradual acceleration by which the atom itself, by its own rotary movement, produces the next (higher) quality.

2. Mobility: Rotation eventually produces radiation, and in the case of matter, effects other atoms in its environment, whether that is cosmic, system, or the physical sphere of a single man. This eventually produces coherence of form for a period of time until rhythm is recognized.

3. Rhythm: The attainment of the point of perfect balance and equilibrium produces certain effects:

- a) The disintegration of form
- b) Liberation of essence which the form confines
- c) The separations of Spirit and matter.
- d) The end of a cycle, whether solar, planetary or human.
- e) The production of obscuration
- f) The reabsorption of the essence with the root of matter.
- g) The end of time and space as we understand it.
- h) The unification of the 3 Fires.
- i) The synthetic activity of matter in the three types of movements (rotary, spiral cyclic and forward progression) are produced by the interaction of the fires of matter, of mind and of Spirit upon each other. When the point of balance is reached, the occupier of the form is loosed.

### Rotary Motion and Symbolism

Every rotating sphere of matter can be pictured using the same general cosmic symbols as those used for the portrayal of evolution.

1. The Circle: Represents the ring-pass-not of undifferentiated matter; the solar system or the body logoic; the planetary body of a Heavenly Man and human viewed Etherically; a single cell within the human vehicle, or the atom of a chemist.
2. The Circle with a Point in the center: Signifies the production of heat in the heart of matter, the point of fire, the first rotary activity, which produces the first radiation, the first pull of attraction and repulsion which causes the 3<sup>rd</sup> symbol.
3. The Circle divided in two: This marks the active rotation and the beginning of mobility of the atom.
4. The Circle divided in four: The true circle of matter, the equal armed cross of the Holy Spirit, Who is the personification of active intelligent matter. It shows the 4<sup>th</sup> dimensionality of matter and the penetration of fire in the four directions.
5. The Swastika: Concerns the fire extending not only from the periphery to the center in four directions but also circulating and radiating from and around the entire periphery. This signifies completed activity in every department of matter until it forms a fiery wheel.

### MOTION AND THE CENTERS

A word of warning is here sounded; let a man apply himself to a life of high altruism, to a discipline that will refine bring his lower vehicles into subjection, and to purify and control his sheaths. When he has thus raised and stabilized his vibration, he will find that the development of the centers has pursued a parallel course. Much danger and dire calamity attends the man who arouses these centers by unlawful methods. It is not the part of a coward, concerning careful and cautious movements in these matters; it is the part of discretion. Therefore, the disciple has three tasks:

- 1) Purify, discipline and transmute his threefold lower nature.
- 2) Develop knowledge of himself, equip his mental body, build the Causal body by good deeds and thoughts.
- 3) Serve his race in utter self-abnegation. In doing this, he fulfills the law.

### The Nature of the Centers

At the close of his long pilgrimage, man will have passed through each of the five kingdoms of nature on his way back to Source: 1) Mineral 2) Vegetable 3) Animal 4) Human 5) Spiritual

Man will develop full consciousness upon:

1) Physical Plane 2) Astral Plane 3) Mental Plane 4) Buddhic Plane 5) Spiritual Plane.

He accomplishes this by the use of the five corresponding senses:

1) Hearing 2) Touch 3) Sight 4) Taste 5) Smell

The Treatise deals only with five centers:

- a) Base of Spine-Physical
- b) Solar Plexus-Astral
- c) Throat-Mind
- d) Heart-Buddhi
- e) Crown-Atma

The Lotus of the Centers:

1. Root: 4 petals in the shape of a cross.
2. Solar Plexus: Ten petals
3. Heart Center: 12 petals
4. Throat Center: 16 petals
5. Head Center: Ajna=96 petals
6. Crown=12 major petals with 960 around it, totaling 1068, or 356 triplicities.

The evolution of these centers can be shown using the same five symbols:

- The Circle: The wheel is dimly lit and has a correspondence to early Lemurian development.
- Circle with a Point in the center: A Point of glowing fire and rotation can be seen, as in Lemuria.
- Divided Circle: Rotary motion causes the Point to radiate outward in two directions, appearing to split the vortex in two halves. This corresponds to Atlantean development.
- Circle divided into Four: The center is exceedingly active, with the cross within its periphery rotating as well as the wheel itself. Its correspondence is in the 5<sup>th</sup> root-race, wherein man is sensing the Spiritual, though functioning in the personal life.
- The Swastika: The center becomes 4<sup>th</sup> dimensional, the inner rotating cross begins to turn on its axis, which drives the flaming radiance to the periphery. The center becomes more of a sphere than a wheel.

### The Centers and the Rays:

All teachers of the wisdom follow the method of imparting a fact and then of leaving the pupil to follow his own deductions, thus developing discrimination, which is the main method whereby Spirit effects its liberation from matter and discerns between illusion and that which it veils.

The life of the Pilgrim can be divided into three main periods:

- a) Period influenced by the Personality Ray
- b) Period under the Ray of the Ego
- c) Period under the Monadic Ray

Venus corresponds to the Heart center in the logoc body and has an inter-relationship therefore with all other centers in the solar system wherein the heart aspect is the one of greatest prominence. Saturn corresponds to the Throat center, the creative activity of the third aspect. Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle of three centers in the larger body. The seven stars in the Great Bear correspond to the seven Head centers in that same Being, Who is even greater than our logos.

## THE CENTERS AND KUNDALINI

1. Kundalini lies at the Base of the Spine and in the average man functions primarily in the vitalization of the body.
2. Kundalini makes three at-onements during evolution:
  - a) With the radiatory fires of the body, or prana
  - b) With the fires of mind at the top of the spine
  - c) With the fire of Spirit at a point where these two united fires of matter and mind issue from the top of the head.
3. Each of the three channels within the spinal column blends these fires as they circulate through the triangle.
4. When kundalini has blended with the pranic fire, the centers become three-dimensional; when it blends with Solar Fire, or mind, they are united and become fourth-dimensional. When it blends with the Electric Fire of pure Spirit after the 3<sup>rd</sup> Initiation, they take on two more dimensions.
5. Kundalini, as it is aroused, increases the vibratory action, not only of the centers, but in every atom of matter in all the bodies; Etheric, Astral and mental, which has a dual effect: 1) The elimination of coarse and unsuitable matter, in exactly the same way as a rapidly rotating wheel casts off matter from its surface. 2) It sweeps into its sphere of influence and builds it into its vibratory content.
6. Kundalini has two effects upon the Etheric web: 1) It purifies the Etheric form 2) The web is gradually destroyed and by the time of the third Initiation is reached, man should have continuity of consciousness. (Unless he willingly forgoes the burning of the web by conscious action of the will.)

## THE CENTERS AND THE SENSES

The senses might be defined as the means whereby the Thinker comes in contact with his environment, whereby he makes investigation and buys his experience and thus expands his consciousness. The senses in the animal kingdom are 'group faculty' and demonstrate as racial instinct. The senses in man are his individual asset and demonstrate as:

- a) The separate realization of self-consciousness
- b) Ability to assert that individualization
- c) A valuable means to self-conscious evolution
- d) A source of knowledge
- e) The transmuting faculty towards the close of life in the three worlds

Each of the five senses has a connection with one of the planes and also a correspondence on all planes:

1. Physical – Hearing gives man an idea of relative direction and to locate himself.
2. Astral – Touch gives him an idea of relative quantity.
3. Mental – Sight gives him an idea of proportion and enables him to adjust his movements.
4. Buddhic – Taste gives him an idea of value, and to discriminate.
5. Atmic – Smell gives him an idea of innate quality, and enables him to find that which is the same essence as himself.

We might here, for the sake of clarity, tabulate the five different aspects of the five senses on the five planes, so that their correspondences may be readily visualized, using the above table as the basis:

### 1. The First Sense - Hearing

- Physical Hearing
- Clairaudience
- Higher Clairaudience
- Comprehension (of four sounds)
- Beatitude

### 2. The Second Sense - Touch or feeling

- Physical Touch
- Psychometry
- Planetary Psychometry
- Healing
- Active Service

### 3. The Third Sense - Sight

- Physical Sight
- Clairvoyance
- Higher Clairvoyance
- Divine Vision
- Realization

### 4. The Fourth Sense - Taste

- Physical Taste
- Imagination
- Discrimination
- Intuition
- Perfection

### 5. The Fifth Sense - Smell

- Physical Smell
- Emotional Idealism
- Spiritual Discernment
- Idealism
- All Knowledge

Hearing is the first sense to be manifested, revealing eventually the mystery of:

- a) his own sound (physical)
- b) his brother's sound (Astral)
- c) his group sound (mental)
- d) the sound of the Heavenly Men with whom he is connected (Buddhic)
- e) The sound of the logos (Atmic)

### MICROCOSMIC SENSORY EVOLUTION

Physical plane	1. Hearing 2. Touch, feeling 3. Sight 4. Taste 5. Smell	5th - gaseous 4th - first Etheric 3rd - super-Etheric 2nd - subatomic 1st - atomic
Astral plane	1. Clairaudience 2. Psychometry 3. Clairvoyance 4. Imagination 5. Emotional idealism	5th 4th 3rd 2nd 1st
Mental plane	1. Higher clairaudience 2. Planetary psychometry 3. Higher clairvoyance 4. Discrimination 5. Spiritual discernment, response to group vibration, Spiritual telepathy	7th (form) 6th (form) 5th (form) 4th (form) 3rd (formless) 2nd (formless) 1st (formless)
Buddhic plane	1. Comprehension 2. Healing 3. Divine vision 4. Intuition 5. Idealism	7th 6th 5th 4th 3rd
Atmic plane	1. Beatitude 2. Active service 3. Realization 4. Perfection 5. All knowledge	5th 6th 5th 4th 3rd

It can be noted that we have not summed up the two planes of abstraction on the Atmic and the Buddhic planes, the reason being that they mark a degree of realization which is the property of initiates of higher degree than that of the adept, and which is beyond the concept of the evolving human unit, for whom this treatise is written.

### Cosmic Symbology of the Senses:

The Circle with the Point: Consciousness and the not-self where sound alone is descriptive.

The divided Circle: Consciousness aware of the not-self through a dual recognition.

## THE CENTERS AND INITIATION

The application of the Rod of Initiation brings certain results:

- a) The fire at the Base of the Spine is directed to whichever center is the object of special attention, varying according to the Ray or special work of the initiate. This results in a sensitiveness and refinement of the vehicles causing much suffering, but produces a capacity that far outweighs the pain.
- b) The center's activity is intensified, its rate of revolution increased and certain spokes of the wheel brought into active radiance. This results in the development of psychic faculty, that again may lead to distress, but eventually causes a recognition of the one Self in all selves.
- c) The downflow of force from the Ego to the personality is tripled. This results in a burning away, through a gradual arousing of kundalini and its correct geometrical progression through the Etheric web and produces continuity of consciousness.
- d) The centers receive a fresh access of vibratory capacity and power. This results in a gradual grasp of the Law of Vibration; the initiate learns to consciously build and manipulate thought matter for the perfecting of the logoic plan.
- e) The fire of kundalini is aroused and its upward progress directed.

## THE LAW OF ECONOMY

### Its Effect in Matter

The Law of Economy governs the matter aspect of manifestation and characterizes the work of the 3<sup>rd</sup> Logos. It follows the line of least resistance and is the basis of the separative action of atomic matter, the opposite pole of Spirit.

1. The 1<sup>st</sup> Aspect: (Shiva) The will to exist governs by enforced unity and of essential homogeneity, and comes about after Spirit and matter blend and the eventual synthesis of Self with Self and finally with the All-Self. Governed by the Law of Synthesis.
2. The 2<sup>nd</sup> Aspect: (Vishnu) Characterizes the building aspect, of the attraction of matter to Spirit and the gradual approximation of two poles, resulting in cohesion of form. Governed by the Law of Attraction.
3. The 3<sup>rd</sup> Aspect: (Brahma) Characterized by the distribution and scattering of matter, its heterogeneity and quality as well as its inherent rotary motion. Governed by the Law of Economy.

### The Subsidiary Laws

These are four in number, dealing with the lower quaternary:

1. Law of Vibration: Governs the key note of the matter of each plane. By knowledge of this law the material of any plane in its seven divisions can be controlled.
2. The Law of Adaptation: Governs the rotary movement of any atom on every plane and subplane.
3. The Law of Repulsion: Governs the relationship between atoms, their non-attachment and keeps them rotating at fixed points from the sphere of opposite polarity.
4. The Law of Friction: Governs the heat aspect of any atom, its radiation and effects upon any other atom.

Every atom of matter can be studied in 4 aspects:

1. An atom vibrates to a certain measure
2. It rotates at a certain speed.
3. It acts and reacts upon its envioning atoms.
4. It adds its quota to the general heat of the atomic system.

These general rules relating to atomic bodies can be extended to include all spheroidal bodies within the system, and including the system itself, which is regarded as a cosmic atom. Initiates must learn to manipulate matter and work with energy or force in matter under this law; they have to utilize matter and energy in order to achieve the liberation of Spirit.

The goal of this section is to establish a general clarity of conception as to the broad outline of the process of consciousness development in regards to:

- The science of objectivity
- The manifestation of the Son through the Sun and its system.
- The evolutionary development of consciousness in time and space, therefore, the evolution of Spirit through matter.

## QUESTIONS AND ANSWERS

### *What is the relationship of the Son to the Sun?*

Man is the approximation of the two poles of Spirit (Father-Ray 1) and matter (Mother-Ray 3). The result of this union is an individualized unit of the divine Self, the Son; an exact replica in miniature scale of the All-Self who is in Himself the totality of all units, including the Sons of God.

The Son is the radiant result of the union of Spirit and matter, and may be considered macrocosmically to be the totality of the solar system. The Son manifests through light and heat, as does the solar Sun. The Son is the product of the electrical union of Fire by Friction and Electric Fire, is Himself Solar Fire, hence that which is seen and felt. The Son is the middle manifestation, produced by that which is above and below.

When the Son has attained full expression, through the sun (perfect light and heat), then He will shine forth upon another plane, the Cosmic Mental. When a man's light shines forth and his magnetic radiation has reached the stage of vivid interaction and group activity, he will also shine forth upon another plane.

### *What is Evolution and how does it proceed?*

The whole method of evolution is simply that of adjusting the matter aspect to the Spirit aspect, so that the Spirit has an adequate body for expression. During the life cycle of a man, he expresses what is in him at his particular stage and gradually arrives at the period wherein the Self overshadows the matter aspect until the Higher Self takes full possession of the prepared form.

Extend this idea to one of the Heavenly Men, in which man forms but a cell, and the goal is the same; the attainment of full expression and the development of their vehicles of consciousness to a point where the Spirit may blaze forth as divine light and heat. Carry this thought further to include the Son, the solar system; His attempt to find full expression may be felt beyond His immediate ring-pass-not.

The Objective of the Units of Consciousness:

1. Radiate occult heat beyond their own individual ring-pass-not.
2. Occultly blaze forth and demonstrate light or fiery objectivity
3. Expand so as to include that which lies beyond their own immediate sphere.
4. Fuse and blend the two fires to produce the central fire, Solar Fire.
5. Blend Spirit and matter so that a body is produced that will adequately express Spirit.
6. Merge the essence within the form, which is qualified during evolution, with the essential forms.
7. Attain human, systemic and cosmic adulthood.
8. Man must achieve mastery on three planes of the solar system.
9. Heavenly Men must achieve mastery on five planes of the solar system.
10. The Logos, the Son, the Cosmic Christ must achieve mastery on three cosmic planes.

The Manifesting Units of Consciousness: All have their place within the plan:

- a) The Son: Manifests through the sun and the seven sacred planets, each of whom embodies one of His seven principles, just as He in his totality embodies one of the principles of a greater cosmic Entity.
- b) A Heavenly Man: Manifests through a planet and embodies one of the principles of the Son, the Logos, and is likewise developing through seven principles, which are the source of His essential unity with all other Heavenly Men.
- c) A Human Being: Manifests on the Physical plane through form and also has seven principles which he works upon developing during each life cycle. He also has his primary coloring, dependent upon the fundamental principle embodied by the Heavenly Man who is his originating source.

Why is the solar system evolving along the lines of duality?

This involves one of the most difficult problems in metaphysics and covers the whole mystery of why there is objectivity at all. The failure to comprehend is linked to the limitations of the physical brain and the lack of development of the mechanism whereby Spirit may be known and eventually contacted.

The problem of duality is the problem of existence itself and requires an understanding that:

- a) The entire solar system embodies the consciousness of an Entity who originates on planes entirely outside of the solar ring-pass-not.
- b) That manifestation is periodical and that the Law of Rebirth is the method that evolution takes in dealing with a man, a planetary or Solar Logos.

Man must realize that he stands midway between evolutionary stages: He is not wholly an expression of the 3<sup>rd</sup> Logos, but it is part of him. He does not recognize himself wholly as the Spirit of the 1<sup>st</sup> Logos. Man is a product of the two, assuming objectivity in order to express that which is in each of the two opposites, plus the result of their merging within himself.

The Nature of Duality

The evolution of the Son, or the cosmic incarnation of the Christ, is of immense importance in the plans of the Being greater than the Solar Logos. Just as the planet called Earth is regarded as the turning point, or battleground, between Spirit and matter, so our solar system holds an analogous place in the cosmic scheme. The cosmic man is wrestling for his individualized, perfected self-consciousness and for freedom and liberation from form and from the not-self.

Duality produces: a) Objectivity b) Evolution c) Development of Quality d) Time and Space

What is Consciousness and what is its place in the scheme?

Consciousness can be defined as the faculty of apprehension, and concerns the relation of the Self to the not-self, of the Knower to the known and the Thinker that that which is thought about. All of these involve duality; the thing and that which lies behind it. Consciousness expresses the middle point in manifestation, produced by a union of two poles, and is the process of interplay and of adaptation that necessarily ensues.

EVOLUTION IN THE UNIVERSE

<u>Entity</u>	<u>Vehicle</u>	<u>Center</u>	<u>Space</u>	<u>Time</u>
The Unknown	7 constellations	cosmic Logos	5 cosmic planes.	
A cosmic Logos	7 solar systems	Solar Logos	4 cosmic planes.	
A Solar Logos	7 planetary schemes	Heavenly Man	3 cosmic planes.	Period of 3 solar systems.
A Heavenly Man	7 planetary chains	Chohans and groups	2 cosmic planes.	Period of 1 solar system.
A Man	7 Etheric centers	a Principle	1 cosmic plane.	Period of 1 planetary scheme.

1. Through each Etheric center man is bringing to perfect vibration some one principle or quality through which the subjective life may express itself.
2. Through each chain in a scheme a Heavenly Man is endeavoring to do the same.
3. Through each scheme in a system, a Solar Logos is working at the same thing; the goal is synthetic quality and not primarily the perfection of the form. The response of the energized form to the qualitative life is naturally - under the law - equal to the demand, but this is of secondary importance and is not the object in view.

Is there a direct analogy between the development of a system, a planet, a man and an atom?

An Atom is:

- a) Spheroidal in form containing within itself a nucleus of life.
- b) Contains myriad lives within itself.
- c) Distinguished by activity and the qualities of rotary motion, discrimination and ability to evolve.
- d) Contains three major spirals and seven lesser, which ten are in the process of vitalization.
- e) Governed by the Law of Attraction.
- f) Finds its place within all forms; it is the aggregation of atoms that produces form.
- g) Responsive to outer stimulation from electrical energy which affects its objective form, and magnetic energy, affecting its subjective self. The united effect of both stimulations produces internal growth and development.

An atom is therefore *distinguished* by:

1. Its spheroidal shape; its ring-pass-not is definite and seen.
2. Its internal arrangement, comprising the entire sphere.
3. Its life activity, or the extent to which the life at the nucleus animates the atom.
4. Its sevenfold inner economy in process of evolution.
5. Its eventual synthesis internally from the seven into the three.
6. Its group relation.
7. Its development of consciousness, or responsiveness.

A Man is:

- a) Spheroidal in form, with a nucleus of life at the center.
- b) Contains differentiated atoms within himself, are animated by his life and vibrate to a certain measure that is tintured by the man's color, and rotating to the fixed key of his life-cycle.
- c) Distinguished by activity on one or more planes in the three worlds and shows the qualities of: Rotary motion, discriminative capacity and the ability to evolve, to increase vibration and to make contact.
- d) Contains within himself three principles; Will, Love-Wisdom and Active Intelligence, and the seven differentiations of principles.
- e) Governed by the Law of Attraction, is evolved through the Law of Economy and is coming under the Law of Synthesis.
- f) Finds his place within the group form. Egoic groups and the Heavenly Men are formed by the aggregate of human and Deva units.
- g) His responsiveness to outer stimulation with electrical energy affecting the outer form, or pranic response; magnetic energy affecting the subjective life and the united effect of the two stimulations.

A Man is therefore *distinguished* by:

1. His spheroidal shape.
2. His internal arrangement
3. His life activity
4. His sevenfold inner economy
5. His eventual synthesis from the seven into the three into the One.
6. His group relation.
7. His development of consciousness, awareness and of responsiveness to contact.

The Objective of the Units of Consciousness:

1. Radiate occult heat beyond their own individual ring-pass-not.
2. Occultly blaze forth and demonstrate light or fiery objectivity
3. Expand so as to include that which lies beyond their own immediate sphere.
4. Fuse and blend the two fires to produce the central fire, Solar Fire.
5. Blend Spirit and matter so that a body is produced that will adequately express Spirit.
6. Merge the essence within the form, which is occultly qualified during evolution, with the essential forms.
7. Attain human, systemic and cosmic adulthood.
8. Man must achieve mastery on three planes of the solar system.
9. Heavenly Men must achieve mastery on five planes of the solar system.
10. The Logos, the Son, the Cosmic Christ must achieve mastery on three cosmic planes.

What is the 'Mind' aspect? Who are the Sons of Mind?

Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the Egoic or Causal body, and utilizing the lower threefold personality as a means to contact the lower three planes. Above the triad stands the Monad, or Father in Heaven, which is a point of abstraction to man as he views it from the Physical plane.

1. The Monad.
  2. The Triad of Atma-Buddhi-Manas.
  3. The Egoic/Causal Body, the shrine for the Buddhist principle.
- The three-fold lower nature is in essence the lower quaternary. This is the lower four, moderated by Mind, and the higher three.

- a) Monad, the microcosmic absolute.
  - Pure Spirit.
  - The one and only.
- b) The Monadic trinity.
  - First aspect - Atma or Spiritual will.
  - Second aspect - Buddhi, the Christ principle.
  - Third aspect - Manas, or higher mind.
- c) The Son aspect in objectivity.
  - The body Egoic or Causal body.
  - The lower quaternary.
    4. The mental body.
    5. The Astral or emotional body.
    6. Prana, or vital energy.
    7. Etheric body.

The microcosm reproduces the solar system in miniature. The above deals with the objective forms, corresponding to the sun and the seven sacred planets, but the exoteric form is paralleled by a psychic development which we call the seven principles.

It might be useful here to consider another enumeration of the principles of man as he manifests in the three worlds, the planes whereon the subjective and the objective are united. What have we there? Let us begin where man begins, with the lowest:

THE PRINCIPLES OF MAN

- |                      |                                     |
|----------------------|-------------------------------------|
| 7. The Etheric body. | 1. The vital body.                  |
| 6. Prana.            | 2. Vital force.                     |
| 5. Kama-manas.       | 3. Desire Mind.                     |
| 4. Lower mind        | 4. Concrete Mind.                   |
| 3. Manas             | 5. Higher or abstract mind.         |
| 2. Buddhi            | 6. Wisdom, Christ force, intuition. |
| 1. Atma              | 7. Spiritual Will                   |

The *Divine Manasaputras* are the seven planetary logoi, the Lords of the Rays, the seven Heavenly Men. They developed the mind aspect in the first solar system, wherein Brahma was paramount.

1. A Man originates on the Monadic level but has his main focal point on the fifth (mental), and is seeking full conscious development on the three lower planes.
2. A Heavenly Man has his source outside the solar system (as man outside the 3 worlds) has a focal point on the second plane (Monadic) and is seeking consciousness on the planes of the Triad. He developed consciousness on the three worlds during the first solar system.
3. A Solar Logos has His origin on a still higher cosmic level, a focal point on the cosmic Mental plane but is expressing through the three lower cosmic planes, as man is seeking self-expression in the 3 worlds.
4. The Heavenly Men form the seven centers (chakras) in the body of the Logos, they are the spheres of fire which animate his body with one type of force.
5. Human beings, when centered in their groups on Causal levels, form one or other of the seven centers in the body of a Heavenly Man.
6. The Solar Logos forms one center in the body of a still greater cosmic Entity.

*Why is the progress of evolution cyclic?*

1. Certain ideas are involved in the thought of cyclic progression; the ideas of repetition in time, in fact and in space:

- a) *Repetition in Time*: Cyclic activity necessitates time periods, greater or lesser cycles, but of uniform degree.
- b) *Repetition in Fact*: Involves the idea of a key measure, or sound of any particular group of atoms comprising a form.
- c) *Repetition in Space*: This concept concerns the greater concept of karma, which is really the law that governs the matter of the solar system.

2. Repetition of cyclic action is governed by two laws: The Law of Attraction and Repulsion and subsidiary influences, the Laws of Periodicity and of Rebirth. When the note sounded by Spirit is stronger than that of matter and form, we observe Spirit repelling form. It might be expressed as:

- a) Period of domination of the form note is involution.
- b) Period of the repulsion of form by Spirit is the battlefield of the three worlds.
- c) Period of the attraction of Spirit and Spirit, and the consequent withdrawal of form is the Path.
- d) Period of domination of the note of Spirit is that of the higher planes of evolution.

3. Two types of cycles: Rotation upon the axis or around an orbit.

- a) Rotation on the axis can be witnessed in a Heavenly Man as the rotation of a globe within a chain, or the period of one incarnation.
- b) Rotation around an orbit can be viewed as the wheel of life, or the passage of a man through the three lower planes down into incarnation and back again.

Time may be considered as that process of activity, or that progression in development, wherein the indwelling consciousness is seeking its opposite, and coming under the Law of Attraction, which leads to atomic, human, planetary, Spiritual, solar and cosmic marriage.

Space, for the atom, will be the radius of the form in which is found the greater center of consciousness, of which is a part, and it will be both attracted and repelled; attracted and built into the form of the greater Life, yet repulsed and thereby prevented from moving from a certain point within that form.

When more of the human family have their center of consciousness in the Ego, and hence are busy with the work of repulsing matter and the withdrawal of Spirit from form, then only will the transmutative process be comprehended, then only will time (as known in the three worlds) be transcended, and then only will space (as manifested to man in the three planes) be found to be a barrier.

What is the relation between the sacred planets, planetary schemes, chains and globes?

Three of the sacred planets represent the major three Rays. Other planets embody the four lesser subrays. The seven Heavenly Men, considered in relation to the Solar Logos, are the seven centers as in the physical body of a human. Three of these ten planetary schemes, therefore, concern the lower centers of the cosmic Being, and have their analogies to the dense, liquid and gaseous planes, and are the object of the attention of cosmic kundalini at present.

One of these centers corresponds to the Solar Plexus and is the synthesizer of the lower three, thus making a quaternary. The center which is analogous to that at the Base of the Spine has a permanence the other two lack. The three higher centers, or the Heavenly Men Who correspond to the head, heart and throat of the Solar Logos, have their Etheric analogies on the three higher Etheric levels of the cosmic Physical plane, just as the Heavenly Man who embodies the logoic Solar Plexus finds his manifesting source on the fourth Etheric subplane.

When the Heavenly Man who is at present demonstrating through the Earth scheme, has succeeded in vitalizing His middle center, or in directing the force of planetary kundalini away from the lower centers to the Solar Plexus center, a new cycle will be reached and much of the present distress will be ended.

In connection with the Solar Logos, the cycles might be called:

- a) 100 years of Brahma
- b) One year of Brahma
- c) One day of Brahma

The correspondences in connection with a Heavenly Man are:

- a) Planetary scheme
- b) Chain
- c) Round

Within these three divisions are numerous lesser cycles, or incarnations, but they all fall within one or other of the three divisions. Some lesser cycles are:

- a) Period of manifestation on a globe
- b) Period of a root-race
- c) Period of a sub-race
- d) Period of a branch race

Within man, the analogy holds: a) Monadic cycle b) Egoic cycle c) Personality cycle.

The cycles in a man's Personality manifestation demonstrate in groups of fours and sevens, and follow the usual evolutionary sequence as:

- a) Differentiation: the involutory process, or the one becoming the many.
- b) Balance, or the process of karmic adjustment.
- c) Synthesis, or Spiritualization, the many again becoming the One.
- d) Obscuration, or liberation, the end of the evolutionary process, or the freeing of Spirit from matter.

As man progresses, he succeeds in bringing about some notable developments:

- a) His consciousness expands, he begins to work intelligently from above and does not work blindly upon the lower planes.
- b) The building of the Causal body is carried to full completion and he begins to shatter what he earlier wrought, finding it to be a limitation.
- c) He ceases to make karma in the three worlds, but begins to work it off, to literally wind up his affairs.

So it is for the Heavenly Men, for They likewise have a cosmic path to tread that is analogous to that trodden by man as he nears the goal of his endeavor. We can carry the concept further with exactitude and predicate action of a similar nature by the Solar Logos.

Man aims to become a Divine Manasaputra, a perfected Son of Mind, showing forth all the powers inherent in mind and thus becoming like unto his Monadic source, a Heavenly Man. A Heavenly Man has developed Manas and is occupied with the problem of becoming a Son of Wisdom in full manifestation. A Solar Logos is both a Divine Manasaputra and a Dragon of Wisdom, and His problem concerns itself with the principle of Cosmic Will, making him a Lion of Cosmic Will.

#### THE LONG LIFE OF BRAHMA

One day out of this long life of Brahma is called a Kalpa; and a Kalpa is that portion of time which intervenes between one conjunction of all the planets on the horizon of Lanka, at the first point of Aries, and a subsequent similar conjunction. A Kalpa embraces the reign of fourteen Manus, and their sandhis (intervals); each Manu lying between two sandhis. Every Manu's rule contains seventy-one Maha Yugas, - each Maha Yuga consists of four Yugas, viz. , Krita, Treta, Dwapara, and Kali; and the length of each of these four Yugas is respectively as the numbers, 4, 3, 2 and 1.

*The number of sidereal years embraced in the foregoing different periods are:*

	Mortal years
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a Maha Yuga	4,320,000
Seventy-one of such Maha Yugas form the period of the reign of one Manu	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha Yugas, which is equal to	4,294,080,000
Add Sandhis, i. e. , intervals between the reign of each Manu, which amount to 6 Maha Yugas, equal to	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha Yugas, which constitute a Kalpa, i. e. , one day of Brahma, equal to	4,320,000,000
As Brahma's night is of equal duration, one day and night of Brahma will contain	8,640,000,000
360 of such days and nights make one year of Brahma, equal to	3,110,400,000,000
100 of such years constitute the whole period of Brahma's age, a Maha Kalpa.	311,040,000,000,000

*These figures are not fanciful, but are founded upon astronomical facts.*

## THE NATURE OF MANAS, OR MIND

### Three Manifestations of Mind

This section marks a very important division of the subject of Fire; the fires of matter have been discussed and the study is now to be focused upon the factor of consciousness, the Fire of Mind, considered cosmically, systemically and with regard to man. Each of the three divisions may be dealt with as a quaternary:

1. The origin of cosmic, systemic and microcosmic mind.
2. The place of mind in evolution in all three cases.
3. The present stage of development of mind in each of the three groups.
4. The future of mind, or of manasic unfoldment.

### Definitions of Manas, or Mind

1. Manas is the fifth principle, which embodies the basic vibration of the fifth plane, either cosmically or systemically considered. Manas has been defined as that faculty of logical deduction and reasoning, of rational activity, yet it is much more, for it underlies all manifestation, from the discriminative faculty of the lowest atom and upwards.

2. Manas is Electricity shown in its higher workings, and not considered so much as force in matter. Electricity in the solar system shows itself in seven major forms, expressed as: a) Electricity on the first plane, the logoc or divine, and demonstrates as the will-to-be. b) Electricity on the Monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere.

Fire by Friction: causes the spheroidal forms of all manifestation, the innate heat of all spheres, and differentiation of all atoms from one another.

Solar Fire: Electricity animating forms or congeries of atoms and resulting in: coherent groups, the radiation (magnetic interaction) from all groups, the synthesis of form.

Electric Fire: Electricity demonstrating as vitality, or the will-to-be of some Entity, and manifests as; Abstract Being, Darkness and Unity.

Electricity as vibratory impulse, causes the aggregations of matter and the awakening of activity within the ring-pass-not. This is the first syllable of the Sacred Word. Electricity as Light, causes spheroidal objectivity. This is the birth of the Son and covers the enunciation of the second syllable of the Sacred Word. Electricity as Sound completes the Word.

On the fourth plane, this electrical force shows itself as color. All physical phenomena has an electrical origin, and an initial vibration on the first subplane of the Physical plane. Physical plane Light has a close connection with, and uses as a medium, the second Ether. Sound functions through the third Ether. Color is allied to the fourth Ether in a peculiar sense.

The work of evolution is based on two methods and demonstrates as:

- a) Involution: Wherein the negative (feminine/receptive) electrons of matter preponderate.
- b) Evolution: Due to the action of Manas, the negative atoms are stimulated and either dissipate or merge into their opposite pole, which results in synthesis and homogeneity.

The majority of men function consciously on the fifth subplane of the three planes in the three worlds. It must ever be borne in mind that each plane and subplane which is numerically allied, is embodying the same type of force and is consequently of the same polarity. The Astral and Buddhic planes are related, the Astral being negative in relation to the Buddhic. When the polarity and interplay of the planes and subplanes is comprehended, then man will be free, but not before. A Master has solved the problem of electrical phenomena in the three worlds and has thus earned his freedom. When the relationship of the negative form to the positive Spirit is grasped, and the joint connection with the cosmic Entities Who indwell the whole system is apprehended, group liberation will result.

The four Cosmic Planes that constitute the Cosmic Ethers (Planes 1-4 of the Cosmic Physical plane) form the Etheric body of a Heavenly Man in exactly the same sense as the four physical Ethers (Subplanes 1-4 of our Physical plane) form the body of a human being.

#### The Fourth Ether:

1. Is the Ether used by the violet Ray as a medium.
2. Is that whereof the majority of the Etheric bodies of men are made.
3. Is largely the principal sphere of the violet 'Devas of the Shadows' which are closely concerned with the physical evolution of man.
4. Is the Etheric sphere within which the human and the Deva evolutions will touch.
5. Is the builder of the dense physical body.
6. Is the sphere of physical individualization.
7. In this fourth round, on this fourth chain, must be completely mastered and controlled by the Human Hierarchy; every human unit must attain this mastery before the end of this round.
8. Is the sphere wherein initiations of the threshold are undergone, and the five-fold initiations of the Physical plane are entered upon. In both the cosmic and solar Physical planes, the plane of Buddhi is ever the plane of at-one-ment, not into a fundamental unity, but into group unity. Further, the human and Deva evolutions find their group unity upon the fourth Ether as well.

The planes and subplanes can all be studied and divided in two ways:

- a) The higher three and the lower quaternary.
  - b) The higher three, the 4<sup>th</sup> as the meeting place, and the lower three as the planes of endeavor.
3. Manas is that which produces cohesion: The manasic principle is, above all else, that cohesive quality which enables an Entity to work:
- a) through form
  - b) by means of progressive development through cycles
  - c) on certain planes, they are the battleground of life
  - d) By the method of manifestation, which is a gradual growth from a dim and distant dawn through an ever increasing splendor of light, to a blaze of effulgent glory; then through a steadily dimming twilight to final obscuration.
4. Manas is the key to the fifth kingdom in nature: Man passes into the fifth kingdom through the transmutation of the discriminative faculty of mind.
5. Manas is the synthesis of the five Rays: Manas is the united faculty of four of the Heavenly Men, synthesized through a fifth, on the third plane of the system. They were the logic embodiment in an earlier system and achieved the fullness of manasic life.
6. Manas is the intelligent will or purpose of an existence, allowing him to:
- a) Intelligently use a form or vehicle
  - b) Build faculty into the Causal body
  - c) Reap the benefit of experience
  - d) Expand the consciousness
  - e) Make progress toward a specific goal
  - f) Discriminate between the two poles
  - g) Choose the direction of his activity
  - h) Perfect the form as well as use it
  - i) Obtain control of active substance
  - j) Coordinate different grades of matter to express the will of the Indweller

*In the Hall of Ignorance, man begins to acquire.  
In the Hall of Learning, man begins to discriminate.  
In the Hall of Wisdom, man blends the two poles producing light.*

## THE ORIGIN OF MANAS, OR MIND

### 1. Cosmic Manas

Individualization is literally the coming together, out of the darkness of abstraction.

a) The Process of Individualization: At individualization, the two poles (Spirit and matter) are approximated, light streams forth irradiating the cave of matter and lighting the pathway back to source. This irradiation brings about self-realization, purpose, separation from all other spheres, consciousness, ability to evolve and the capacity to shine ever more unto the perfect day.

b) There are 3 Methods of Individualization:

- 1) The methods of the moon-chain when, through innate force and energy, the conjunction of the three fires was brought about. The spark of mind, working through instinct, drove the material form into activity where its opposite pole could be contacted. Animal-man aspired, Spirit answered, thus was consciousness awakened.
- 2) The other method involves the use of the Rod of Initiation, which has certain effects:
  - a) Stimulation of the latent fires
  - b) Synthesis of the fires that brings them within the radius of each other.
  - c) Increase of the vibratory activity of some center
  - d) Expansion of all the bodies but primarily the Causal body.
- 3) The method of occult abstraction will be the method used in the next solar system.

### 2. Planetary Manas

A planetary logos individualized in a previous system, a man individualized in this, the planetary entities, now involuntary, will individuate in the next. From the wider point of view, initiation and individualization are synonymous, both expressing the idea of an expansion of consciousness, or of entrance into a new kingdom of nature.

### 3. Human Manas

Manas is the active will of an Entity working itself out through all the lesser lives who go to the content of the ring-pass-not, or sphere of influence of the indwelling Existence. Therefore, man on this chain is expressing the purpose and will of the planetary Logos in whose body he is a cell, or lesser life. The human and Deva units on the upward arc, who are the cells in the planetary body, form the centers not the remainder of the cellular vital substance of his vehicle.

Presently the solar system is of the fourth order, earth is the fourth scheme in the system, upon the fourth chain in the scheme, the fourth globe in the chain and upon the fourth round. The planets Venus and Jupiter are exceedingly closely connected with the Earth and form an esoteric triangle. Saturn is the synthesizing scheme for the four planets. Mercury is the star of the intuition or transmuted manas. Venus-Jupiter-Earth is the feminine pole, Vulcan-Mars-Mercury the masculine regarding the Star of David. Uranus-Neptune-Saturn form the Trinity with the sun making the ten.

## MANAS AND THE EARTH CHAIN

Manas arrived upon the Earth scheme via the Venus chain because logoic kundalini had vitalized on of the systemic triangles of force. This produced the individualization of those, particularly in the human Hierarchy, who form a center in the body of the planetary Logos.

The Earth Chain and the Incarnating Monads: Only one group in the fourth Hierarchy was affected by the coming in of manas in the third root-race, therefore, there are two groups in incarnation on the planet at this time; one group which received the manasic stimulation during this world period and another which received it during the previous chain, who are those who now tread the Probationary Path. Owing to the difference between the two groups may be traced much of the world unrest.

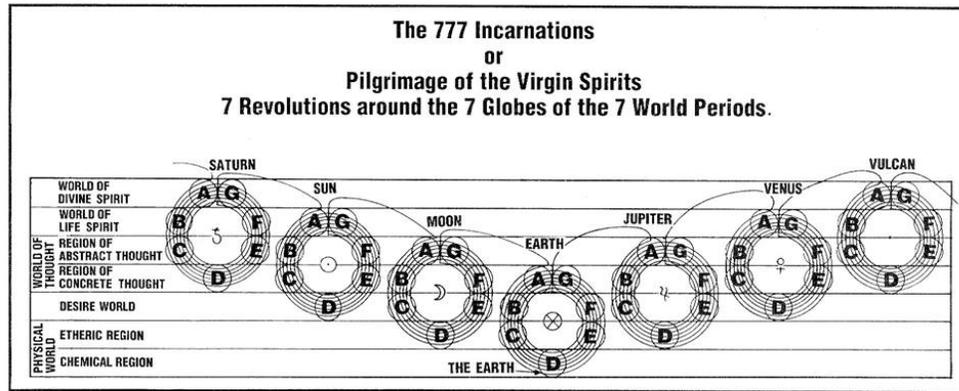


DIAGRAM 8

This should all be studied from the Cosmic and Systemic, Planetary, Chains, Globes and Root-Races:

1. **Cosmic:** Involves the study of the place of the Solar Logos within His greater sphere, bearing relation to the various suns with their systems, individual polarization and their interaction.
2. **Systemic:** Concerns the Heavenly Men within the Logoi body, their interplay and cycles.
3. **Planetary:** Concerns the history of the individual scheme and with the consciousness and evolution of some particular Heavenly Man.
4. **Chains:** Students may contemplate the seven globes of the chain of which is he a component as seen in time: A scheme in its totality, corresponds to the Monad. A chain corresponds to the Egoic body of a human being, the Causal body with its seven great cycles.
5. **Globes:** A globe, with its seven races corresponds to a particular series of incarnations in connection with a man, incarnate or discarnate, for all globes are not on physical levels. A physical globe in a chain corresponds to a particular incarnation of a man, planet, etc.
6. **Root-Races:** In a root-race, a Heavenly Man is living out His life, developing Buddhi and in the process of experiencing. He sweeps into his vibratory capacity all cells in His body.

**The Fourth Kingdom and the Hierarchy of the Planet:** Students are aware that manas came present within the human family on Earth during the third root-race by the coming, in bodily presence, of certain great Entities from the Venusian chain and that they undertook the government of the planet, founded the Hierarchy and many have since returned to Their originating source.

- This was literally the coming of the Avatar.
- This was brought about by a systemic alignment which involved the Venus scheme of the system, the Venus chain of the Earth scheme and the Venus globe of the Earth chain.
- The planetary Logos did not come from the Venus scheme, but from the Venus chain of His own scheme, the Earth scheme.

### 1. Manas and Karma

Having seen that manas is the intelligent purpose of some Being, working out in active objectivity, and upon having touched the inter-relation between certain Entities, it may now be possible to envision the manasic principle in all three cases. The mystery lies hidden in two fundamentals:

- 1) The resolution of the six pointed star into the five-pointed star.
- 2) The mystery of the Lords of Karma, who are in them selves, the sole recipients of the Mind purposes of that Entity Who enfolds our Solar Logos within His consciousness.

### 2. Manas and Karmic Purpose

If it is realized that manas and intelligent purpose are practically synonymous terms, will be apparent that karma and the activities of the Lipika Lords will be involved in the matter. It will also be apparent that only as the lower mind is transmuted into the abstract, or higher mind, and from thence into the intuition, will man be able to understand the significance of manas. Man is Spirit working through matter by means of the intelligence. As man progresses, he realizes that the aim of evolution for him is to consciously build the channel between the planes of the abstract, or the ideal and the concrete ones whereon he normally functions.

Man is literally 'the Path' itself, built:

- a) By means of the manasic principle consciously applied.
- b) By the process of transcending the karmic limitations of the three lower planes, the Personality.
- c) Through the expansion of his consciousness through graded steps until it includes the planes he Seeks.

The manasic principles, whEther cosmic, system or human) manifests in five ways, is transmuted into wisdom after its fivefold manifestation and is eventually resolved into pure will or power. Students need to remember the distinction between transmutation and the final resolution; between the process of transforming the five elements and the final resolution of the transmuted essences into their synthesis.

## THE PRESENT STAGE OF MANASIC DEVELOPMENT

### 1. In the Planets

The 3<sup>rd</sup> Aspect combined with the second (Brahma and Vishnu) go to the totality of the Divine Manasaputras; they are Will utilizing matter in order to demonstrate Love-Wisdom. This Brahma aspect is fivefold and with the Vishnu aspect makes the six; or the pentagon having Mahadeva, or Will, in the center of all manifestation.

This fivefold Brahma aspect, or the five Kumaras, are in full manifestation, and with the reflection of the other two aspects, makes the seven of our manifested system.

Mercury and Venus are in process of transmutation and the manasic principle in both schemes having reached a light stage of development, is being transmuted into Love-Wisdom. When three-fifths of the Deva and human units that compose the planetary Logos are entering upon the Path, then the process of transmutation is entered upon. The faculty of Mind is then an instrument t for creative use, and not a barrier to the free life of the Spirit.

During involution, the sequence of merging is seen as three, then seven and then ten. During evolution, the sequence is ten, then seven and finally three. Both paths originate and ultimately unite with the One.

### 2. In the System

Three broad outstanding generalizations might be summed up as follows:

a) Position: The place of the system within its greater whole, , and its relation to the corporate nature of the lesser lives in all manifestation. This involves the concepts of a cosmic system, a solar system, groups or unified bodies within the scheme, aggregations of cells and their subdivisions by group, and the individualized cells or units, of which each is a conscious entity yet has no existence apart from its groups.

Each of these divisions is characterized by: a) An enSouling life b) Intelligent Activity c) Power to evolve or progress d) capacity to cohere

b) Relation: The study of the different polarities of the different spheres (from a planetary scheme to an atom) within the solar ring-pass-not and of the relation existing between:

- a) A scheme and the totality of schemes
- b) Scheme and scheme
- c) Chain and chain
- d) Globe and globe
- e) Group and group
- f) Subdivision and subdivision
- g) Unit and Unit
- h) Cell and cell

These interactions come under the second aspect, yet self-consciousness itself is the result of the manasic principle and the close cooperation between these two factors; of mind and love-wisdom, or the Laws of Attraction and Synthesis.

c) Limitation: Presupposes: a) Capacity beyond that manifested b) Duality, that which is limited and the limiting substance. c) Purpose, for limitation persists just as long as it is required to attain certain ends and is succeeded by abstraction.

### 3. On the Earth

a) The Five Kumaras: Are the sum total of manas on the Earth. The Lord of the World, the first Kumara, is the planetary Logos of our scheme in physical incarnation. The three Kumaras that are associated with Him are called the Buddhas of Activity, are but the viceregents upon our planet of those three planetary Logoi Who, with our planetary Logos, make the sum total of the logoic Quaternary. There are also the three esoteric Kumaras, Who represent the three other Logoi and so make focal points for all the logoic forces within our chain. In each chain, such representatives are found: six focal points embraced by the seventh, Who holds them all within His aura.

Their work is threefold:

1. They are the centers in the body of the planetary Logos. Each chain corresponds to one center, and the globes are but the lesser wheels within any particular center. The life of the Logos in this incarnation is flowing through three centers and beginning to stimulate a fourth, hence four globes are involved and the three Kumaras are intelligently active, three are in abeyance and one is beginning to function. The globes correspond to the chains.
2. They act as transmitters of a particular type of force to those units who comprise any particular center. They are the agents for the Lords of the Rays to the Monads in any particular chain on any particular globe.
3. They are the agents for:
  - a) The Lord of a Ray
  - b) The four Maharajahs
  - c) The planetary Logos
  - d) The great Deva of the Earth planet. They work with the law, are the cognizers of the intelligent purpose of the planetary Logos, and know His plans and serve as the link between the chain and the scheme.

b) The Moon Chain: The relative failure that was the fate of the Moon chain in our scheme has greatly handicapped Their work and made it imperative for Them to employ drastic measures in order to offset that failure. Herein lies another clue to the world turmoil.

The Moon chain with the Earth chain formed two units, or two polarities, negative and positive. The point of merging was reached and the Earth chain absorbed (or synthesized) the moon chain in the same sense as certain planetary schemes will merge until only three will apparently be left. Earth, therefore, is essentially dual in its nature, being the sum total of a male and a female chain.

The Moon chain was a chain wherein a systemic failure was to be seen. It is connected with the lower principles, which are now superseded and the sexual misery of this planet finds its origin in the moon failure. The progress of evolution on the moon was abruptly disturbed and arrested by the timely interference of the Solar Logos. As a result, the conditions of agony and of distress found upon Earth are found in no such degree within any other scheme.

The misuse of vibratory power and the perversion, or distortion of force against the line of evolution, account for much of the moon mystery. Certain results, such as the finding of its polar opposite, were unduly hastened on the moon chain and the consequence was an uneven development and retardation of the evolution of a certain number of Deva and human units. The origin of the feud between the Lords of the Dark Face and the Brotherhood of Light, which found scope for activity in Atlantean days and during the present root race, can be traced back to the moon chain.

## THE FUTURE OF MANAS

1. Characteristics of Manas might be summed up as:
  - a) Discrimination
  - b) Ordered activity
  - c) Adaptability

a) Discrimination: The quality of manas by which man is enabled to intelligently distinguish between the Self and the not-Self, exists upon all planes and is threefold in manifestation:

1. Discrimination between the I-consciousness and that which is cognized as the external world.
2. Discrimination between the Ego and the Personality, between his subjective self or Soul, and the bodies which hold that Soul enshrined.
3. Discrimination between Soul and Spirit.

Only the voluntary merging of interest and of aim is of value, and this only is demonstrated by the man as he nears the final part of the path of evolution. It is incident upon an earlier stage of intense self-assertion and intense self-realization. This stage is with us now and is the basis of the preservation of identity. It distinguishes the Logos and all forms within His body, the planetary Logoi and all forms within Their bodies, as well as Man and all forms within his body.

*"I am"* refers to the personality consciousness on the three lower planes. It concerns a man's realization of his place upon the globe within a chain.

*"I am That"* refers to his Egoic consciousness and to the planes of the Triad. It concerns a man's realization of his place within the chain and his relationship to the group.

*"I am That I am"* refers to a man's Monadic consciousness and his relationship to the planes of abstraction. It concerns his realization of his position in the scheme. When the Initiate can say, "I am That I am" then he has merged himself with his divine essence and is free from form.

### b) Ordered Activity

This is the concept of intelligent purpose, pursuing a fixed and settled plan and working out a preconceived ideal in time and space. The fifth (Mental) plane, may be considered as holding a position in a Heavenly Man that is symbolically analogous to that held by the Causal bodies of the units on His Ray, as a result, some Causal bodies are on the third and some on the second subplanes; the intricacy is excessive, producing geometrical forms. All is ordered activity of the units, each pursuing his own self-centered purpose, until the groups recognize the oneness of self-interest and therefore work actively and intelligently with the corporate body.

After the fifth round and the passing into temporary obscurity of two fifths of the human family, the remaining units will achieve an approximate standing as follows:

1. 1/5 will achieve the sixth and seventh Initiations and mantrically sound the words "I am That I am."
2. 2/5 will achieve the fifth Initiation and know themselves as "I am That" while they cultivate a response to an even higher note.
3. 1/5 will attain the third Initiation and will know themselves as "I am That" in full consciousness.
4. The remaining units will be those who are treading the Path and beginning to know themselves as the group.

### c) Adaptability

The primary attribute of the third Ray, or the Brahma aspect. It works under the Laws of Economy and Attraction. This is the work of the Mahachohan and the four Lords of the Ray of Attribute.

## 2. Development of the Human Mind

Before the four types of force, or these four planetary influences are studied, students should keep the following in mind:

- a) Each of them has swung into power during earlier world cycles.
- b) One of them is the major influence or vibration of the planet and is ever-present.
- c) Certain of them are passing out of power, others are coming in.

d) The 3<sup>rd</sup> Ray of Aspect will predominate at the end of the fifth round. In the sixth it will be paralleled by the 2<sup>nd</sup> Ray, in the seventh round the 2<sup>nd</sup> Ray will predominate and the influence of the 3<sup>rd</sup> will weaken as the 1<sup>st</sup> Ray will set its second great impulse upon our planetary evolution by the obscuration of 2/5 of humanity, Whose influence might be considered as threefold:

1. At human individualization in the middle of the third rootrace, produced by a vast destruction of the forms we call animal man, thus producing the possibility of the newly vitalized Causal bodies taking new physical vehicles.
2. The fifth round, at the so-called Judgment, will bring about the apparent destruction of 2/5 of the human family and the translation of the indwelling units of consciousness to other spheres more suited to their stage of evolution. This event will be regarded as a catastrophe at the time, but the Knowers will see and know, and 3/5 of the human family will understand the reason.
3. At the final absorption of the perfected Monads into their emanating source in the seventh round. This will be marked by obscuration and the destruction of the form, although suffering will be practically nil as the human units involved will have reached a stage where they can consciously cooperate in the process of abstraction.

As regards man, it is thus evident that the fourth, fifth and seventh rounds hold the key to the first aspect. For the Devas it is the 1<sup>st</sup>, second and sixth. For the involutory entity whom we call the Spirit of the Planet, it is simply the third.

#### Ray Effects

Every Ray affects, in more or less degree, the plane or subplane which is its numerical correspondence.

Fourth Ray Effects: The second manasic aspect will work out in the following ways:

In the development of the intuition by the means of the knowledge of sound vibration and the higher mathematics. Music as a means to be employed in building and destroying, will be recognized and the laws of levitation and of rhythmic movement in all forms (from an atom to a solar system) will be studied. The manipulation of matter by the means of sound will be practiced on the two lower planes, and when the synthesis of the four Rays in the Third is in the process of accomplishment, a similar knowledge will be displayed upon the Mental plane and the laws of fire will be gradually permitted exoteric publication.

Healing will fall into two departments:

- 1) Vitalization by means of electricity, as well as Solar and planetary radiation (prana).
- 2) Definite curative processes, through the occult knowledge of the force (chakra) centers and the work of the Devas of the fourth Ether.

Religious students will study the 'life side' of manifestation just as the scientist studies the 'matter' and both will come to a realization of the close relation between the two.

- 1) The magical force of the 7<sup>th</sup> Logos is felt at the first Initiation.
- 2) The aggressive fire of the 6<sup>th</sup> Logos at the second.
- 3) The illuminating light of the 5<sup>th</sup> Logos at the third.
- 4) The harmonizing life of the 4<sup>th</sup> Logos at the fourth.
- 5) The blending power of the 3<sup>rd</sup> Logos at the fifth.
- 6) The unifying heat of the 2<sup>nd</sup> Logos at the sixth.
- 7) The dynamic electricity of the 1<sup>st</sup> Logos at the seventh.

#### Fifth Ray Effects

This Ray concerns itself with the building of form, the utilization of matter and the embodying of ideas. This influence has waxed and waned, dying down during the fourth rootrace and waxing steadily greater during this fifth, or Aryan. For a period immediately ahead, His electrical energizing force will pour on the planet and bring fresh discoveries about matter and form, and energy in matter.

The fifth Ray was largely responsible for the manasic stimulation of animal man in the third rootrace, so in the fifth round he will be instrumental in causing that great separation which we call Judgment. The Law of Analogy always serves, as in the fifth round, for instance, the fifth chain (a center in the body of the Heavenly Man) will be the recipient of this fifth type of force and will transmit it to other chains via their fifth globe. He has his correspondence upon the fifth subplane of all the planes, especially in the three worlds of human endeavor.

### Sixth Ray Effects

This Ray of Devotion is passing out of influence at this time and Egos who are on that particular Ray will take form elsewhere on other globes and in other chains, and not on Earth. A psychological manifestation of this can be seen in the dying down of religious enthusiasm. It will be apparent how the knowledge of these cycles, and of the force manifestation or obscuration of a Ray will eventually lead to a working with the Law and intelligent cooperation with the plan of evolution.

### Seventh Ray Effects

In all that has been given about the Rays with regard to man's evolution, it is clear that the 4<sup>th</sup> Ray of Harmony, which is the dominant Ray of the greater cycle which includes the fourth round and globe, and the 7<sup>th</sup> Ray of Ceremonial Magic, which is one of the foremost influenced concerned in all objective manifestations. These two Rays, or the force of these planetary Logoi, are instrumental in bringing about coherency in our present fourth chain, the fourth scheme and on the fourth globe. The 4<sup>th</sup> and the 7<sup>th</sup> interact, one acting temporarily as a negative force, the other as a positive.

The Lord of the Seventh Ray works with the Ruler of the Building Devas through the Etheric body of all forms and His work is fundamentally constructive. By the united action of the 7<sup>th</sup> Ray and the Raja-Lord of a plane, all is accomplished. He manifests in periods of transition and governs the processes of transmutation, incarnation and transference.

The force of vibration of any Ray may be summed up as follows:

1. The intelligent purpose of an Entity.
2. His life energy working in, through and upon His body of manifestation.
3. His magnetic radiation as it affects His brothers in manifestation.
4. His peculiar coloring or quality, psychological aspect demonstrating through His activities.
5. The effect of this as it influences His brothers within the greater body.
6. His life force as it radiates beyond His own periphery as active energy and stimulating activity; becoming literally one of the aspects of Fohat.

### THE ASPECTS AND EVOLUTION

<u>Aspect</u>	<u>Manifestation</u>	<u>Objectively</u>	<u>Subjectively</u>	<u>Evolutionary Aspect</u>
Activity	The seven brothers.	Seven Etheric centers.	Seven types of force.	Involution and evolution of the kingdoms of nature.
	<i>Sumtotal:</i>	Fire by Friction. The mother.	The Brahma or matter aspect.	
Love-Wisdom Dragon of Wisdom	Seven Heavenly Men.	Seven schemes.	Seven Rays.	Seven types of Deva and human Monads.
	<i>Sumtotal:</i>	Solar fire. Vishnu aspect.	Subjectivity or the psyche. The Son in manifestation.	
Will	Seven Cosmic Entities.	Seven heavenly men.	Seven qualities.	Seven hierarchies.
	<i>Sumtotal:</i>	Electric Fire, the one Life.	Mahadeva. Spirit.	

In all the constructive work of form-building, certain factors enter in which must here be enumerated as they vitally concern our particular Heavenly Man and the particular plane, the physical on which we undergo experience. These are:

1. The will, or the one-pointed purpose of some Entity.
2. The material through which the life proposes to manifest, and is found within the ring-pass-not in seven grades and in forty-nine subgrades.
3. The builders who are the vehicle for the divine purpose and who mold matter according to a particular plan, who evolve the forms out of their own nature and substance.
4. A plan by which the work is carried out and which is imparted to the Builders, begin latent in their consciousness.
5. Certain Words, or mantric sounds, which, when uttered by a greater life, can drive the lesser lives to the fulfillment of constructive purpose.
  - a. A Solar Logos: The threefold Word gives rise to a sevenfold vibration.
  - b. A Heavenly Man who, through utterance, sweeps into evolutionary objectivity His scheme and all therein.
  - c. The Monad, whose threefold Word gives rise to a sevenfold vibration.
  - d. The Ego, whose, through sonorous utterance, produces a human being in the three worlds.

It will be seen that the utterance of sound along the line of force by the trained adept can both utilize Deva activity to effect certain results in connection with the form side of manifestation and can drive the life within to definite action. Hence the extreme danger. Power over form and force lies always ready in the hand of those who have done three things:

1. Developed the consciousness of the group in which they find themselves.
2. Learned the secret of the notes and tones to which that group responds.
3. Apprehended certain set words and phrases and the due method of chanting and intonation.

Development of Etheric vision will be due to two causes:

- a) The scientific recognition of the existence of Etheric levels, thereby freeing people from the onus of adverse public opinion and thus enabling them to reveal what they know.
- b) The increased activity of the Devas of the Ethers, which throws the matter of the Etheric levels into active vibration, with consequent reflex action on the eye of man.

Future developments:

1. Increased mental activity and the spread of education, resulting in increased cooperation between units and groups whose sole purpose will be to synthesize all lines of human endeavor and thus bring about unification of effort and economy of force in all sectors.
2. The schools of medicine will study the Etheric body in its relation to the dense physical body and its functions as the receiver, storer and transmitter of the vital fluids of the system.
3. The true seeker will be a scientist, a devotee and a philosopher. When these are not merged, we have the mystic and the danger of black magic, being governed by the intellect and not by selflessness. There are dangers incident upon contact with the Deva evolution and the knowledge of the powers and forces made available through their agency.
4. The coming into incarnation of numbers of old magicians and occultists, and the rapid growth therefore of recognized psychic powers among the people. This psychism, being tinged with mentality and not being of a purely Astral quality, will be even more dangerous than in Atlantean days, for behind it will be a greater conscious purpose. Paralleling the incoming of this large band of 7<sup>th</sup> Ray magicians are certain initiates below the fourth Initiation who hope to offset the vibrations and ward off the menace incident to the advent of the other group.

## MAN, ANIMALS AND THE RAYS

The profundity of interest lies in the fact that in the one case we are dealing with evolution immediately behind the human and from which man is not as yet wholly emancipated; and in the other we are concerning ourselves with a paralleling evolution, one that is of vast importance in the scheme of things.

1. The animal kingdom holds the same relation to the human as the dense physical body does to the seven principles, and still finds its link with man through correspondences between their bodies of objectivity.
2. The animal kingdom is the third of the kingdoms and is the mother aspect prior to the overshadowing by the Holy Spirit, the manas aspect. Note the resemblance and trace the analogy between the cosmic mother, the systemic mother and the same mother aspect as seen in the animal kingdom as a basis for the evolution of man. Each kingdom acts as the mother to the succeeding one in the evolutionary process. Any group will receive their objective forms (on some plane) from an earlier group. From the 3<sup>rd</sup> springs the 4<sup>th</sup>, and from this fourth will emerge the fifth, each receiving germ protection, form, gradual development and nourishment.
3. During the third rootrace, animal individualization took place and the self-conscious unit, Man, came into being. It is of particular interest at this time that we are in the 4<sup>th</sup> round in a chain as well as in the fourth round as regards the scheme of seven chains. It has led to evolutionary possibilities of great import. On the moon chain, individualization took place during the fifth race of the third round, and in the next chain to ours on the evolutionary arc, individualization will take place during the sixth race of the second round.
4. In the fourth rootrace the 'door' between the kingdoms closed and no more of the animal kingdom passed into the human. Expressed in terms of fire or electrical phenomenon, the animal kingdom and the human kingdom turned positive to one another, resulting in repulsion. This repulsion is one reason for the destructive war and the long cycle of cruelty waged between man and the animals. The mystery is hidden in the karma of that Being, Who for a period during the moon chain, held office as the Entity Who is the informing evolutionary Life of the animal kingdom.

In Atlantean days, the lives which composed the third kingdom of nature were divided into two groups:

- a) A number of these lives were 'passed' and they were swept into incarnating in animal form to continue their evolution.
- b) The remainder were rejected, and their group will not manifest in physical form until the next round. In the fifth round a corresponding division will take place in the fourth kingdom, and the lives in that kingdom will be subjected to an analogous test; some will be passed and they will continue their evolution on this planet, while others will go into temporary pralaya.

After the rejection in the fourth rootrace of  $\frac{3}{4}$  of the animal units, the remaining triads (or  $\frac{1}{4}$ ) proceeded on their way, holding the promise of opportunity for all in time, and the guarantee of their attainment in the next round. Just as the human Monads who are passed in the fifth round, will enter into the fifth kingdom before the climax of the seventh, so the animal Monads who were passed in this round will achieve individualization during the fifth and enter the fourth kingdom.

By turning his thought-force upon the animals, man stimulates their latent mentality, which leads in due course to the crisis in the next round. Attention should be paid to the effect of the consciousness of one group upon another group, and the advancement of the lesser by the means of the stimulating power of the greater. No man, for instance, can make definite and specialized progress without his brother benefiting, in the form of the increase of the total consciousness of the group, the stimulation of units in the group, the group magnetism producing increased healing or blending effects upon allied groups.

## THE RAYS, KARMA AND THE DEVAS

The Devas of the higher levels of the Mental plane, and of the systemic plane and from there to the divine plane of Adi, cooperate consciously and are of high rank, equal to the ranks and grades of Hierarchy from a first-degree Initiate up to and beyond the Lord of the World Himself.

Below these higher levels, where the concrete is touched, there are lesser grades of Devas who work unconsciously, with the following exceptions who are conscious forces and entities of high position:

- a) The Raja-Lord of a plane.
- b) Seven Devas who work under Him, informing the matter of the seven subplanes.
- c) Fourteen representatives of the Rays, Who cycle in and out of power.
- d) Four Devas who are the plane representatives of the four Maharajahs (the Lords of Karma) and are the focal points for karmic influence in connection with man.

All the lesser grades of Devas, "The Army of the Voice" on each plane, the lesser builders and elementals in their myriads, work unconsciously, being guided and directed by words and sound. In this way, vibrations are set up in the essence of the planes by the conscious Builders.

Man, while functioning in material, substantial form in the three worlds may not trespass across the separating line between the Deva and human evolutions. Only on the planes of Solar Fire or on the cosmic Etheric levels may contact be permitted; on the planes of the cosmic dense Physical plane (our mental, Astral and physical) disaster results from contact.

Types of Karma: Karma is imposed upon the enSouling entity through the medium of matter (which is colored by it) and this matter is intelligent material composed of Deva essence.

- Cosmic Karma: Imposed upon the Solar Logos from outside the system.
- Systemic Karma: The working out by the Logos of effects set in motion in previous Kalpas and which influence His present type of body.
- Planetary Karma: The individual karma of a Heavenly Man is just as different from that of another Heavenly Man as that of different members of the human family.
- The Karma of a Chain: Bound up in the life experience of that entity who enSouls a chain, and is a center in the body of a Heavenly Man.
- Globe Karma: Individual destiny of the entity who is a center in the body of the enSouling Life of a chain.
- Plane Karma: This is mixed with the karma of the planetary Logos and of the Raja-Lord and is dependent upon the interplay between these two opposite poles, the masculine and feminine aspect of the Divine Hermaphrodite.
- The Karma of a Subplane: The destiny of certain lesser entities manifesting through these planes.
- The Karma of the Human Hierarchy: The karma of the seven groups and of the individual Monads can be divided into:
  1. World Karma (seven root-races in their totality)
  2. Racial (special purpose of each root-race)
  3. Subracial (each has its own destiny)
  4. National, Family and Individual karmas

### Manas in the Final Rounds

The Transmutative process, as it involves the power to change through the application of heat, is universally recognized but the key to the mystery of the Philosopher's Stone will bring revelation and the power to impose the will of the chemist upon the elemental forces, which work in, by and through matter. Transmutation is the passage across from one state of being to another through the agency of fire.

Radiation is transmutation in process of accomplishment, being the liberation of the essence in order that it may seek a new center, recognized as radioactivity and applied to all atomic bodies without exception.

The process may be tabulated as follows:

1. The life takes primitive form
2. The form is subjected to outer heat
3. Heat playing upon the form produces moisture
4. Moisture and heat perform their function in unison
5. Elemental lives tend all lesser lives
6. Devas cooperate under rule, order and sound.
7. The internal heat of the atom increases
8. The heat of the atom mounts rapidly and surpasses the external heat of its environment.
9. The atom radiates.
10. The spheroidal wall of the atom is eventually broken down.
11. The electrons (negative units) seek a new center, or form.
12. The central life escapes to merge with its polar opposite, becoming negative and seeking the positive.
13. This is obscuration, the light going out temporarily until it again emerges and blazes forth.

Only the way can be pointed to those who are ready, or who are recovering old knowledge gained through experience upon the Path. The landmarks indicated must hold sufficient guidance to enable them to penetrate deeper into the arcane of knowledge. The danger consists in the very fact that transmutation concerns the material form, and Deva substance. Master concern themselves with the Soul of things and they reach the whole through the agency of the few centers in a form.

Conscious Manipulation of the Fires: This concerns the two-fold fire of an atom (internal and radiatory) and the fires of mind. The conscious manipulation of the fires is the prerogative of man when he has reached a certain point in his evolution. The work to be done in aiding the evolutionary process, is the work of transferring the life from one stage of atomic existence to another, and it involves three steps which can be seen by means of higher clairvoyance. They are:

- a) The *Fiery* stage: The blending, fusing and burning period through which all atoms pass during the disintegration of form.
- b) The *Solvent* stage: In which the form is dissipated and substance is held in solution, the atom being resolved into its essential duality.
- c) The *Volatile* stage: Which concerns the essential quality of the atom and the escape of this essence to seek new form.

Radioactivity, pralactic solution and essential volatility might express the thought, for these three steps are followed in every transmutating process without exception. Little can be shared about the conscious manipulation of the fires owing to the disastrous developments in Atlantean days, and the consequent stultification of Spiritual evolution for a time until karma has been adjusted.

As time proceeds, man will gradually recover past knowledge and power developed in Atlantean days, produce bodies resistant to the fire elementals of the lower kind, comprehend the inner meaning of radioactivity, or the setting loose of the power inherent in all elements, and reduce the formulas of the chemists to sound. Conscious transmutation is possible only when a man has transmuted the elements in his own vehicles, only then can he be trusted with the secrets of divine alchemy.

The magician or alchemist works with Deva essence through the control of the lesser Builders in cooperation with the greater Devas. Note the following distinctions between the work of the black and the white magicians.

- a) The white deals with positive electrical energy, the dark with the negative.
- b) The white occupies himself with the Soul of things, the dark centers his attention upon the form.
- c) The white develops the inherent energy of the sphere concerned (whether human, animal, vegetable or mineral) and produces results through self-induced activities of the central life. The dark magician attains through the agency of force external to the sphere involved and produces transmutation through the method of reduction of the form, rather than radiation.

## FIVE POSTULATES

1. All matter is living matter, or the vital substance of Deva entities.
2. All forms, vibrating to any keynote, are fabricated by the building Devas out of the matter of their own bodies, hence they are the great Mother.
3. The Devas are the life which produces form-cohesion. A magician who transmutes metals in the mineral kingdom works with Deva essence in its earliest form on the upward arc of evolution and has to remember:
  - a) The effect of the backward pull of the involutory lives.
  - b) The sevenfold nature of the Devas which constitute its being.
  - c) The next transition stage of the mineral into the vegetable kingdom, or the effect of the second kingdom on the first.
4. All Deva essences and builders on the Physical plane are dangerous to man, for they work on the Etheric levels and are the transmitters of prana, hence they set loose upon the ignorant and unwary the fiery essence which burns and destroys.
5. The Devas do not work as individualized conscious units as does man. They work in groups subject to:
  - a) Inherent impulse (latent active intelligence)
  - b) Orders issued by the greater builders
  - c) Ritual, or compulsion induced through color and sound.

The true alchemist, therefore, will seek only to stimulate the radioactivity of the element (or atom) and will center his attention upon the positive nucleus. By increasing its vibration, its activity or positivity, he will bring about the desired end. The process carried on by the Dark Brotherhood seeks the reverse of this and wherever the attention is centered upon the form and not on the Spirit, the tendency is to Deva worship, for the form is made of Deva substance upon all planes. The central factor of Solar Fire in the work of transmutation will come to be understood through the study of the fire Devas and elementals.

The alchemists have largely been unsuccessful owing to three things:

1. Inability to contact the central electric spark
2. Inability to create the necessary channel along which the escaping life may travel into its new form.
3. Inability to control the fire elementals who are the external fire, which affects the central spark through the medium of its environment.

This is the consequence of undue success in Atlantean days, when the alchemists of the time, through color and sound, so entirely controlled the elementals that they utilized them for their own selfish ends and outside their legitimate province. This knowledge of formulas and sounds can be comparatively easily acquired when man has developed his inner Spiritual ear, because: a) every kingdom has its note and mantric sounds and b) That the note of the mineral kingdom is the basic note of substance itself, and it is largely the sounding of the note combinations, based on this key, which produces the great world cataclysms seen as volcanic action.

Every gradation of that note is found in the mineral kingdom which is divided into three main kingdoms:

- 1) The baser metals such as lead and iron.
- 2) The standard metals such as gold and silver, the mineral manifestation of the second aspect.
- 3) The crystals and precious stones are the first aspect as it works out in the mineral kingdom; the consummation of the work of the mineral Devas.

When scientists fully appreciate what it is which causes the difference between a sapphire and a ruby, they will have found out what constitutes one of the stages of the transmutative process. This, however, they cannot do until the fourth Ether is controlled. Man should, in seeking the secret of atomic energy, concentrate his attention on the higher form of life transference through knowledge of the Devas, through external pressure and vibration, through internal stimulation, through color applied in stimulation and vitalization and through mantric sounds.

Synthesis: We have seen that during the coming races and subraces certain very definite development may be looked for in connection with manasic unfoldment; and it is worth while to note particularly that as far as the evolution of manas in this round is concerned its highest efflorescence may be looked for during the next five hundred years. The coming in of the two final root races marks the point of synthesis, and the gradual utilization of that which has been manasically achieved; this will be brought about by a development of abstract thought, and of intuitive recognition.

## MANAS AND THE PLANES

### I. On the *Physical* Plane:

1. The selective power of the atoms of the body.
2. The adaptability of the physical form to its environment and to its circumstances.
3. The ordered purpose of the informing Life, as it affects the physical form and atoms.
4. The transmutative power, inherent in man though as yet unrecognized by him, which has brought him to his present stage of physical existence from that of animal man. It concerns also the transference of the life on to manasic levels.

### II. On the *Astral* Plane:

1. The discriminative power of man to choose between the pairs of opposites.
2. His adaptability to emotional conditions, and his power to attain eventual equilibrium.
3. The power of man, through conscious purpose, to clear his Astral body of foreign matter, and to ensure its translucence.
4. The transmutative inherent power which transmutes, or transfers the life into Buddhic forms eventually.

### III. On the *Mental* Plane:

1. In the selective power of man to choose the form through which to manifest.
2. His adaptability to mental currents and vibration, and his utilization of them to control the lower forms.
3. The working out of purpose through the medium of the two lower vehicles. Impulse emanates from the Mental plane.
4. The transmutative power which transforms the entire lower threefold man into a new form, the Causal body. This process of transmutation is carried on through the entire series of incarnations.

### IV. On the *Abstract Levels of the Mental Plane*:

1. The ability of the Ego to discriminate as to time and space in the three worlds.
2. Egoic adaptation of matter and circumstance of time and environment to the specific need under the Law of Karma.
3. The 'Intelligent Purpose', which lies back of all physical objectivity, and which is seen working out in every life.
4. The transmutation or transference into the Triad of the life of the Ego as it functions in the Causal body. This results in dissociation from manifestation in the three worlds. To effect this transmutation (which is a point at times overlooked) the Thinker in the Causal vehicle has to do three things:
5. Build and equip the Causal body.
6. Bring about conscious connection or control of the threefold lower nature through the agency of the permanent atoms.
7. Bridge the interlude between the Causal body on its own level, and the manasic permanent atom.

### V. On *Buddhic* Levels:

Discriminative power here demonstrates as ability to distinguish between the abstract and the concrete, and to arrive at conclusions apart from the ordinary apparatus - the mental body and the physical brain. Adaptability to Hierarchical enterprise shown by the Initiate or Master, and His receptivity to life impulses and Spiritual currents emanating from the planetary Logos of His Ray - a thing at this stage impossible of conscious realization.

In the ordered purpose which guides the choice by a Master of one of the seven Paths of endeavor. Thus choice is based on KNOWLEDGE, and not on desire. In the conscious transmutation He undertakes in the work of evolution, and in the gradual transference of His own life, and the life of His group, into the Monadic aspect which is reflected in the Buddhic.

#### VI. On Atmic Levels:

- a) In the selective work of the adept as it relates to planetary manifestation, and the discriminative power which guides all action relating to His own planet, and the two others associated with the Earth, as a systemic triangle.
- b) The adaptation of groups (deva and human) to certain types of influence, and vibration, which emanate extra-systemically, and which from high cosmic levels play upon groups, fostering certain attributes for which we have, as yet, no terminology.
- c) The synthesizing work of the Brahma aspect as it works out in the blending of the four minor Rays into the third major.
- d) The transmutation which results in planetary obscurity in connection with five of the Heavenly Men and which - as in the previous work of synthesis - concerns microcosmic evolution and is participated in by man. I would call attention to an interesting point: as more and more of the Monads are resolved back into their source it produces a gradual obscuration of the particular Heavenly Man in Whose body they are the cells. Though this may look to human vision as extending over a profoundly long period, from the point of view of universal or group consciousness it is occurring NOW. For instance, such an event as the obscuration of the manifestation of the Logos of our Earth scheme is already in process and began in Lemurian days.

VII. As regards Monadic discrimination, adaptability, purpose and transmutative power it is needless to enlarge.

All these ideas and concepts are of value only in so far as they produce within the Thinker a more intelligent appreciation of the grandeur of the divine plan, an appropriation of the energy and force which is his by right of participation in the processes of manifestation, and a wise cooperation in the furtherance of the evolutionary plan as it affects him individually and his groups.

### THE EGOIC RAY AND SOLAR FIRE

#### The Nature of the Egoic, or Causal Body

This subject will primarily interest three types of students; those who are interested in the true psychology, or in the evolution of the psyche, those who are on or nearing the path and hence are coming into more contact with their Ego and those who work with the Souls of men, the servers of the race. The reason for this is because, in the due comprehension of this subject, that of the Ego functioning in the Causal body, comes the ability to work scientifically with the problem of one's own evolution, and to do good work in aiding the evolution of one's brother.

#### Egoic manifestation is produced through the medium of two fires

In all manifestation there is duality producing triplicity. Spirit meets and contacts matter resulting in the birth of the Son, or the Ego, the consciousness aspect. The Egoic manifestation is the middle aspect, the place of at-one-ment and of eventual equilibrium.

We are concerned with the process of making man the perfect six-pointed star; the threefold personality and the threefold Triad merged and perfectly produced through the intermediate point, the Causal body. When the physical body is eliminated, man becomes the five-pointed star, or perfected manasputra.

In terms of fire, the Causal body is produced by the positive life of Spirit (Electric Fire) meeting the negative fire of matter (Fire by Friction) causing a blazing forth of Solar Fire which serves to burn up the third fire, or absorb it into its essence, and is itself eventually blended with the fire of Spirit and passes out of objective display.

### Egoic Manifestation is produced at Individualization

The Causal body, that sheath of mental substance, is formed at the moment of individualization by the contact of the two fires. The force that pours through the higher planes of the Monad produces a vacuum, and the sheath of the Causal body, the ring-pass-not of the central Life, is formed. Within this sheath are to be found three permanent atoms; the mental, Astral and physical. They correspond individually to the seventh principle of each of the three persons of the microcosmic triad, a reflection of the Logoic Trinity.

The Causal sheath serves three purposes:

1. It separates one unit of Egoic consciousness from another, yet is itself part of the gaseous body (fifth cosmic physical subplane) in the physical body of the planetary Logos, Who is the central life of any particular group of Monads.
2. It holds hid Spiritual potentialities in its inherent ability to respond to the higher vibration. The life within steadily develops these and produces certain results by the utilization of the three permanent atoms.
3. It gradually vivifies and awakens them until, on the three planes, the central life has an adequate point of contact which can originate the necessitated vibration in the matter of the plane.

### THE NATURE OF THE PERMANENT ATOMS

#### The Purpose of the Permanent Atoms

Permanent atoms on each plane serve a fourfold purpose as regards the central, or Egoic life:

- a) They are distributors of a certain type of force.
- b) They are the conservers of faculty or ability to respond to a particular vibration.
- c) They are the assimilators of experience and the transmuters of that experience into quality.
- d) They hold hid the memory of the unit of consciousness, and when fully vibrant, they are the reason for continuity of consciousness of the man functioning in the Causal body.

The mental permanent atom is found in logoic gaseous matter, the Astral in logoic liquid, and the physical atom in the dense Physical plane. As each unit of consciousness, through self-induced effort, achieves the goal and crosses the 'burning-ground' a microcosmic portion of the Etheric web of the planetary Etheric body is consumed by fire. This results in a definite gain for that great Entity, a planetary Logos, through the relatively unimportant liberation of one cell in His body. When all the units of cells in His body have achieved, He too is set free from dense manifestation, and physically dies. This stage is succeeded by the comparatively brief one of Etheric existence (covering the period of the obscuration of the vehicle) and then He is liberated from incarnation altogether.

Each of the seven Rays, viewed in connection with the Causal bodies of men, demonstrates as a unity on the first plane (Adi), a triplicity on the second (Monadical) and as seven on the third (Atmic), which form the forty-nine groups which most concern evolving man. In the course of his many septenary lives, and as the cyclic sevens pass over him, man passes under the influence of the seven subrays of his own Ray. Then he begins to synthesize and merge the seven into the major three subrays, thus returning to unity on his own Egoic Ray.

- a) The septenary status governs the time from individualization till he enters upon the Path.
- b) The threefold status governs the time up till the third Initiation.
- c) He achieves the unity of his Ray by the fifth Initiation, and is then consciously a part of the body of the Heavenly Man.

The same idea can be worked out in connection with the awakening of the life forces within the permanent atoms, viewing each atom as the seventh principle in each of the three aspects of the personality.

### The Place of the Permanent Atom in the Egoic Body

a) The Astral permanent atom in this solar system, is the recipient of a great flow of force or energy, and receives more stimulation than the others for the following reasons:

1. The center of polarization for the fourth (human) kingdom is in the Astral consciousness, viewing this kingdom as a unity.
2. The goal set before humanity is that of becoming conscious units in the body of the Dragon of Love-Wisdom. This a man achieves when he can function consciously in the Buddhic vehicle, or when the Astral permanent atom is superseded by the Buddhic permanent atom.
3. The second aspect of the Logos, (the manifestation of the love nature of the Logos through the medium of the Son) is the one demonstrated in this system, for the following reasons:
  - a) This system is a Son of Necessity, or of desire.
  - b) It is vibrant to the key of the cosmic Ray of Love.
  - c) The form through which this Ray is expressing itself. (duality) It is governed by the Law of Attraction, the Monads of Love are the dominating quality.
4. Our solar system forms the center in the cosmic body of the One greater than our Solar Logos equivalent to that of the Heart center. All within the solar ring-pass-not are parts of that vast cosmic Heart center, the petals in the Lotus. This force, when rightly directed and properly controlled, is the great transmuting agency which will make man a Master of the Wisdom and a Lord of Love.
5. This solar system is interpenetrated by His Astral body as is the case with a human manifestation. As the Logos is polarized in His cosmic Astral sheath, and has not yet attained cosmic mental polarization, His force or desire nature is the main incentive for the subjective Life and lives that underlie that form.

Therefore, it is necessary to bear in mind the relative importance of the Astral permanent atom (the second aspect) of the personality within the Causal periphery, and to remember that the force which flows through that atom, and is the animating force of the Astral body, is following the lines of least resistance and might be considered as bearing upon his physical manifestation in a manner twice as strong as that reaching him through the other two.

b) The atomic triangle: The Causal sheath is a sphere of vibrant living substance containing three fiery points; at the heart is a central blaze of light, emitting seven Rays, which play upon these points or circles, (analogous to the electrons) and produce effect upon the Astral permanent atom.

The physical permanent atom has a position relatively close to the center, and the force plays through it, and passes on to the Astral permanent atom in the form of five Rays of parti-colored light, which blend with the vivid hue of the Astral permanent atom, and increase its intensity until the blaze appears as if the two points blended, (or the electrons merged) thus producing such intensity of light that they are seen as dissolving.

The mental unit, having a position within the Causal body analogous to the planet furthest from the sun, becomes vibrant likewise, and the two other points (now considered as one) begin to interact with the mental unit. A similar process is pursued until these two points, circulating around their positive center, also approach each other, blend, merge and dissolve. The center of positive life gathers, or synthesizes, the three points and thus the three fires of the personality repeat on their tiny scale the microcosmic procedure as seen in the synthesis of Electric Fire, Solar Fire and Fire by Friction until only a single blazing unit is left. This unit burns up the Causal body and escapes back on to the planes of abstraction. Thus man is the Path itself, and also the pilgrim upon the Path; thus does he burn, but is also the burning ground. The analogy holds true, as the same process is used on cosmic levels.

### The Spirillae and the Egoic Ray

The spirillae within the permanent atom are to be considered as: a) The interior economy of the life germ on the three planes which concern man. b) As the seventh principle in each of the three sheaths c) As the positive nucleus of force which holds the matter of the three sheaths together.

a) The composition of the permanent atom: The permanent atom of the physical and Astral planes is a sphere of atomic matter and is characterized by the following qualities:

i) *Responsiveness:* Its inherent power to respond to the vibration of one of the Heavenly Men as it is transmitted via the Deva, or Brahma aspect, of His threefold nature. The permanent atom finds its place within the sphere of influence of one or other of the Raja-Lords of a plane.

ii) *Form Building Power:* These Devas sound forth two syllables of the threefold microcosmic word and are each the coherent agency which gathers substance into form, and attracts matter for the purpose of objectivity. The Astral sound produces the microcosmic Son of Necessity and when it reverberates on the Physical plane, it produces physical incarnation and the sudden appearance on Etheric levels of the seven centers.

iii) *Relative Permanency:* In the seventh principle of all manifesting entities is stored up and developed capacity, acquired ability and the atomic memory; the physical and Astral heredity of the Thinker.

iv) *Heat:* Herein lies the distinction between the permanent atoms on all planes, and the atomic matter of which they form a part. The distinction between the permanent atom and atomic matter, may be tabulated as follows:

The permanent atom is one that has been appropriated by one of the lives that form the centers in the body of a solar Lord, whilst atomic matter goes to the formation of other parts of His great body of light.

- I. A permanent atom has come under the attractive power of the second aspect, whilst atomic matter is vitalized only by the life of the third aspect.
- II. A permanent atom follows the line of least resistance to force, and is passing out of the control of the Deva Lord and under the control of positive life, and is the evolution of conscious in substance.
- III. A permanent atom comes under the direct control of the lower of the three groups of Lipika Lords, and is the agency through which They impose karma upon the unit.

### b) The Planes and Fiery Energy

Analogies can be observed on each plane of the solar system, with the seven subplanes.

### c) The Three Fires

1. Electric fire demonstrates as the prime condition of the higher three.
2. Solar fire, showing forth as the blaze produced by union on the central plane.
3. Fire by Friction as the most significant factor on the lower three.

A man's Monad can be studied in its threefold essence on its own plane, his Egoic aspect likewise, and the Brahma aspect of the Ego is found within the permanent atoms. When man has found out how to contact and utilize positive solar electricity in combination with negative planetary electricity, it will result in a very dangerous condition and will eventually manifest in the destruction of the fifth root-race by fire. It must be remembered that this cleavage will be a part of the natural process, and not a drastic ruling imposed upon an unwilling people. The Knowers and the students of the Knowledge, actuated by group consciousness and working consciously, will separate into group formation from those who know not and from those who care not. This will be temporary with a fundamental view of an eventual merging, and will mark the line of demarcation between the lower four and the upper three, and concerns those under the influence of the Solar Lords and those by the Lunar Lords.

The fundamental difference between the mental unit and the other two atoms consists in the fact that it contains only four spirillae instead of seven; for the mental unit is the first aspect of the personality triad. At his transference into the Spiritual kingdom, these three aspects, the mental, Astral and physical bodies, are synthesized into the higher by a dual process:

- a) His polarization shifts from out of the lower three atoms into the Triadal atoms.
- b) The force which these atoms generate and embody is merged and blended into the higher force points.

Negative force forms a receptacle for positive force. Atoms are but force centers, and the chakra centers are but aggregates of force which have reached a specific point in evolution, and are responding to the first great aspect, Electric Fire. Until a man is coming consciously under the control of the Ego and is beginning to sense the vibration of the manasic permanent atom, it is useless to expect him to respond to certain ideals, or to grasp certain aspects of truth, for the mental unit suffices for his need, and no bridge exists between it and the manasic permanent atom.

### Summary

1. The four lower spirillae are definitely under the influence of the Personality Ray.
2. The fifth and sixth spirillae are more specifically under the Egoic Ray.
3. The fifth spirillae synthesizes the lower four and vibrates to five types of force.
4. The spirillae are literally ten in number; three major and seven minor.
5. The permanent atoms are not heart-shaped, but a certain number of atoms are of that type but they are not the permanent atoms, which are more definitely spheroidal and slightly flattened at the top where the correspondence to the polar depression may be found.
6. The arrangement of the spirillae within the permanent atoms varies on each plane.
7. The closer the approach to Reality, the simpler the streams of force show a septenary arrangement in the lower three permanent atoms of man, while the higher three contain but the three major spirillae.
8. There are but six permanent atoms connected with human evolution, five with a Heavenly Man and only one in the solar system.
9. It should be remembered that we are dealing with a physical incarnation of these great Entities, and that Their permanent atoms, with the exception of the physical, are extra-systemic.
10. The Causal body of the Heavenly Men is upon the third subplane of the cosmic Mental plane, while that of the Solar Logos, and those of the three Persons of the logoic Trinity, are upon the first subplane.
11. The permanent atoms of men are upon the atomic subplane of each plane, with the one exception of the mental unit. Those of the animal groups are upon the second subplane, the vegetable upon the third and the mineral upon the fourth. There is, therefore, a close analogy between these focal points of force of the group and a chain, a globe and a round, and in their due application comes enlightenment.
12. As the permanent atoms become radioactive in due course of evolution, the result within the center is a marked increase in vibration.
13. The permanent atoms concern Solar entities when they are found on or above the higher mental, and concern lunar entities on the lower mental, the Astral and Physical planes.

It should be noted that in this solar system, the following Entities manifest through:

- a) *One* permanent atom; the physical: Solar Logos, the three major Rays, the seven Heavenly Men, the forty-nine Regents of the planetary chains.
- b) *Two* permanent atoms; the physical and Astral: The seven Lords of the globes in every chain, the forty-nine Root Manus, the seventy-seven Embodiers of form, (a group of Solar Lords of the 1<sup>st</sup> Ray) and certain of the Avatars, selected by the Logos to further the evolution of the psyche.

c) *Three* permanent atoms; the physical, Astral and mental:

1. The Lords of the third Kingdom, Who are the seven Entities whose bodies are made up of animal Souls, just as the Heavenly Men embody of man the Buddhic principle, so these lords embody for the animal kingdom the manasic principle, which is the goal of the evolutionary process for them.
2. Certain great Entities Who embody a whole range of existences upon five of the planets, of which Earth is not one, but who in due course of time will be recognized as having a powerful effect upon man on the Earth, via the Buddhas of Activity. (The mystery of the close connection existing between the Earth and Mercury)
3. The Entities who are the sumtotal of those group Souls who contain definite permanent Triads; Nine triads constitute the body of one of these Entities.

d) *Four* permanent atoms; the physical, Astral, mental and Buddhic:

1. Eight groups of solar Entities Who form the subjective life of the seven centers in the body of Brahma, dissociated from His two brothers, and the seven Sons of Fohat.
2. That Entity Who works through the form of the planetary Hierarchy, using it as His body of manifestation and regarding it as the center through which His force can flow. (All groups on every plane form a vehicle for the life of a greater individual. )
3. A number of Solar Deities Who are the radiators of solar magnetism, and the life of form.
4. Those Beings connected with a certain constellation and the lesser Dragon, who have their habitat on Neptune and work with the sixth principle in the solar system. They take physical form animated by purified desire controlled by mind, and are the dispensers of Love-Wisdom on the various planets, thus the words Hall of Wisdom describes a stage of consciousness, not a location.

e) *Five* Permanent Atoms; the physical, Astral, mental, Buddhic and Atmic:

1. The Lords of certain subplanes Who work under the Raja-Lord of a plane and Who are themselves vibration and activity.
  - a) The lesser Heavenly Men on the Buddhic level, Who reflect Their higher prototypes on the second plane of the system.
  - b) The Entities Who are the sumtotal of group consciousness on Egoic levels, differentiated and formed of aggregates of seven, until forty-nine groups of seven Egoic vehicles form one group, which is the body of this lesser Solar Deity.
  - c) The Entities Who are the sumtotal of the vegetable kingdom in its diversity of manifestation in different schemes, chains and globes.

f) *Six* Permanent Atoms; physical, Astral, 2 mental, Buddhic and Atmic: Man.

### THE EGOIC LOTUS

This section concerns the subject of the Causal body from the point of view of Fire. By studying the solar system as the physical manifestation of a Solar Logos, we are investigating:

- a) The physical permanent atom of a Solar Logos as contained within the logoc Causal body on its plane.
- b) The seven types of force, or the seven logoc spirillae within that permanent atom.
- c) The correspondence between the planes and the seven spirillae in the permanent atom of a Solar Logos.

#### Centers, Chakras or Wheels of Energy

a) Centers of Force: Man has seven force centers, of which three are paramount, (Head/Heart/Throat) and eventually synthesize the other four producing their eventual obscuration, or their passing out of manifestation. This is paralleled in the logoc centers, the planetary schemes, which will one day pass into obscuration and transmit their energy to the major three schemes.

b) The Causal Body as the Monadic Heart Center: The Causal body is the correspondence in the Monadic manifestation to the Heart center and is seen as the twelve-petalled lotus. Of these twelve petals, the innermost three are as yet unrevealed, or are embryonic, and hence the Causal body is usually referred to as a 9-petalled lotus, or as a wheel of fire with nine spokes. The inner three which complete the twelve concern the final and essentially Spiritual stages of his evolution.

### The 12-petalled Egoic Lotus

Solar Fire is dual; the fire of matter or substance and the fire of mind blended. This makes man the six-pointed Star of Light, for each of these fires is triple. The fire of Mind is also dual in essence, bringing in another triplicity and making the nine. When a man has awakened the nine fires, and has unfolded nine petals, and when he has received the stimulus which is imparted at initiation, through being brought into conscious contact with the electric spark of his own particular Heavenly Man, they all blend and merge. Each Heavenly Man is also a nine-petalled Lotus in the body of the Solar Logos.

Visualize the nine-petalled Egoic Lotus, the Heart center in the Monadic consciousness, unfolding each of its petals in groups of three upon the three subplanes of the higher mental. Their unfoldment is worked out through the evolutionary process, undergone on the three planes in the three worlds, or within the Halls of Ignorance, of Learning and of Wisdom.

#### a) KNOWLEDGE PETALS: First Group of Petals (Physical Plane)

1. The Petal of Knowledge for the Physical plane: Through the breaking of the Law and the ensuing suffering, the price of ignorance is paid and knowledge is achieved. This unfoldment is brought about through Physical plane experience.
2. The Petal of Love for the Physical plane: Unfolds through physical relationships and the gradual growth from love of self, to love of self and others.
3. The Petal of Sacrifice for the Physical plane: This unfoldment is brought about through the driving force of circumstances and not of free will. It is the offering up of the physical body upon the altar of desire; low desire at the beginning but aspiration towards the end, although still desire.

#### b) LOVE PETALS: Second Group of Petals (Astral Plane)

1. The Petal of Knowledge for the Astral plane: Unfoldment is brought about by the conscious balancing of the pairs of opposites, and the utilization of the Law of Attraction. The man passes out of the Hall of Ignorance where, from the point of view of the Ego, he works blindly; by a realization of his essential duality he begins to comprehend causes.
2. The Petal of Love for the Astral plane: Unfoldment is brought about through the process of gradually transmuting the love of the subjective nature, or of the Self within. This has a dual effect and works through onto the Physical plane in many lives of turmoil, of endeavor and failure, as a man strives to turn his attention toward the love of the Real.
3. The Petal of Sacrifice for the Astral plane: Unfoldment is brought about by the attitude of man as he consciously endeavors to give up his own desires for the sake of his group. His motive is still somewhat a blind one, and still colored by the desire for a return of that which he give and for love from those he seeks to serve, but it is of a much higher order than the blind sacrifice, which is the case in the earlier unfoldment. As a result, a dual result is observed:
  - a) The Astral permanent atom comes into full activity and radiance as regards five of its spirillae, and the two atoms of the physical and Astral planes are equally vibrant.
  - b) The three petals of the central ring of the Egoic lotus come also into full unfoldment, and the Heart center of the Monad is seen as a wheel of fire with six spokes in full energetic display and rotating rapidly.

#### c) SACRIFICE PETALS: Third Group of Petals (Mental Plane)

1. The Petal of Knowledge for the Mental plane: Its unfoldment marks the period wherein the man consciously utilizes all that he has gained or is gaining under the law for the benefit of humanity.
2. The Petal of Love for the Mental plane: Is unfolded through the conscious steady application of the powers of the Soul to the service of humanity with no thought of return, nor any desire for reward for the immense sacrifice involved.
3. The Petal of Sacrifice for the Mental plane: Demonstrates as the predominant bias of the Soul as seen in a series of many lives spent by the Initiate prior to his final emancipation; he becomes the Great Sacrifice. This stage is dual in effect:
  - a) The mental unit becomes a radiant point of light; its four spirillae transmit force with intense rapidity.
  - b) The three higher petals unfold and the nine-petalled lotus is seen perfected.

When the fire of matter becomes sufficiently intense; when the fire of mind, or Solar Fire (which vitalizes the nine petals) becomes equally fierce, and when the electric spark at the innermost center blazes out and can be seen, the entire Causal body becomes radioactive. The fires of substance (vitality of the permanent atoms) escape from the atomic spheres, this is the great liberation. Such a one, in terms of human endeavor, has achieved his goal. He has passed through the three Halls and in each has transferred that which he gained therein to the content of his consciousness. He has, in ordered sequence, developed and opened the petals of the lotus by:

- a) Opening the lower three over a vast period of time.
- b) Then the second series of petals are opened during a period of time covering his intelligent participation in world affairs.

The order of the development of the petals and the stimulation of the fires depends upon the Ray of the Monad, and the subray upon which the Causal body finds itself. The unfoldment proceeds slowly in the early stages and only proceeds rapidly as the man himself works at the goal with conscious effort. The Ego takes no active interest in the development until the second petal in the second series is beginning to open. The ceremony of initiation is only undergone when the Causal body is in a condition to respond to the Will aspect of the Heavenly Man and to do this through the willing cooperation of the fully conscious self.

### Summary

The permanent atoms are concerned with the substance aspect of existence, or Becoming, while the petals of the Egoic lotus deal specifically with the psychical aspect, or the development of consciousness. The inner three petals and the central nucleus embody the aspect of pure Spirit.

The whole secret of success in any endeavor is primarily based on:

- a) The ability of the Ego to work through the personality, using it simply as the medium of expression.
- b) The karma of the Egoic group as it becomes more apparent on the Physical plane. An understanding of group karma will lead to more intelligent cooperation and a more sympathetic understanding of group responsibilities and more adequate solutions to group problems.

The study of occult psychology involves a true conception of the nature of the Ego, or the arousing of the Ego to full activity in manifestation; it will necessitate the sound formulation of the laws of Egoic unfoldment, of the methods whereby, petal by petal, the lotus may be brought to perfection, and of the triple nature of its evolution. The laws of fire, heat, radiation and flame will be occultly investigated, and the action of one fire (the result of radiation from once conscious sphere to another) will be realized.

The time is fast approaching when the emphasis will be laid in education upon how best the young can be taught to contact their own Ego, how they can be led to appropriate the knowledge and abilities of their Higher Self for use on the Physical plane, how they can ascertain their group formation and thus work in unison with the group.

### THOUGHT AND FIRE ELEMENTALS

To train people to work in mental matter is to train them to create; to teach people to know the nature of the Soul is to put them in conscious touch with the subjective side of manifestation and to put into their hands the power to work with Soul energy; to enable people to unfold the potencies of the Soul aspect is to put them en rapport with the forces and energies hidden in the akasha and the anima mundi.

A man can then (as his Soul contact and his subjective perception is strengthened and developed) become a conscious creator, cooperating with the plans of the Hierarchy of Adepts who work with ideas, and who seek to bring these ideas (planetary ideas) into manifestation upon the Physical plane. As he passes through the different grades in the Hall of Learning his ability so to work and his capacity to get at the thought lying behind all symbols increases. He is no longer taken in by the appearance but knows it as the illusory form which veils and imprisons some thought.

### 1. The Function of Thought-Forms

It will be noted that in studying this matter, we begin not with the exoteric form in mental matter, but with the inner Life, or Idea within the form and with the Laws that govern the creative aspect. This function of every thought-form is threefold: a) To respond to vibration. b) To provide a body for an idea. c) To carry out a specific purpose.

a) Response to Vibration: The object of human evolution is to enable the Thinker to fully and consciously respond to every contact, and thus to utilize his sheaths as adequate transmitters. The most easily studied human thought-form is the one the Ego creates through which to function. He builds his sheaths by the power of thought, and the dense physical body is the best sheath that He can manufacture at any particular stage of evolution. The vibrations to which the systemic thought-form must respond are many, but might be enumerated as mainly seven:

1. The vibrations of the cosmic Physical plane, concerning the pranic and akashic fluids and currents.
2. The vibrations of the cosmic Astral plane as they affect the physical form of divine manifestation, which involves the action upon our Solar Logos of the emotional quality of other cosmic entities and concerns the magnetic effect upon Him of their psychic emanation. This, in view of the fact that His dense physical body is not a principle, is of a more potent nature than the first set of vibrations.
3. Vibrations from that which, within the logocic consciousness, is recognized as the logocic Higher Self, or His emanating source. This brings the solar system within the vibratory radius of certain constellations which have a profound importance in the evolution of the system.
4. Vibrations from Sirius via the cosmic Mental plane.
5. Vibrations from the seven Rishis of the Great Bear and primarily from those two Who are the Prototypes of the Lords of the seventh and fifth Rays. This important point finds its microcosmic correspondence in the place which the 7<sup>th</sup> Ray has in the building of a thought-form, and the use of the 5<sup>th</sup> Ray in the work of concretion.
6. Certain very remote vibrations, as yet no more appreciable in the logocic Body than is Monadic influence in the average man.
7. A series of vibrations which will become more potent as our Logos nears that period which is called Divine Maturity, which emanates from that constellation in the Heavens which embodies His polar opposite. (Marriage of the Logos)

Always remember that response must be made by the inner embodied Life, and that it will then, through a reflex action, bring about a response from the material sheath which veils it. Vibration is the result of subjective impulse, and makes its appeal to the subjective consciousness through impact upon whatever may be understood as substance; this impact is transmitted to the inner life and in due turn is retransmitted to substance in the form of recognition or realization. Thought-forms persist for just as long as the factor of Will, or dynamic vitality, continues to hold it together.

### b) To Provide a Body for an Idea:

This involves the basic principle of incarnation, activity and existence itself. This creative impulse, this tendency towards the concretion of the abstract, this inherent ability to 'take form' has its fullest expression as yet in physical matter. The fundamental reason is that, for man, all substances with which he creates, all forms which he builds, and all processes of concretion which he carries on, are created, built and carried on within the physical body of the logos.

In due course of time, as the Logos achieves liberation from the trammels of physical matter, the whole objective system will come to be regarded as an idea or concept, clothed in a veil or sheath of subtler matter than the physical, and the logocic body will be viewed as the product of will and desire, and physical matter will not enter into its composition; it will simply be a desire body. An embodied idea is literally a positive impulse, emanating from mental levels, and clothing itself in a veil of negative substance.

### c) To Carry Out Specific Purpose:

This is the most vital element in the building of thought-forms. First the consciousness aspect was seen, in the second the more objective aspect was elaborated relating to the form and now the will, or purpose aspect is to be considered.

The Factor of *Identity* and the words “specific purpose” involve the practical application of the will, or intent, of a conscious intelligent Existence shows itself in its source, mission, method and objective.

The Factor of *Time* concerns the periods of construction, utilization and dissolution. Only by the quality of a thought-form will its inherent purpose be revealed; only as its emanative processes comprehended will the nature of its mission become recognizable. They can be known by their color, vibration, direction and keynote.

The Factor of *Karma* enters as every thought-form comes under the Law of Karma through the effect it produces. It should be remembered that only cosmic and solar lords formulate thoughts and therefore come under karmic law. The lunar Lords and all lesser intelligences do not do so, for where self-consciousness is not, there is no responsibility.

The Factor of the *Lesser Builders* concerns the fact that the specific purpose of a thought-form is connected very closely with the type of Deva essence of which it is constructed, and (in connection with man on the Mental plane) with the type of elemental which he can control, and send forth as the occupier, or vitalizing agency of the thought-form.

A Solar Logos works through the *Greater Builders*, Who are the Manasaputras, sending them upon the mission of constructing and vitalizing the systemic thought-form with a specific purpose in view. The planetary Logoi work through the Builders of the next three planes (Atma-buddhi-manas) who construct and control the work of the planetary schemes. Men work through the builders of the lower Mental planes and the Astral plane, for the human thought-forms are kama-manasic (desire-mind). In all cases, the lesser Builders are swept into activity by the will of the greater Builders. All are sent out by a greater life than their own upon a specific mission. They are sent forth by those who are self-conscious and are a blend of mind, body and Spirit. Only the self-conscious can create, and only they are capable of purpose and coordination, of direction and control.

#### THE BUILDING ENTITIES

<i>Ray</i>	<i>Plane</i>	<i>Entity</i>	<i>Center</i>	<i>Personality</i>	<i>Kingdom</i>	<i>Quality</i>
1.	Atma	Logos	Head (Brain)	Grand Heavenly Man	Seventh	Unity
2-3.	Buddhi Manas	Planetary Logos	Heart and Throat	Heavenly Men	Sixth & Fifth	Duality
4.	Mental	Man	Solar Plexus Base of Spine	Man	Fourth	Triplicity
5.	Astral	Animal	Generative Organs		Third	Duality
6.	Etheric	Vegetable	Spleen		Second	Transitional
7.	Dense	Mineral	None		First	Unity

#### Nine Questions to Ask Yourself:

1. In what type of matter do I usually formulate thoughts?
2. What is the psychic quality of my thought-forms?
3. With what specific purpose do I use mental matter?
4. Do I work in mental matter consciously or unconsciously?
5. Do I vitalize my thought-forms with a higher or low Entity?
6. Do I study the laws of construction?
7. Do I realize the power of the will to vitalize?
8. Do I destroy thought-forms when they have accomplished their purpose by an act of the will?
9. Do I make forms which bring karmic effects, or do I build those which go to the good of the group?

## THE LAWS OF THOUGHT

### a) The Laws of Thought

There are three great laws, that we might term the fundamental laws of the cosmos of that greater system of which we form a part, and seven laws inherent in the solar system.

- 1) The Law of Synthesis: The first is the law that demonstrates the fact that all things, abstract and concrete, exist as one; it is the law governing the thought-form of that One of the cosmic Logoi in Whose consciousness both our system, and our greater center, have a part. It is a unity of His thought.
- 2) The Law of Attraction: Fundamentally, the law describes the compelling force of attraction that holds our solar system to the Sirian; that holds our planets revolving around our central unit, the sun; that holds the lesser systems of atomic and molecular matter circulating around a center, and that holds the matter of all Physical plane bodies, and their subtle bodies, coordinated around their microcosmic center.
- 3) The Law of Economy: This law adjusts all that concerns the material and Spiritual evolution of the cosmos to the best possible advantage and with the least expenditure of force.

b) Seven Systemic Laws: Subsidiary to the three major laws, we find the seven laws of our solar system, demonstrating the three becoming the seven as seen elsewhere in the logoi scheme. In each of these seven laws we find an interesting correlation with the seven planes.

1. The Law of Vibration: The basis of manifestation starting on the first plane.
2. The Law of Cohesion: On the second plane, cohesion is first apparent, as it is the first molecular plane of the system, and is the home of the Monad. Divine coherency is demonstrated.
3. The Law of Disintegration: On the third plane comes the final casting-off, the ultimate shedding of the sheaths, of the fivefold superman. A Chohan of the sixth Initiation discards all sheaths beneath the Monadic vehicle, from the Atmic to the physical.
4. The Law of Magnetic Control: This holds sway paramountly on the Buddhic plane and thus the development of the control of this law lies hid the control of the personality by the Monad via the Egoic body.
5. The Law of Fixation: Demonstrates principally on the Mental plane and has a close connection with manas, the fifth principle. The mind controls and stabilizes, resulting in coherency.
6. The Law of Love: The law of the Astral plane, it aims at the transmutation of the desire nature, and links it up with the greater magnetism of the love aspect on the Buddhic plane.
7. The Law of Sacrifice and Death: The controlling factor on the Physical plane, concerning the destruction of the form in order that the evolving life may progress and is one of the fundamental methods in evolution.

### The Intermediate Law of Karma

There is also an intermediate law, which is the synthetic law of the system of Sirius. The Lipika Lords of our system, the systemic Lords of Karma, are under the rule of a greater corresponding Lord on Sirius.

- a) The three cosmic laws of Synthesis, Attraction and Economy.
- b) The Sirian law of Karma
- c) The seven laws of the solar system.

It is significant that in this greater manvantara, the Logos is to take the fourth cosmic Initiation; a hint lies in the correspondences between this and the fourth root-race and this, the fourth or Astral round. Each one of us, in due process of evolution, forms part of one of the Heavenly Men, Who Themselves form the seven centers in that greater Heavenly Man, the Logos. Yet, though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is. In like manner, our Logos loses not His identity, even though He forms part of the consciousness of the Logos of Sirius.

We may take the seven laws of the solar system plane by plane:

1. Their effect as they demonstrate on the path of involution.
2. Their effect as they manifest on the path of evolution, the return.
3. As they affect the human and Deva organisms that evolve through them.

#### 1. The Law of Vibration

This is the law of the first plane and it governs all the atomic subplanes of each plane. It marks the beginning of the work of the Logos. It controls, among other things, the breaking up of the One into the seven and the reabsorption back into the One. It is analogous to the first movement the Logos made to express Himself, He uttered a Sound, a threefold Sound, one sound for each of His three systems, and started a ripple on the ocean of space. The Sound grows in volume as time progresses and when it has reached its full volume, it forms one of the notes in the major cosmic chord. Each note has six subtones, which with the first, make the seven.

The Law of Vibration, therefore, comprises eighteen lesser vibrations and three major, making the twenty-one of our three systems. Two multiplied by nine makes the necessary eighteen, which is the key number of our love system. Twenty-seven holds hid the mystery of the third.

On the path of involution, the seven great Breaths or Sounds drove to the atomic subplane of each plane, and there the basic vibration repeated in its own little world the method of logic vibration, giving rise to six subsidiary breaths. The same correspondences found in the Rays, that the lines of vibration are 1-2-4-6; for involution is negative, receptive and corresponds to the feminine pole, just as the abstract Rays were 2-4-6.

On the path of evolution, this law controls the positive aspect of the process. All is rhythm and movement and when all that evolves on each plane attains the vibration of the atomic subplane, then the goal is reached.

The aim of evolution for us is Love dominated by Intelligence, or Intelligence dominated by Love, for the interaction will be complete. The human race came into the chain at a point where it naturally took bodies of the fifth Astral and physical subplanes, and this is an analogy to the coming into the fourth root-race of the more advanced Egos.

#### 2. The Law of Cohesion

A branch of the cosmic Law of Attraction, it demonstrates in this Love-System in a threefold manner:

- a) On the plane of the Monad as the Law of Cohesion, the Law of Birth, resulting in the appearance of the Monads in their seven groups. Love as the source and the Monad of Love as the result.
- b) On the Plane of Buddhi: As the Law of Magnetic Control, it shows itself as the Love-Wisdom aspect, irradiating the Ego and eventually gathering to itself the essence of all experience garnered via the Ego through the personality lives, and controlled throughout from the plane of Buddhi. Magnetism, and the capacity to show love, are occultly synonymous.
- c) On the Astral Plane: As love demonstrating through the personality. All branches of the Law of Attraction show as force that ingathers, that tends to coherence, resulting in adhesion and leading to absorption.

On the path of involution it controls the primal gathering together of molecular matter, beneath the atomic subplane. It is the basis of the attractive quality that sets in motion the molecules and draws them into the needed aggregations. As the atomic subplane sets the rate of vibration, the Law of Cohesion fixes its coloring.

In manifestation, the cosmic Law of Attraction controls all these subsidiary laws, just as the Law of Synthesis governs pralaya and obscuration, and the Law of Economy deals with the general working out of the logic scheme along the line of least resistance. This second law governs specially the second plane and the second subplane on each plane.

### 3. The Law of Disintegration

This law governs the destruction of the form in order that the indwelling life may shine forth. It is another aspect, the reverse side, of the Law of Cohesion. It is one of the laws that ends with the solar system, where the great laws of attraction, cohesion and love last on into that which is to come. The Law of Economy holds the key to understanding this law. This law is one of the most difficult for the race to understand, due to the fact that some of its workings are perceived as chaos and destruction.

On the path of involution it controls the processes of the breaking up of group Souls, governs the periods when the permanent triads are transferred from one form to another; it works through the great world cataclysms, not only on the Physical plane but the Astral and lower levels of the Mental plane. This law breaks up the forms and the Law of Attraction draws back to primal source the material of those forms, prior to rebuilding them anew.

On the path of evolution the effects of this law are well known and concern the breaking up of the forms in which great ideals are embodied. The third Ray has a close connection with this third Law. It is through activity that the form comes into being, through activity it is employed, and through that very adaptation it becomes a perfect form. At the moment of perfection loses its usefulness, it crystallizes, breaks and the evolving life escapes to find new forms of greater capacity and adequacy. It is so in the life of the reincarnating Ego; it is so in the rounds and races in humanity; it is so in the solar system; it is so in all cosmic processes.

In the third chain, the moon chain, the point of attainment for the individual was the fourth Initiation, which marks the final breaking with the three worlds and the disintegration of the Egoic body. At the end of the third root-race came the first of the great cataclysms that broke the race form and inaugurated a new one.

### 4. The Law of Magnetic Control

This is the basic law controlling the Spiritual Triad, for through it, the force of evolution drives the Ego to progress through the cycle of reincarnation back to union with his kind. Through separation he finds himself, and then, driven by the indwelling Buddhic or Christ principle, he transcends himself and finds himself again in other selves. This law holds the evolving lower self in a coherent form. It controls the Ego in the Causal body in the same way that the Logos controls the Monad on the second plane. It is the law of the Buddhic plane and a Master is one Who can function there, Who has magnetic control in the three worlds. The lower is always controlled from above and its effect upon the three lower is paramount, though scarcely even conceded by our thinkers. It is the Law of Love, in the three worlds, that holds all together and draws all upward.

On the path of involution, this law works with the permanent atoms in the Causal body. It is the Buddhic principle and its relation with the lower permanent atom of the Triad is the mainspring of the life of the Ego. The Monadic plane, the Buddhic and the Astral planes are all closely allied as they provide the line of least resistance with regard to Love-Wisdom. Note the correspondences:

System 1: Physical, Mental and Atmic. (7-5-3)

System 2: Astral, Buddhic and Monadic. (6-4-2)

System 3: Mental, Atmic and Logoic. (5-3-1)

This fourth Law is the law whereby sex expression is transmuted and elevated and is closely connected to the fourth Ray.

The Laws in the Three Worlds: The three most important laws affecting the evolving human being as he lives his life in the three worlds are: 1. Fixation 2. Love 3. Sacrifice and Death

These laws are all dominated by the three higher laws in the system and there is a direct connection between these seven laws and the seven Rays:

- a) The Power Aspect: Ray 1, planes 1 and 5, and the Laws of Vibration and Fixation, form one interlocking whole.
- b) The Love Aspect: Ray 2, planes 2, 4 and 6, and the Laws of Cohesion, Magnetic Control and of Love, form another unit.
- c) The Activity Aspect: Ray 3, planes 3 and 7, and the Laws of Disintegration, Sacrifice and Death, make another group.

In regard to the four minor Rays, their control exists in degrees on all the planes but they have their particular emphasis in the evolution of the reincarnating Ego in the three worlds at this time and control, in a subtle and peculiar manner, the four kingdoms of nature. In a subtle way (meaning a statement of actuality that seems to be an illusion) the three minor Rays (5, 6 and 7) have each a connection with the three kingdoms of nature below the human.

#### 5. The Law of Fixation

This is the governing law of the Mental plane, finding its greater correspondence in the Law of Karma on the cosmic mental levels. "As a man thinks, so he is." According to his thoughts are his desires and acts, and so results the future. The word "Fixation" is chosen for two purposes; the word implies the capacity of the thinker to shape his own destiny and because it implies a stabilizing idea.

It is the law under which the evolving personality builds up, during the course of many lives, the Causal body. It also governs the time of rebirth, being one of the subsidiary branches of the Law of Karma; each of the seven subsidiary laws is linked to one of the cosmic laws, or with the Sirian Law of Karma. In the fifth round, this law will act as the divider, temporarily crystallizing and fixing the two great human Monads as they evolve. One group (containing those who reach the goal) will pass gradually out from under the domination of this law and come under the Law of Magnetic Control. The other will remain under the law in a static condition, until in a later period a fresh opportunity will come, the chance when they can again swing into the current of evolution and the imprisoned Spirits may mount again towards their source.

The Devas are the mother aspect, the builders of the body, and the reincarnating Jivas are the Son aspect; yet the two are but one, and the result is the divine hermaphroditic man.

#### 6. The Law of Love

Love in the personality develops gradually through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity, or group love-consciousness, which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and kin; a love that expresses not only love of humanity, but also love of the Deva evolutions in their totality, including all forms of divine manifestation.

Love was the impelling motive for manifestation and love keeps all in ordered sequence; love bears all on the path of return to the Father's bosom and love eventually perfects all that is. Love demonstrates through the concrete Rays, the aspects of divinity forming the persona that hides the one Self. The sixth Ray of Devotion and the sixth Law of Love have a close alliance and on the sixth plane comes the powerful working out in the lower Triad, the Personality, of the Law of Love. On the Astral plane, the home of the desires, originate those feelings which we call personal love; low at first but as evolution proceeds it shows itself as a gradual expansion of the love faculty, passing through the stages of love of mate, of family, of surrounding associates, of one's entire environment. Patriotism will give place to love of humanity. The Astral plane is the most important for us, for in uncorrected desire lies the difference between the personality consciousness and that of the Ego.

#### 7. The Law of Sacrifice and Death

This law links to the third Law of Disintegration, following the connection that always exists between the Atmic and the Physical plane. It controls the fivefold destruction of forms in the five lower worlds, and the Law of Death controls similarly in the lowest three worlds. The Law of Sacrifice is the Law of Death for the subtle bodies, whilst what we call death is analogous in the physical body. This law governs the disintegration of forms and their sacrifice to the evolving life, and is closely linked in its manifestation with the seventh Ray.

This Ray is the one that largely controls, that manipulates, that geometrizes the form side, governing the elemental forces of nature. The Physical plane is the most concrete exemplification of the form side, holding the divine life imprisoned or enmeshed at its densest point. In a mysterious way, this law is the reverse side of the first Law of Vibration. It is Vulcan and Neptune in opposition.

The Principle of Mutation

The reason the fourth is a major round is because in this round two things happened; the spark of mind was implanted and the door was opened from the animal kingdom into the human; and another door opened later on to the Path leading from the human kingdom into the Spiritual. The fifth round is a major round because it marks a point in evolution where those who will achieve the goal, and those who will not, are sharply differentiated into two groups; the seventh is a major round because it will mark the merging of the Deva and human evolutions.

AGNI AND THE FIRE DEVAS

1. Agni, the Ruler of Fire

a) Agni and the Solar Logos: The study now proceeds to that vitality which energizes and the Life which animates, to the contemplation of the Fire that drives, propels and produces the activity and organization of all forms. We are dealing with Solar Fire, with the essence of thought, with the coherent life of all forms, with the consciousness in its evolving aspect, or with Agni, the sumtotal of the Gods.

He is Vishnu and the Sun, He is the fire of matter and of mind blended, He is the intelligence which throbs in every atom, He Is the Mind that actuates the system, the Flame and that which the Flame destroys. He is the animating life of the solar system and that life is the life of God, the energy of the Logos and the manifestation of the radiance which veils the Central Sun. Only as we become polarized in the cosmic Etheric body and are no longer held prisoner by a dense material sheath do we come to a fuller understanding of the psychic nature of the Logos. He is not the Solar Logos on the cosmic Mental plane, for the Egoic consciousness of the Logos is more than His physical manifestation. Agni is to the Solar Logos what the coherent personality of a human being is to his Ego in the Causal body.

b) Agni and the Mental Plane: There is a close connection between Agni, the sumtotal of the life force of the logoiic threefold personality, as He is seen at work on the Mental plane and that manifesting driving force, or intelligent will, which emanates from the cosmic Mental plane.

c) Agni and the Three Fires: In studying Agni in the solar system, we are considering His essential nature as actuating fire. We have seen that He is the threefold logoiic personality, but He is the threefold Logos in a subjective sense and the form aspect is only subsidiary.

AGNI – THE LORD OF FIRE

<i>Aspect</i>	<i>Fire</i>	<i>Result</i>	<i>Subjective Manifestation</i>	<i>Origin of Energy</i>	<i>Objective Manifestation</i>
First Will.	Electric Fire.	Activity of Spirit.	The One Life.Unity. Spiritual.Dynamic. Coherence. Synthesis.	Central Spiritual Sun.	The Solar System (Etheric and dense).
Second Love-Wisdom.	Solar Fire	Activity of Consciousness. Egoism.Vitality. Magnetism.	The seven Heavenly Men. The seven Rays. The seven types of Mind.	The Heart of the Sun.	The seven Rays manifesting through the seven Planetary Schemes.
Third Activity.	Fire by Friction	Activity in Matter. Atomic Vitality.	The seven Fires. The Akasha.	The Physical Sun.	The seven Planes.

2. The Fire Devas, the Greater Builders

a) Introductory Statements

The Devas and elementals are divided into two groups; evolutionary and involutory Builders. The greater Builders are the positive aspect of substance whilst the lesser Builders are the negative aspect. Two types of force are represented in the activities of these two groups and it is their interaction which produces Light, or a manifested Solar System. They are also the sumtotal of the Pitris, or Fathers of mankind. These Deva activities in relation to Self-Consciousness can best be studied through the consideration of groups, of races and of the life of the scheme, the manifestation of one of the Heavenly Men.

The greater Builders are the Solar Pitris, whilst the lesser Builders are the lunar ancestors, meaning initiatory life impulse. It is that subjective activity which produces objectivity, and concerns those emanatory impulses which come from any positive center of force, and which sweep the negative aspect into the line of that force, thus producing a form of some kind.

MAN, A FIRE

Monadic fire.	Electric fire.	Spirit Will.	The Central Spiritual Sun.
Egoic fire.	Solar fire.	Consciousness	The Heart of the Sun.
		Love-Wisdom.	
Personality fire.	Fire by Friction.	Physical Man.	Physical Sun.

Each of these fires can also be studied in a threefold manner and under three aspects.

*The Monad*

Will aspect.	Electric fire.	Flame.	Spiritual Will.
Love-Wisdom.	Solar fire.	Light.	Spiritual Love.
Active Intelligence.	Fire by Friction.	Heat.	Spiritual Intelligence.

*The Ego*

Will.	Atma.	Electric fire.	The Spark.	Conscious Will.
Love-Wisdom.	Buddhi.	Solar fire.	The Jewel in the Lotus.	Conscious Love.
Active Intelligence.	Manas.	Fire by Friction.	The twelve-petalled Lotus.	Conscious Activity.
			Substance.	
			The Permanent Atoms.	

*The Personality*

Will.	Mental body.	Electric fire.	Lower Mind.	Thought.
Love.	Astral body.	Solar fire.	Kama.	Desire.
Activity.	Physical body.	Fire by Friction.	Prana.	Activity

I seek to emphasize here the fact that in this threefold manifestation there is a ninefold unfoldment. It should ever be borne in mind that seven is the number which governs the evolution of substance and of *form-building* in the solar system, but that nine is the number governing the development of the consciousness within that form, or the psyche. This is seen in the sevenfold display of logoc life through the planetary scheme, and the ninefold nature of Egoic unfoldment.

The Solar Logos is the initiatory impulse, the Father of the Son, and is the sumtotal of the Pitris. The union of Father (positive force) and Mother (negative force) produces that central blaze which we call the form, the body of manifestation of the Son. A Planetary Man holds an analogous position in relation to a scheme, and a man in relation to his lesser sphere.

The lesser Builders are the negative aspect and are swept into action in group formation through the action of positive force upon them. The Adept of the Light, working with the greater Builders on the side of evolution, works consciously with the dual aspects of polarity and views substance as that which is negative, and can therefore balance forces in the best interests of the plan of evolution. The Brother of Darkness, works with negative substance, or with the lesser Builders to bring about his own, selfish ends.

The building Devas are the Universal Mind, containing the Logoic plan within their consciousness and inherently possess the power to work it out in time and space, being the conscious forces of evolution. They not only embody the Divine Thought but are that through which it manifests. They are that which produces concretion and which gives form to the abstract.

The solar Pitris and Devas, the greater Builders, are the source of man's self-consciousness, and it is their action upon the negative aspect which produces the human Ego. From the Christian point of view, the greater Builders are the Holy Spirit and the lesser Builders correspond to the Virgin Mary. The lunar Pitris, and the lesser Builders find their fullest expression in the animal kingdom. When they had produced animal-man, they had performed their prime function and are now slowly coming to a conclusion as their power is being superseded by Spiritual power.

The lunar Pitris are the builders of man's lunar body, and are the sumtotal of the dense physical body of the Logos, or the substance of the mental, Astral and Physical planes but not including the Etheric. They are the product of an earlier solar system, that is why the physical body is not considered a principle and why the lower nature is considered evil. Evil is that which can be controlled and subdued, but which is permitted to govern. The positive can always manipulate the negative, but when the negative line is followed and the line of least resistance is not a principle, evil results.

In the first solar system, the lunar Pitris dominated but this present system is in the hands of the solar Pitris, and this idea runs through all manifestation and the kingdoms of nature, for the form nourishes the germ of that which is the next step on in the evolutionary process and are considered the Mother aspect. For example, the third kingdom nourishes and preserves the germ of that which will some day be a man; the personality is the preserver of that which will some day unfold into Spiritual man.

It will become apparent how the Heavenly Man, viewing Him as a solar Deity, a self-conscious Entity, works with His negative aspect through positive force, from Logoic Etheric levels to the dense physical, thus bringing to maturity the atoms and cells of His Body, fostering the germ of self-consciousness and fanning the flame until each unit becomes fully group conscious. Each human being works likewise, functioning in the three worlds while developing the conscious cells in his bodies until each atom eventually reaches the goal. The Heavenly Man works with Egoic groups, pouring positive force upon them while man works correspondingly through his centers upon his sheaths, and has a responsibility to the lesser lives which must be managed according to the Law of Karma.

#### b) The Functions of Devas

From a consideration of the Devas, certain practical knowledge will eventuate:

1. Knowledge of how to build in mental matter in the three worlds, and how to employ the Devas of the gaseous plane of the cosmic physical.
2. Realization of how to combine the pairs of opposites and thus give body and form to concept.
3. Materialization upon the Physical plane of the embodied idea.

Manifestation of the Logoic Aspects: This is achieved through the close consideration of the method pursued by the Logos in giving His conception form and thus working out His purpose, or will, through that form. In the three planes of man's endeavor, we have reflected the three aspects of the Logos as they produce manifestation:

- a) Mental Plane: Reflection of the first aspect, the plane of concept, of the union of Father-Spirit-Will and Mother-Matter-Energy, and this union produces the Son; Divine Thought taking form.
- b) Astral Plane: Reflection of the second aspect, the Son. Materialization proceeds through desire and the form grows and evolves, becoming more adequate.
- c) Physical Plane: Reflection of the third aspect, manifestation, the thought-form (of a man or the Logos) appears in activity. The Son is born on the Physical plane, the Thought of the Thinker becomes an entity separated from its originating source yet energized by the vitality emanating from him.

All this is possible through the action of the Devas who are that which embodies thought, gives it its separated energy as distinct from the purpose which will work out as the form becomes adequate as a medium of expression.

Deva force substance: As the Devas of the seven planes of the solar system are considered, especially those who work in the three worlds, we must bear in mind the following statements:

a) They are the Devas who are the dual force-substance of the lowest cosmic plane, hence man is limited to working with those Devas who are not regarded as having part in the seven principles of the Logos. They are those Devas who are as yet animated by the life and purpose of the first solar system, which is considered evil from our present standpoint, for it is superseded as far as man is concerned by a different and higher purpose now. Therefore, identification with that which is past are for a man a return along the path of self-conscious evolution and lead to a loss of the Egoic principle.

They are those Devas who are the automatic, subconscious builders, carrying on the work of the dense physical vehicle of the Logos in the same sense as the builders in man's body work automatically and unconsciously to produce his cells. This is the basis of the danger to man in tampering with these forces, for he is too close to them and still identifies himself with them and, until he has attained the consciousness of the Ego and established his identity with the Spirit aspect and not with substance, he is liable to be swept into the line of blind force and become a lost Soul should he trespass ignorantly and curiously into their domain.

b) The hope for the Devas and for the form aspect lies in the fact that each of the subplanes of the cosmic Physical plane comes under the influence of cosmic forces originating on the six other cosmic planes.

Cosmic Mental Plane:

- a) Manifests as the force which plays through all the manasic permanent atoms, and which produces the three worlds.
- b) The force which animates those groups of Lotus which we can Egoic groups or centers, aggregates of Causal bodies.
- c) The force which vitalizes all the mental units and which is distributed to all the other permanent atoms.

These three types of force deal with the substance aspect, permanent atoms, Causal vehicle and mental units, and are therefore directly impressing themselves upon the Devas who build these forms out of their own substance, thus developing the Divine Plan. These three types of force affect substance, but with a psychic intent, being themselves swayed and actuated according to divine purpose from high levels.

Cosmic Astral Plane

- a) The Devas who are the substance of the force of the Astral plane, viewing it as the sumtotal of desire, feeling and sensation. They are, therefore, the nerve centers of the logoic physical body, for the systemic Astral plane provides the nervous system of the logoic physical body and are the body of most intense vibration from the physical standpoint.
- b) Those Devas who are the sumtotal of the Astral light, the agents of the karmic lords who are, in themselves, Deva entities of an inconceivably advanced evolution, and who record, produce effects from causes and direct force in their own substance. This group emanates from a great force center which we call the sun, Sirius.

### The Cosmic Physical Plane

This is the force of the solar system itself, and of its environing space and might be regarded as the pranic forces pouring through the logioic Etheric body which form our higher four subplanes, which are positive to the lower three, impregnating them through the union of the Father-Mother, and producing the concrete manifestation. This is why the physical vehicle has such a strong control over man during evolution, for this force is necessarily felt more strongly than any other. It is Deva force and substance, which is so close to us as to powerfully delude us. Here lies the mystery of Maya, the secret of illusion. Here exists for man the first great stage of the battle for full Self-Consciousness, and for identification with the God aspect and not with the matter aspect. Here lies the occult reason why man is called by his father's name and not his mother's. When man has dominated the Deva essences of the Physical plane, he controls next those of the Astral and dominates the mental.

The Devas and their Polar Opposites: In connection with the lower three planes and their many groups of Devas, it must be remembered that their polar opposites are to be found in the great Devas of the highest three planes. The particular type of differentiated force which they embody, when brought into union with each other, is that which causes concretion, in space and time, of the dense physical body.

The Buddhic plane, the fourth cosmic Ether, is the plane whereon:

1. The sacred planets function.
2. Man will eventually function, freed from the triple lower man.
3. The words Divine Hermaphrodite will be comprehended.
4. The life-force emanates, and is one of the planes of generation.
5. Man will understand and utilize his relationship to the Devas.
6. Will be seen the fruition of the combined evolutionary process of the two solar system.
7. All planetary avatars emanate.
8. The Heavenly Men take the first Initiation on this plane.
9. The true significance of the Sun is apprehended.

### The Devas and the Planes

In this particular section, students must remember that we are not considering those builders of involutory development which are spoken of in theosophical and occult literature as the elemental essences. We are discussing those who are on the evolutionary arc, and who are the agents of cosmic force, whilst the lesser builders are the agents of solar and lunar force.

As Electric Fire, the Logos manifests as seven aspects of Will, Spiritual impulse or purpose. As Solar Fire, He manifests as the seven Rays, the Consciousness, radiating through form. As Fire by Friction, He manifests as the seven Sons of Fohat constituting Brahma, the seven great fires, or the active heat of intelligent substance.

- a) Sevenfold Electric Fire: The seven types of Spiritual existences, or the seven Spirits before the Throne in their essential essence; the dynamic force or will lying behind of all manifestation.
- b) Sevenfold Solar Fire: The seven Heavenly Men, the seven Rays of manifestation of the Spiritual Sun. In time and space, these Rays become the nine (the major three with the third demonstrating as seven) and are thus the nine petals of the Logioic Ego.
- c) Sevenfold Fire by Friction: The seven brothers of Fohat, the seven manifestations of electricity. These are the seven Raja-Lords or Devas of the seven planes; they are the seven Fires, or those states of activity through which consciousness is expressing itself.

Therefore, the sumtotal of Logioic manifestation, as can be seen in existence in time and space, is composed of the Seven Spirits, the Seven Rays and the Seven Deva Lords. The latter are literally the seven spirillae, or force vibrations within the logioic physical permanent atom.

- The seven Spirits before the Throne find their originating incentive on the cosmic lower mental levels, the logoic Jewel in the Lotus and the cosmic Atmic plane.
- The seven Heavenly Men are in the line of force from the cosmic Astral plane, the Logoic nine-petalled lotus and the cosmic Buddhic plane, the seven Rishis of the Great Bear.
- The seven Sons of Fohat find their vital force emanating from the cosmic Physical plane, the Logoic permanent atom and the higher cosmic mental levels.

Yet these three are but the expressions of the One Existence, for behind the Logos in physical incarnation is to be found the Logoic Monad, expressing Itself through the Logoic Ego, and its reflection, the Logoic Personality.

Man must learn to construct thought-forms, which he builds of mental matter and vitalizes by desire, and which he holds within his aura, thus constructing a tiny system of his own. Both man and the Heavenly Men, work in Deva substance, both cooperate with the Devas, both manifest will, psychic quality and intelligent activity as they pursue their work but a difference lies, not only in degree but in consciousness.

The subject of our consideration now is the fire Devas of the Physical plane, those great building Devas who are working out the purposes of the Logos in His dense physical body.

Agnichaitans: Ruled by the Raja-Lord Kshiti, these are the Devas who build in matter of the densest kind, functioning on the seventh subplane of the cosmic Physical plane.

Agnisuryans: Ruled by the Raja-Lord Varuna, these are the builders on the sixth subplane of the cosmic Physical plane, our systemic Astral plane. They represent the sympathetic nervous system in the Logoic physical body, just as their brothers of the seventh vibration represent the sumtotal of the circulatory system.

Agnishvattas: Ruled by Agni, they are the builders on the fifth or gaseous subplane of the cosmic physical, our systemic Mental plane. They are the builders of the body of consciousness and have a close connection with the physical brain, the seat of the Thinker.

#### THE AGNICHAITANS: DEVAS OF THE PHYSICAL PLANE

The sumtotal of Physical plane substance, divided into two parts; the four Ethers and the concrete lower three. These become the forty-nine through the subdivisions of the seven subplanes of the dense Physical plane.

The Agnichaitans are concerned with:

- a) The force or energy of physical substance, that electrical aspect which produces activity.
- b) The construction of forms, producing the union of negative and positive substance and thus bringing into being all that can be seen and touched.
- c) The internal heat of substance which nourishes and causes reproduction, forming the purely Mother aspect.

These three groups are subdivided again into seven groups which form the matter of each subplane, viewing that matter as the body of manifestation of one of the seven Devas through whom the Raja-Lord of the plane is manifesting. These seven groups are again divided into seven, making the forty-nine. The three groups function as follows:

Group A: On the first subplane, the first Etheric subplane, they are the sumtotal of atomic matter of the Physical plane.

Group B: On the second, third and fourth Etheric subplanes. They are the substance of those planes, the transmitters of prana and that through which prana flows to the most concrete aspects of the dense Physical plane.

Group C: On the lowest three subplanes, they are the Devas who are the essences of all that is tangible, visible and objective.

Three types of force flow through these Devas:

1. That energizing the Devas of the first subplane, the atomic, which emanates directly from the first aspect of Brahma, or Agni considering Him as a self-conscious Identity, the third Person of the Logioic Trinity and therefore Spirit, Soul and Body Himself in His separated essential nature.
2. That energizing the Devas of construction, or the *form-building* groups, and is prana issuing from the physical Sun and working under the Law of Attraction.
3. That energizing the Devas of the lowest three orders.

Group 'C' Agnichaitans: The recognition by science that all forms are built of intelligent lives will come about when the science of magic begins again to come to the fore. Magic concerns itself with the manipulation of the lesser lives by a greater life, and works with the consciousness that animates substance, and brings under man's conscious control the forms built of this substance. When the Etheric counterpart of all that exists is known to be of more importance than the dense vehicle, then the role of the scientist and the occultist will merge.

The three lowest systemic and cosmic vibrations are the result of:

1. Reflex action on the part of negative substance, for the lower three are receptive to the higher four.
2. Synchronous Vibration, inherent in negative substance embodying the past karma of an earlier system.
3. Vibrations that are gradually being superseded by a higher note, therefore, they occultly form the body of death. These Devas are very destructive where man is concerned, for they embody the final vibration of the past system, the conscious activity of dense matter.

Group 'B' Agnichaitans: These are sometimes known as the Devas of the Shadows, and their fourfold function is the basis of motion which is produced by the interplay of the negative and the positive aspects of Brahma.

1. They are the builders of the Etheric bodies of all sentient existences, and primarily of men.
2. They are the transmitters of prana.
3. They link up the four kingdoms in nature, being essentially the transmuters and transmitters of the lower into the higher.
4. They build between each kingdom that which corresponds to the Antahkarana, or the bridge linking higher and lower manas.

All work of bridging from one kingdom to another has to be performed under the following conditions:

1. As the result of an impulse emanating from the lower, or in the active desire of the lower, to embrace or contact the higher. All progress must be self-induced, self-initiated and be the result of an inner activity.
2. As the result of reflex action from the higher kingdom, brought about by the activity of the lower which calls forth a response from the higher. Remember that all vibration travels along waves of living substance.
3. As the result of extraneous stimulation produced by the activity of certain conscious powers Who are interested in the process of evolutionary development.

Therefore, there are three subdivisions of these Devas:

- Class 1: These special agents of magic are peculiarly susceptible to the building vibrations of the 7 Rays
- Class 2: A group who manifest Physical plane electricity and who are coming somewhat under the control of man.
- Class 3: A group who form the health auras of all the three middle kingdoms (vegetable, animal and human) either collectively or individually.

One of the great errors into which the human family has fallen is to administer mineral drugs to man for medicinal purposes, which has resulted in a combination of Deva substances that was never intended. The relation of man to the lower kingdoms, particularly the animal and mineral, has brought about a condition in the Deva world of complication. The use of animal food has also produced a commingling of Deva substance, and of vibrations which are not attuned to each other.

The karma of the vegetable kingdom has lain in the providing of food for man and this has resulted in a needed transmutation of the life of that kingdom into the higher stage, the animal. This transmutation occurs on the Physical plane, hence its availability as food. The transmutation of the life of the animal into the human kingdom takes place on kama-manasic levels, hence the non-availability, esoterically understood, of the animal as food for man. This is an argument for vegetarian living which needs due consideration.

- Class 4: A very important class of Etheric Devas who are definitely the substance of his centers. They occupy this position for karmic reasons and are some of the most highly evolved of the Devas of the Shadows.
- Class 5: Another very important group who are particularly active and esoterically dominant during this round, are those who form the center which vibrates to the measure of kundalini in its many forms and demonstrations. In this center at the Base of the Spine is a very effective display of the two polarities, for the petals of this center, and the fire which animates them, are negative and positive to each other. This center is literally a fourfold radiation and the equal armed cross is its symbol.

Group 'A' Agnichaitans: The most important group on the Physical plane from the standpoint of creation, and of objectivity, for they are the life of matter itself and the intelligence animating the forms of all that exists on the systemic Physical plane, yet they are not self-conscious intelligences.

We have seen that each group can be viewed as:

- a) Those which embody the positive aspect.
- b) Those which embody the negative aspect.
- c) That group which, in time and space, is the union of the two aspects and which, during evolution, demonstrates the third aspect.

The Devas of the atomic levels of all the planes in our scheme work in close affiliation:

- a) With each other
- b) With the seven groups who constitute the atomic matter of that scheme which is the polar opposite of ours.
- c) With that particular group in that scheme which is one of the points in a systemic triangle of which our scheme and our opposite scheme are the other two.
- d) With corresponding groups in lesser degree in all the systemic schemes.
- e) With the scheme which corresponds to the first aspect, or the plane of Adi.
- f) With those Devas who form the Spirit-substance of the manifestation of that particular Rishi of the Great Bear Who is the prototype of our particular planetary Logos.
- g) With those Devas who form the substance of that one of those seven sisters, the Pleiades. One of these has a close connection with our Heavenly Man and, therefore, we have an interesting cosmic interplay.

#### AGNISURYANS: DEVAS OF THE ASTRAL PLANE

We start here upon a consideration of those groups of Devas who are the substance of the Astral plane and who may be initially be considered in the following manner:

- a) The various entities who are the Soul of the differing kingdoms or groups, such as the animal, the human and higher in the scale of consciousness than men, the planetary Logos.
- b) Man himself.
- c) The plane as a totality.

We might consider these Devas of the Astral plane:

- As the substance of the Astral plane in its seven grades.
- As that aspect of the Logoic manifestation which corresponds to the liquid subplane in the systemic Physical plane.
- As the vehicle of the Deva lord Varuna.
- As the animating lives of that involutory matter of the Astral plane which we call the elemental essence, and as the vitality energizing the desire elementals of all that is sentient. In this correspondence, they are the Astral Devas of the Shadows, for the desire bodies of all human beings are composed of matter of the second, third and fourth subplanes of the Astral plane.
- From the standpoint of the Physical plane, as the sumtotal of material activity which produces that which is tangible and objective. Just as the solar system is a Son of Necessity, or of desire, so the physical bodies of all that exist are the product of the desire of some greater or lesser entity within the system.

Energy enters the system, reaches a particular plane and thus finds its way to all units of consciousness:

The dense Physical plane is energized via:

- a) The planetary Etheric body.
- b) The Mental plane, or the cosmic gaseous subplane.
- c) The Atmic plane, or the third cosmic Ether.
- d) The plane of Adi, or the first cosmic Ether.

The Astral plane is energized via:

- a) The Buddhic plane, the fourth cosmic Ether.
- b) The Monadic plane, the second cosmic Ether.
- c) The cosmic Astral plane, and thus to the Heart of all Being.

The Mental plane is energized via:

- a) The Atmic plane, the third cosmic Ether.
- b) The plane of Adi, the first cosmic Ether.
- c) The cosmic Mental plane.

The Function of the Agnisuryans: The Devas of the Astral plane are those with whom man is very specially connected at this time owing to his Astral polarization and to the place desire and feeling play in his development. Consciousness expands through contact, through intelligent appreciation of that which is contacted, and through realization of that which is to be gained through a specific contact. That which is contacted depends upon reciprocal vibration, and the place therefore of desire (which is the going out after sensation) and of feeling (which is the reflex of that desire) is of real importance; they put man constantly in touch with Deva substance, though he may not realize it.

The Astral plane is man's principal battle-ground and the area of his most intense field of sensation, it is the seat of a man's most violent vibration and these are a potent cause of his Physical plane activities. If a man only realized it, the Devas of the Astral plane at present very largely control what he does and says, and his immediately goal of evolution is to liberate himself from their control in order that he, the real Ego or Thinker, may be the dominating influence. If this Deva is of a high order, the vibration will be high and the desires and instincts will be good and right. If the Deva life is of a low order, the man will demonstrate low and vicious instincts and desires. Nevertheless, if a man is controlled by either, he is yet under Deva influence.

In the three worlds, we have the parallel evolutions, human and Deva, in their varying grades. In the higher four worlds, we have this duality viewed as a unity. Some great Devas Who cooperate intelligently with the plan of evolution have their own method of expressing these ideas, the medium being color that can be heard and sound which can be seen, the reverse of the process used by man.

Man is demonstrating the aspects of divinity, the Devas are demonstrating the attributes.

- a) Man is evolving the inner vision and must learn to see. Devas are evolving the inner hearing and must learn to hear.
- b) Both are as yet imperfect, and an imperfect world is the result.
- c) Man is evolving by contact and experience; he expands. The Devas evolve by means of the lessening of contact; limitation is the law for them.
- d) Man aims at self-control. The Devas must develop by being controlled.
- e) Man is innately Love, the force which produces coherency. The Devas are innately intelligence, the force which produces activity.
- f) The force of will, the balancing equilibrium of electrical phenomena, has to play equally upon and through both evolutions, but in the one it demonstrates as self-consciousness, in the other as constructive vibration.

In the Heavenly Man, these two great aspects of divinity are equally blended, and in the course of the mahamanvantara, the imperfect Gods become perfect. All Devas of the Physical plane, in all groups, are spoken of as the Devas of the Seventh order, who are linked to the Devas of the First Order on the first plane. They are the reflectors of the mind of God, of which the first order is the expression, and they manifest it as it has worked through from the archetypal plane. As the goal of evolution for the Devas is the inner hearing, it will be apparent why mantric sounds and balanced modulations are the method of contacting them and of producing various phenomena.

The Devas of the Seventh Order: The Devas of the Physical plane are the Devas the Brothers of the Left-Hand Path work with through vampirism and the devitalization of their victims. They deal with the Etheric body and by means of sounds affect Deva substance, thus producing the desired results. The White Magician does not work on the Physical plane with physical substance, he transfers his activities to a higher level and hence deals with desires and motives, working through the Devas of the Sixth Order.

The Devas of the Sixth Order: These are the Devas of the Astral plane, are under the influence of the Lord of the Sixth Ray of Devotion and are the ones who have the most to do with the forces which produce the phenomena we call love, sex impulse, instinct, or the driving urge and motive for activity. These Devas are closely linked with those of the second order on the Monadic plane, and with the Heart center of the particular Heavenly Man on Whose Ray they may be found, as well as to the Deva forces on the Buddhic plane, making a powerful triangle of electrical force. These three orders particularly influence the fourth kingdom and the search for harmony and union which distinguishes man, as well as the sex instinct and its higher manifestation as longing for union with God.

The three orders of the Devas of the lower fifth, the sixth and the seventh, all have a close connection with the moon and are the building agents (working with involutory building matter of the three worlds) which construct the lower three bodies of incarnating man and differ in their rate of vibration, stage of development, consciousness and fohatic, magnetic and dynamic force.

The seventh subplane of the cosmic Physical plane can be divided into seven, which are our seven physical subplanes. It is this knowledge which enable a magician to work. Given a certain physical phenomenon, such as the weight of water upon a planet, an Initiate of the higher orders can form deductions as to the quality of the Life manifesting through a plane. He does this through a process of reasoning from the liquid subplane of the systemic Physical plane to:

- The liquid subplane of the cosmic physical, our systemic Astral.
- The fourth cosmic Ether, the Buddhic plane.
- The second cosmic Ether, the Monadic plane, or the plane of the seven Heavenly Men.
- The cosmic Astral plane, thus with the desire nature of the God.

The agnisuryans embody force which is a direct emanation from the cosmic Astral plane which reveals the desire nature of our Heavenly Man, and of any particular planetary Logos, and in these two opposites, are the Heaven and Hell of the theologians and one of the keys to the Astral plane.

## THE AGNISHVATTAS: SOLAR ANGELS OF THE MENTAL PLANE

We start now upon the consideration of the Agnishvattas, the Fire Devas of the Mental plane, and are thus launched upon the most stupendous subject in connection with our planetary evolution; it is the one having the most occult significance for man, as these Solar Angels concern his own essential nature and are also the creative power by which he works. Man must scientifically comprehend the laws of his own nature and the constitution of his mode of expression as well as the inter-relation of the three fires in order that he may himself, at some future date, blaze forth.

The work of the Agnishvattas (the self-conscious builders of the Egoic body on the higher mental levels) is to unite the higher three principles (Atma-Buddhi-manas) and the lower three, and thus become the middle principle in man. They, themselves, originate from the Logoic middle principle and thus the esoteric seven is completed. (The physical body in its denser manifestation is not esoterically considered a principle.)

For clarity, the subject to be considered is:

1. That fifth state of consciousness called the Mental plane.
2. The substance of that plane as it exists in its dual aspects; rupa (in form) and arupa (unmanifested).
3. The lives who enSoul that matter, especially in relation to man.
4. The Egos, or the self-conscious units who form the middle point in manifestation.
5. The building of the Causal body, the opening of the Egoic lotus, and the construction of those groups we call Egoic groups.
6. The individuality of those Existences whom we call: Asnishvattas, Manasa Devas, Fire Dhyanis, Solar Angels (or Solar Pitris) and the Asuras.

### The Fifth Principle

The solar Angels are the Pitris, the builders of the body of the Ego and the producers of individualization of the realized consciousness, the Agnishvattas, the great Devas of Mind. The section now approached concerns the development of the divine Manasaputras, viewing them as a collective whole, containing the Divine Mind, and considering the individual Monad, who responds to Their life as a part of the body of these Dhyani Buddhas.

### a) Cosmically Considered

At the very beginning of this study of the fifth principle, it should be pointed out that the divine Manasaputras, on their own plane, must be considered from the standpoint of physical incarnation, whereas man can be considered from what is, for him, a Spiritual aspect.

Human individualization, or the emergence of the self-conscious units on the Mental plane, is involved in a larger development, for it synchronizes with the appropriation of a dense physical body by the planetary Logos; this body is composed of matter of our three lower planes. As the Etheric centers of the Manasaputras on the fourth cosmic Etheric plane become vitalized, they produce increased activity on the systemic Mental plane (the cosmic gaseous) and the consciousness of the Heavenly Man and His life energy begins to make itself felt. Simultaneously, under the Law, mind force or manasic energy pours in from the fifth cosmic plane, the cosmic mental.

This dual energy, contacting that which is inherent in the dense physical body of the Logos itself, produces correspondences to the centers upon that plane and the Egoic groups appear, composed of those atoms, or types of lives, which are a part of the fourth Creative Hierarchy, the aggregate of purely human Monads. Similarly, this triple force, produced by the conscious appropriation by the Heavenly Man, animates Deva substance and the dense physical body of the planetary Logos is manifested objectively.

Students should ever bear in mind that all occult subjects can be expressed in a twofold manner:

1. In terms of the three worlds, or from the standpoint of the logoic dense physical body.
2. In terms of force, or energy, from the standpoint of the Logoic body of prana, or vitality, from the four cosmic Ethers.

Hylozoistically Considered: (*Hylozoism: The philosophical point of view that Life is inherent in all matter.*)

- a) All of the planes of our system, viewing them as Deva substance, form the spirillae in the physical permanent atom of the Solar Logos. All consciousness, all memory, all faculty is stored within the permanent atoms, and therefore, we are consequently dealing with that consciousness. It is on the atomic subplanes that the Logoic consciousness centers itself, and without permanent atoms, the body ceases to exist. This may provide some idea of the illusory character of manifestation.
- b) We are, at this period of manasic inflow and development, concerned with the coming into full vitality and activity of the fifth Logoic spirillae, and this vitalization shows itself in the intense activity of the Mental plane, and the threefold nature of the electrical phenomena to be witnessed:
  1. The atomic subplane – manasic permanent atoms – Positive/Masculine
  2. The fourth subplane – mental units – Negative/Feminine
  3. The Egoic groups – Causal bodies – Equilibrium/Neutral

The response of Deva substance to the inflow of force on the Mental plane has a threefold effect in connection with the Logos or the Septenate:

1. It produced a greatly increased vitality in the Logoic centers on the fourth cosmic Ether, due to the reflex action which is felt both above and below the plane of activity.
2. It stimulates the efforts of the highest specimens of the third kingdom, and a dual effect is produced for through this, the fourth kingdom in nature appears on the Physical plane and the Triads are reflected on the Mental plane in the Causal bodies.
3. The dense physical is linked with the Etheric bodies of the solar and planetary Logoi and, therefore, the three lower planes are synthesized with the higher four, and the Devas of an earlier mahamanvantara, or solar cycle, are brought into conjunction with those of a newer order, who were awaiting the right conditions. This consummates the physical incarnation of the Logos; the lower three kingdoms, being negative to the higher force; the mutual attraction of these two and their interaction bringing the fourth; the three fires of matter-mind-Spirit are blended until the work full self-consciousness is begun.

Students should study the significance of the numbers 3, 4 and 5 in the evolution of consciousness, not just in their matter aspect. The Triad, for instance, is usually considered to be a triangle formed by the manasic-Buddhic-Atmic permanent atoms; the cube for the lower material man and the five-pointed star is also usually given only a very material interpretation. All of these perspective are necessary, but they lay the emphasis on the material rather than upon the subjective, nevertheless, the subject should be studied psychologically.

To illustrate, the five-pointed star on the Mental plane signifies, among other things, the evolution by means of the five senses in the three worlds (which are also capable of a fivefold differentiation) of the fifth principle, the attainment of self-consciousness, and the development of the fifth spirilla. On the Buddhic plane, when flashing forth at initiation, this number signifies the full development of the fifth principle, the completed cycle of the Ego upon the five Rays under the Mahachohan, and the assimilation of all that is to be learned upon them, but also the attainment, not only of full self-consciousness, but also of the consciousness of the group wherein a man is found. It infers the full unfoldment of five of the Egoic petals, leaving four to open before the final initiation.

#### The Solar Angels and the Fifth Principle

Where man is concerned, these solar Angels, the Agnishvattas, produce the union of the Spiritual Triad, or divine Self, and the Quaternary, or lower self. Where the Logoi are concerned, they produce conditions whereby the Etheric and the dense physical become a unit. They represent a type of electrical force and their work is to blend and fuse, and above all else, they are the transmuting fires of the system; those agents who pass the life of God through their bodies of flame as it descends from the higher into the lower, and again as it ascends from the lower into the higher. They are connected in their highest groups to that

portion of the Logoic Head center which corresponds to the heart, and are therefore the clue to the mystery of kama-manas, or desire-mind.

The kamic angels are vitalized from the Logoic Heart center and the manasic angels from the Logoic Head center via the point within that center that is connected to the heart. The solar Angels exist within three groups, all of which are concerned with the self-consciousness aspect and are energized and connected with the fifth spirilla of the Logoic permanent atom, and all of which work as a unit.

The solar Devas in group 1 are of the highest order and are connected with the Logoic Head center, whEther solar or planetary. They work with the manasic permanent atoms and embody the will-to-be in dense physical incarnation. They are the life, power and substance of the atomic subplane and the second. Those in group 2 are definitely connected with the Causal bodies of all Egos and originate from the Logoic Heart center and express that force. The third group, corresponding to the Throat center, show their power on the fourth subplane through the mental units. They are the sumtotal of the power of the Ego to see, hear and to speak, or sound, in the occult sense.

Individualization - The Work of the Solar Angels: The Causal body has its place on the third subplane of the Mental plane, (the lowest of its abstract planes) and the one whereon the Ray of the third Logos provides the necessary light for construction. (This is because each subplane comes specially under the influence of its number, name or Lord.)

At the coming in of the Manasadevas to produce self-consciousness and to bring about the incarnation of the divine Egos, four things occur on that plane. These four are given in the order of their appearance in time and space:

1. There appear upon the third subplane of the Mental plane nine vibratory impulses, corresponding to the fivefold vibration of these Manasadevas in conjunction with the fourfold vibration set up from below and inherent in the matter of this subplane. This produces the nine-fold Egoic lotus, which at this stage is tightly closed with the nine petals folded. They are vibrant and scintillating light but not of excessive brightness. These 'lotus buds' are in groups according to the influence of the particular ones of the fivefold Dhyanis Who are acting upon it and Who form it out of Their own substance, coloring it faintly with the fire of manas.

2. A triangle of fire appears on the Mental plane that is produced by manasic activity, and it begins to slowly circulate between the manasic permanent atom and a point at the center of the Egoic lotus, and thence to the mental unit, which has appeared upon the fourth subplane through innate instinct that only approximates mentality. This triangle waxes ever brighter until it produces an answering vibration from both the lower and the higher; this triangle is the nucleus of the Antahkarana.

The work of the highly evolved man is to reduce this triangle to a unity, and by means of high aspiration, which is transmuted desire affecting mental matter, turn it into the Path, and thus reproduce in a higher synthetic form the earlier path along which the descending Spirit came to take possession of the vehicle, the Causal body, and from thence again work through the lower personal self.

3. A downflow of Buddhi takes place along the line of the manasic triangle until it reaches a point at the very center of the lotus. There, by the power of its own vibration, it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear which close in on the central flame, covering it closely, and remaining closed until the time comes for the revelation of the "jewel in the Lotus." The Egoic lotus is now composed of twelve petals, nine of these appear at this stage in bud form and three are completely hidden and mysterious.

At the same time, the three permanent atoms are enclosed within the lotus, and are seen by the clairvoyant as three points of light in the lower part of the bud, beneath the central portion. They form at this stage a dimly burning triangle. The Causal body, though only in an embryonic condition, is now ready for full activity as the aeons slip away, and is complete in all its threefold nature. The matter aspect, which concerns the material form of the man in the three worlds, or his active intelligent personal self can be developed and controlled through the medium of the mental unit, the Astral permanent atom and the physical permanent atom.

The Spirit aspect lies concealed at the heart of the lotus, in due course of time to stand revealed when the Manasadevas have done their work. The will that persists forever is there. The consciousness aspect embodying the love-wisdom of the divine Ego as it reveals itself by the means of mind is predominantly there, and in the nine petals and their vibratory capacity lies hid all opportunity, all innate capacity to progress, and all the ability to function as a self-conscious unit, that entity we call Man.

The Father in Heaven is to be revealed through the Christ, the Son, by the method of incarnation made possible through the work of the Holy Spirit. All of this is brought about by the intelligent sacrifice of certain cosmic Entities who offer Themselves up in order that Man may be free.

4. When these three events have occurred, the light or fire that circulates along the manasic triangle is withdrawn to the center of the lotus, and this prototype of the future Antahkarana disappears. The threefold energy of the petals, the atoms and the jewel is now centralized because impulse must now be generated which will produce a downflow of energy from the newly made Causal vehicle into the three worlds of human endeavor.

5. The Agnishvattas construct the petals out of their own substance, and proceed to energize the permanent atoms with their own positive force so as to bring the fifth spirilla into full activity and usefulness.

As we have seen, the work of the Agnishvattas on the Mental plane resulted in a downflow of force or energy from the Monad (or Spirit) and this, in conjunction with the energy of the lower quaternary produced the appearance of the body of the Ego on the Mental plane. In ordinary electric light, we have a faint illustration of the thought I seek to convey. By the approximation of the two polarities, light is created. By an analogous type of electrical phenomena, the light of the Monad shines forth, but we have to extend the idea to the subtler planes, and deal with seven types of force or energy in connection with the one polarity and with four in connection with the other.

The Manasadevas are the cosmic prototypes of our solar Angels, who embody as much of that will and purpose as they can work through in one incarnation. They work, therefore, with Egoic groups and only with mental units of the separated identities after they have individualized. Their work might be described as follows:

Primarily, they bring about the union of the divine Ego and the lower personal self. This has been dealt with. Secondly, they work through the mental units, impressing upon the atom that portion, microscopic as it may be, of the logoic purpose which the individual can work out on the Physical plane. At first their influence is unconsciously assimilated, and the man responds to the plan blindly and ignorantly. Later, as evolution proceeds, their work is recognized by the man in a conscious cooperation with the plan of evolution. After the third initiation, the will or purpose aspect predominates.

Individualization, a form of Initiation: From the most esoteric standpoint "Man is a Deva;" he is Spirit and Deva substance, united through the work of conscious Deva energy. He unites within himself the three aspects of the Deity. He is, while in objectivity:

- a) The Self, the Not-Self, and the intelligent link in a very vital sense.
- b) He is Shiva, Vishnu, and Brahma, in synthetic manifestation.
- c) He is the medium whereby the Will of God, the Love of God, and the Mind of God become intelligible and apparent.
- d) He is positive electrical force, plus negative electrical force, plus the equilibrizing medium.
- e) He is the Flame, the Fire, and the Spark in essential manifestation.
- f) He is Electric Fire, Solar Fire and Fire by Friction.

The Brahma aspect, that in which the Not-Self or material aspect is apparent and predominant. This covers the subhuman stages, and the first three cycles of the Personality Life:

- a) First cycle - savage state.
- b) Second cycle - average man.
- c) Third cycle - intellectual successful man.

The Vishnu aspect, that in which the love-wisdom aspect gradually predominates and emerges through the medium of the Brahma aspect. It covers the final two stages of the human personality life, and that period of Egoic growth which embraces the final two Initiations:

- a) First cycle - The Path of Probation.
- b) Second cycle - The Path of Initiation (till the third Initiation).
- c) Third cycle - That covering the fourth and fifth Initiations.

This is the temporary consummation, but just as in the animal kingdom, the human mind was latent and instinctive, and just as in the human kingdom the Buddhic aspect is latent and instinctive, so during the final cycle of human endeavor, the Atma, or highest aspect of the Monad, is also latent and instinctive. This must produce later stages of development.

There are no gaps in evolution, and no periods wherein there is total absence of any one aspect; all are ever present but they "show forth" in alternation. Only when the fires of matter are blazing brightly, and become radiatory, does it become possible for the fire of mind to show forth, even though ever inherently present. Only when these two fires of matter and of mind have reached a stage of energetic heat and light, can the Electric Fire of Spirit show forth in its glory. Only again when these three are unitedly burning does the fire of matter die down for lack of that which it may consume, and only when that occurs is it possible for the fires of mind (on mental levels) to burn up that which it has hitherto animated.

When this is accomplished, the fire of pure Spirit (increased and intensified by the gaseous essence of the fire of matter, or "Fire by Friction," and colored, and rendered radiatory by the fire of mind) blazes forth in perfected glory, so that naught is seen save one vibrant flame. This idea can be extended away from Man to a Heavenly Man, and again to the Logos in His cosmic relationship.

#### THE NATURE OF PRALAYA

We can view pralaya as the work of "abstraction," and as the method which brings the form under the Destroyer aspect of Spirit, working ever under the Law of Attraction, of which the Law of Synthesis is but a branch. The basic law of the system is that which governs the relation of all atoms to the aggregate of atoms, and of the Self to the Not-self. By an act of will the planetary schemes persist, by an act of will the system is; by an act of the Egoic will man appears. When the Will of the Logos, of the Heavenly Man, and of the human divine Ego is turned to other ends, the substance of Their vehicles is affected, and disintegration sets in. The five types of pralaya which concern the human unit are as follows:

##### 1) The period of pralaya between two incarnations

This is of a triple nature and affects the substance of the three vehicles, physical, Astral and mental, reducing the form to its primitive substance and dissipating its atomic structure. The energy of the second aspect, the form-builder, is withdrawn by the will of the Ego, and the atoms composing the form become dissociated from each other. This condition is brought about in gradual stages:

a) The withdrawal of the life force in the Etheric vehicle from the threefold (dense, liquid and gaseous) dense physical body and the consequent "falling into corruption," and becoming "scattered to the elements." Objective man fades out, and is no more seen by the physical eye, though still in his Etheric body. When Etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his Etheric physical body by the majority of the race, the dropping of the dense body will be considered just a "release."

b) The next stage is the withdrawal of the life force from the Etheric body or coil, and its devitalization. The Etheric coil is but an extension of one aspect of the Sutratma or thread, and this thread is spun by the Ego from within the Causal body much as a spider spins a thread. It can be shortened or extended at will, and when the period of pralaya has been decided upon, this thread of light, or of Solar Fire (note the word "solar") is withdrawn, and gathered back to the atomic subplane where it will still vitalize the permanent atom and hold it connected within the Causal body. The life impulses are then - as far as the Physical plane is concerned - centralized within the atomic sphere.

c) The third stage is the withdrawal of the life force from so that it disintegrates in a similar manner and the life is centralized within the Astral permanent atom. It has gained an increase of vitality through Physical plane existence, and added color through Astral experience.

d) The final stage for the human atom is its withdrawal from the mental vehicle. The life forces after this fourfold abstraction are centralized entirely within the Egoic sphere; contact with the three lower planes is still inherently possible by means of the permanent atoms, the force centers of the three personality aspects. In each incarnation the life forces have gained through the utilization of the vehicles;

1. An increased activity, which is stored in the physical permanent atom.
2. An added coloring, which is stored in the Astral permanent atom.
3. A developed quality of strength, or purpose in action, which is stored in the mental unit.

These are wrought into faculty in Devachan, which refers to a state of consciousness, reflecting, in the life of the Personality, that higher state which we call nirvanic consciousness, and which is brought about by Egoic action. It is but a dim reflection in the separated units (and therefore tinged with selfishness and separative pleasure) of the group condition called nirvanic. In this high state of consciousness each separate identity, though self-realizing, shares in the group realization, and therein lies bliss for the unit. Separation is no longer felt, only unity and essential oneness is known.

Sutr:Atma: The "silver thread" which incarnates from the beginning of a period of manifestation until the end, stringing upon itself the pearls of human existence. It is the line of energy which connects the lower personal man with his Father in Heaven via the Ego, the mediating middle principle. Upon it are found those focal points of energy we call the permanent atoms.

## 2) The period between Egoic Cycles

Herein is hid the mystery of the 777 incarnations and concerns the relation of the unit to his group on the Egoic plane, prior to the unfoldment of the fifth petal. It concerns man in the period between the savage stage and that of the disciple, when he is an average man but still in the two Halls. The mystery of all root races lies here, and the Egoic cycles coincide with the building of racial forms, and civilizations. A man will reincarnate again and again in the various subraces of a root race until a certain cycle has been covered; then he may undergo a pralayaic condition until in a later (and sometimes much later) root race he will respond to its vibratory call, and the Egoic impulse to incarnate will again be felt.

## 3) Next comes the period wherein the man has attained freedom.

A man has at this stage succeeded, under law, in "abstracting" himself, the freed Soul, from out of the matter of the three worlds. He has used and worked with Deva substance and has gained all the vibratory contact possible, and has secured all the intended "realizations" and "revelations"; he can no longer be held imprisoned by the Devas. He is free until, consciously and willingly, and in another round, he can return as a member of a Hierarchy to continue His work of service for the little evolved humanity of that distant time. As this concerns the seven paths of opportunity for a Master we will not deal with it here. This is the great human pralaya.

## 4) Planetary Pralaya

Man, after these cyclic happenings, is now a conscious part of his group, and a vibrant point in a center in the body of a Heavenly Man, consciously alive and consciously aware of his place in the great whole. This involves a realization as to the center of which he is a point of energy, a knowledge of the type of force he is to transmit, and to manipulate from cosmic levels, and a conscious relation with the six other centers in the planetary Life with which he is associated.

This period of conscious activity in Etheric substance (of which the planetary body is formed) persists according to the karma of the planetary Lord, for the unit is now consciously associated with planetary karma, and is a participant in the working out of the will and purpose of the Lord of His Ray. On the higher planes of the system, this stage persists for the length of the life of a scheme; to which a period of pralaya succeeds that has its beginning towards the end of the seventh round in any scheme or of the fifth if the Law of Persistence of a scheme is working out through cycles of five.

I am here generalizing and speaking in broad terms; the karma of the units differ and a man - according to the path he chooses after the fifth initiation - stays and works within his own scheme, but changes may occur through the following factors:

- Planetary karma.
- The will of the Lord of his Ray.
- Orders emanating from the Solar Logos which are conveyed to him after liberation via the planetary Logos and through the medium of the chohan of his Ray.

He is then "abstracted" under a mysterious planetary law which only works on cosmic Etheric levels, and is transferred to his destination. If we interpret all the above in terms of energy and of radioactivity and thus avoid the dangers of materialistic interpretation, the meaning will become clearer.

- Path 1. The Path of Earth Service.
- Path 2. The Path of Magnetic Work.
- Path 3. The Path of the Planetary Logoi.
- Path 4. The Path to Sirius.
- Path 5. The Ray Path.
- Path 6. The Path of the Solar Logos.
- Path 7. The Path of Absolute Sonship.

##### 5) The Great Pralaya

This interval comes at the close of every one hundred years of Brahma, and sweeps into dissolution forms of every kind - subtle and dense - throughout the entire system. It is a period analogous to that dealt with when we considered the abstraction of man from his Etheric vehicle, and his ability then to function on the Astral plane, dissociated from his dual physical form. Within the system a process similar to that undergone when man withdraws the Etheric body out of the dense physical vehicle, will be seen towards the close of the mahamanvantara. It will cover the period wherein the lesser four Rays merge and blend, seeking duality, and their polar opposites. Eventually the four become two, the two become one, and all are then synthesized into the third major Ray. The time is not yet, but lies countless aeons ahead. It is the first appearance of the destroyer aspect in connection with the planetary schemes, and marks the beginning of the time when the "Heavens will melt with fervent heat," and the Sun becomes seven suns.

The microcosmic correspondence can be seen in the following process. The physical permanent atom absorbs the entire life force of the physical body, and its inherent heat and light is thereby increased until at the fourth initiation the seven spirillae are fully vitalized, and vibrant. The internal heat of the atom, plus the external heat of the Egoic body wherein it has its place, produces then that which destroys the permanent atom. Temporarily, and just prior to destruction, it becomes a tiny sevenfold sun owing to the radiation and activity of the spirillae. So with the physical sun of the system; it will in a similar manner become seven suns, when it has absorbed the life essence of the fully evolved planes, and of the planetary schemes thereon.

The ensuing conflagration is the final work of the Destroyer aspect. It marks the moment of the highest development of Deva substance in the system, the consummation of the work of Agni and his fire angels, and the initiation of Brahma. Atomic substance will then individualize (which is the goal for the atom) and after the great pralaya the next solar system will start with the threefold Spirit manifesting through substance which is essentially distinguished by active intelligent love. This is necessarily incomprehensible to our fourth round minds.

##### Types of Human Rebirth

In our study of the building of thought-forms and the agencies for their construction, we have considered:

- The Deva substance out of which they are constructed.
- The energy which animates them and its source.
- Their appearance in time and space, or their incarnation.
- Their disappearance or pralaya.
- The constructing entities who in a threefold manner produce these forms, utilizing the process of:
- Meditation, which is ever the preliminary to construction.
- Dynamic force, or the positive energy which seizes its polar opposite. (negative substance)
- The impartation of color or quality, which moulds that which has been prepared.
- A secondary vitalization, which sets in separate motion the thought-form thus created.

The causes which combine to produce incarnation, are seen to be three:

1. Egoic impulse.
2. The activity of the solar and lunar Angels.
3. Karma, or the place which antecedent action plays in producing manifestation.

When the initiatory impulse has been given, the vibration thrills through the petals, and activity starts in those of them which respond to the note of that Word. The solar Angels direct the vibration, and the mantram for that particular type of Ego is begun. Finally the vibration reaches the mental unit at the base of the lotus bud, and the lunar Pitris are called into activity. They begin to work out their formulas for the particular type of vehicle which is required.

#### THE WORK OF THE SOLAR AND LUNAR PITRIS

The joint activity of the solar and the lunar Pitris in the process pursued by the reincarnating Ego is our next subject of consideration. The Ego, driven by desire for physical experience, has made the initial move and a vibration, emanating from the center of the lotus bud, has reached the lotus petals, and has consequently vibrated in Deva substance, or in matter vitalized by the Agnishvattas. As they are galvanized into activity (according to the group affected) the vibration is increased, and a dual sound is emitted. This dual sound is the basis of the mantram upon which the Ego's cycle of incarnation is founded.

The vibration, pulsating through the outer circle of petals (for the two inner circles and the three central petals are not as yet responsive) arrives at the triangle formed by the three permanent atoms, and vivifies the three lower spirillae, causing a slight response in the fourth, and leaving the higher three yet dormant. In each round one of the spirillae has been 'created,' and in this fourth round (through the creation of the fourth spirilla) the fourth or human kingdom can come into being. The word 'creation' must be occultly understood, and means the appearance in active manifestation of some form of energy.

These lunar Pitris embody the substance of man's lower bodies, just as the solar Pitris sacrifice themselves to give him his Egoic body, and his consciousness. They are substance in its dual aspect, and the Lunar Pitris in their higher grades are the positive energy of atomic substance, and in their lower are the negative aspect of the same substance. They might be considered, in connection with man, as triple in their ranks:

1. The highest group of all receives the energy from the higher levels, and enSouls the spirillae of the three permanent atoms.
2. The second group, being the positive energy that attracts, builds and forms the body of man on the three planes.
3. The lowest group are the negative aspect of energized substance and the matter of the three sheaths.

We can now trace the progress of Egoic energy as it passes down from the abstract levels to the permanent atoms. On each plane the work is threefold, and might be tabulated as follows:

1. The response within the permanent atom to the vibration set up by the solar Pitris; to word it otherwise: the response of the highest group of lunar Pitris to the chord of the Ego. This definitely affects the spirillae of the atom, according to the stage of evolution of the Ego concerned.
2. The response of the substance to the atomic vibration upon the particular plane involved. This concerns the second group of Pitris, whose function it is to gather together the substance attuned to any particular key, and to aggregate it around the permanent atom. They work under the Law of Magnetic Attraction, and are the attractive energy of the permanent atom. On a tiny scale each permanent atom has (to the substance of a man's sheaths) a position relative to that which the physical sun holds to the substance of the system. It is the nucleus of attractive force.
3. The response of the negative substance concerned and its molding into the desired form through the dual energy of the two higher groups of Pitris. Some thought of the unity of this threefold work has been given in the differentiation of the substance of any plane into: Atomic substance, molecular substance and Elemental essence. This differentiation is not entirely accurate, and a truer idea of the underlying concept might be conveyed if the word "energy" took the place of "substance and essence."

This third group of Pitris is really not correctly termed Pitris at all. The true lunar Pitris are those of the first and highest group, for they embody one aspect of the intelligent will of Brahma, or of God-in-substance. The third group are literally the lesser Builders, and are blind incoherent forces, subject to the energy emanating from the two higher groups. As they all have the gift of occult hearing, they are characterized as the "Pitris with the open ear"; they work entirely under the influence of the Egoic mantram.

Occultly these three groups are divided into the following:

1. The Pitris who see, but touch nor handle not.
2. The Pitris who touch but see not.
3. The Pitris who hear but neither see nor touch.

#### The Work of Form-Building:

This work of form-building proceeds under definite laws, which are the laws of substance itself; the effect is the same for human, planetary and solar vehicles. The different stages might be enumerated as follows:

1. The Nebulous: The stage wherein the matter of the coming sheath begins to separate itself gradually from the aggregate of plane substance, and to assume a nebulous or milky aspect. This corresponds to the "fire-mist" stage in the formation of a solar system and of a planet. The Pitris of the Mist are then active as one of the many subsidiary groups of the three major groups.

2. The Inchoate: Condensation has set in but all is as yet inchoate, and the condition is chaotic; there is no definite form. "The Pitris of the Chaos" hold sway, and are characterized by excessive energy, and violent activity, for the greater the condensation prior to coordination the more terrific are the effects of activity. This is true of Gods, of men, and of atoms.

3. The Fiery: The internal energy of the rapidly congregating atoms and their effect upon each other produces an increase of heat, and a consequent demonstration of the spheroidal form, so that the vehicle of all entities is seen to be fundamentally a sphere, rolling upon itself and attracting and repulsing other spheres. "Pitris of the Fiery Spheres" add their labors to those of the earlier two and a very definite stage is reached. The lunar Pitris on every scheme, and throughout the system, are literally the active agents in the building of the dense physical body of the Logos; they energize the substance of the three planes in the three worlds, the mental, the Astral and the dense Physical planes of the system. This needs much pondering upon.

4. The Watery: The ball or sphere of gaseous fiery essence becomes still more condensed and liquefied; it begins to solidify on its outer surface and the ring-pass-not of each sheath is more clearly defined. The heat of the sphere becomes increased and is centralized at the core or heart of the sphere where it produces that pulsation at the center which characterizes the sun, the planet, and the various vehicles of all incarnating entities. It is an analogous stage to that of the awakening of life in the fetus during the prenatal stage, and this analogy can be seen working out in the form-building which proceeds on every plane.

This stage marks the coordination of the work of the two higher groups of lunar Pitris, and the "Pitris of the Dual Heat" are now intelligently cooperating. The heart and brain of the substance of the slowly evolving form are linked. The student will find it interesting to trace the analogy of this, the watery stage, to the place the Astral plane holds in the planetary and systemic body, and the alliance between mind and heart which is hidden in the term "kama-manas." One of the profoundest occult mysteries will be revealed to the consciousness of man when he has solved the secret of the building of his Astral vehicle, and the forming of the link which exists between that sheath and the Astral light in its totality on the Astral plane.

5. The Etheric: The stage is not to be confined to the building of the physical body in its Etheric division, for its counterpart is found on all the planes with which man is concerned in the three worlds. The condensation and the solidification of the material has proceeded till now the three groups of Pitris form a unity in work. The rhythm set up has been established and the work synchronized. The lesser builders work systematically and the law of Karma is demonstrating actively, for it should be remembered that it is the inherent karma, coloring, or vibratory response of the substance itself which is the selective reaction to

the Egoic note. Only that substance which has (through past utilization) been keyed to a certain note and vibration will respond to the mantram and to the subsequent vibrations issuing from the permanent atom. This stage is one of great importance, for it marks the vital circulation throughout the entire vehicle of a particular type of force. This can be clearly seen in relation to the Etheric body which circulates the vital force or prana of the sun. A similar linking up with the force concerned is to be seen on the Astral and the Mental planes. "The Pitris of the Triple Heat" are now working synthetically, and the brain, the heart and the lower centers are coordinated. The lower and the higher are linked, and the channels are unimpeded so that the circulation of the triple energy is possible. This is true of the *form-building* of all entities, macrocosmic and microcosmic. It is marked by the active cooperation of another group of Pitris, termed "The Pitris of Vitality" in connection with the others. Group after group cooperate, for the three main bodies are distributed among many lesser.

6. The Solid: This marks the final stage in actual *form-building*, and signifies the moment wherein the work is done as regards the aggregating and shaping of substance. The greater part of the work of the lunar Pitris stands now accomplished. The word "solid" refers not solely to the lowest objective manifestation, for a solid form may be Ethereal, and only the stage of evolution of the entity involved will reveal its relative significance. All that has been here laid down as to the progressive stages of form construction on every plane is true of all forms in all systems and schemes, and is true of all *thought-form building*. Man is constructing thought-forms all the time, and is following unconsciously the same method as his Ego pursues in building his bodies, as the Logos follows in building His system, and as a planetary Logos uses in constructing His scheme.

## INCARNATION AND KARMA

In the early stages, the initiatory impulse is heavy and slow, and the matter required for the sheaths is of a correspondingly "low" grade, that is, it is of low vibratory capacity, and the time elapsing between the first vibration outwards on the Mental plane, and the coordination of the dense physical body is a long one. Later on, the vibration becomes more powerful and the effects therefore are more rapidly felt.

At the close of evolution, when the human unit is upon the Path and consciously controlling his destiny, and working off karma, the intervals intervening between two incarnations are brief or not as the man may choose in the interests of the work to be done, and according to his intention to achieve liberation from form. It must also be remembered that as the evolutionary process proceeds, the Egoic activity calls out response not only from substance in the three worlds, but also from the formless levels of the system. The response will be felt finally on Monadic levels. Then, after a moment of equilibrium, the effect of the rhythm is felt entirely on the higher planes, and leaves the lower.

We might express it also in saying that the will aspect or initiatory impulse is primarily that which produces cause, which is cause itself. It should be remembered ever that cause involves the idea of duality, that which initiates, and that which is produced simultaneously by the initiation. The two ideas are inseparable, yet nevertheless the second idea in its most abstract connotation must not be considered literally as an effect; true effect involves a third idea. Some appreciation of the problem may be gleaned by a consideration of phenomena which ever involves this dual initiatory cause and its objective effect:

- Spirit-matter in dual activity produces the objective universe.
- Electric fire and Fire by Friction when brought into contact produce Solar Fire; it flashes forth from darkness, yet a darkness which is potent with energy.
- Will-desire is the cause of incarnation; the will-to-be reacting on substance (whose main quality is desire or responsiveness to sensation) produces the forms through which the central Life or Existence seeks expression.
- Ideas and thought-matter together produce thought-forms.

The man begins to discriminate between the pairs of opposites, choosing ever in the early stages that which appeals most to his lower nature and that which he believes will bring him pleasure. The center of the attention of the Ego is the Astral body, and it becomes so closely coordinated with the physical body that the two form one united expression of desire. The mental body remains comparatively inactive at this stage. The love nature of the Ego is in process of being developed, and this stage is the longest of the three.

It deals with the evolution of the petals of the Egoic lotus, and with the blending of Solar Fire and of Fire by Friction. Reflex action between the lower and the higher during this middle period produces three effects, which will be seen, if carefully studied to convey much information anent the working out of the law of Karma. These three effects are:

1. The development of the Astral permanent atom with a concurrent stimulation of the physical permanent atom, and thus the growth and evolution of the two sheaths concerned.
2. The coordination of the threefold man through the innate vitality of the Astral body and its effect upon the mental and the physical. This is the kama-manasic period, and as this body is the only complete sphere in the threefold lower man, it is the most powerful body inherently for it embodies (as does the solar system) the heart aspect, or embryonic love nature, which it is the object of macrocosmic and microcosmic evolution to develop.
3. Finally the unfoldment of the nine Egoic petals in three stages.

In the working out of the law we must therefore note that man is first of all the victim of the impulses of dense substance or of the Brahma aspect, and thus repeats rapidly the evolutionary process of the preceding solar system; in the second stage he is the victim of desire, or of his own love nature.

In the third stage, the law of karma works through a man's mental nature, and awakens in him recognition of the law, and an intellectual apprehension of cause and of effect. This is the shortest stage but is also the most powerful; it concerns the evolution of the three inner petals shielding the "jewel," and their ability to disclose at the right moment that which lies hidden. It covers the period of the evolution of advanced man, and of the man upon the Path. In connection with the human family it covers the first half of the next round, prior to the great separation. Electric fire is beginning to make its radiations felt, and the will or purpose of the Ego is now consciously realized upon the Physical plane. The three permanent atoms form a triangle of light, and the petals of the lotus are rapidly unfolding.

#### BUILDING THE CAUSAL BODY

We have studied somewhat the constitution of the Triangles, or Pitris, Who, through self-sacrifice, endow man with self-consciousness, building his Egoic vehicle out of Their own essence. We have touched briefly upon the lunar Pitris, who endow man with his lower sheaths and principles through which the energy of the solar Lords may make itself felt, and we shall now proceed to study three things:

First, the effect of the higher energy upon the lower bodies, as it gradually makes itself felt during the evolutionary process, and thus simultaneously "redeems" man in an occult sense, and also "elevates" the lunar Pitris. Second, the effect of this energy on the Mental plane in the development and unfoldment of the Egoic lotus. Third, the awakening to activity of the central Life within the lotus. This activity demonstrates in a twofold manner:

- 1) As the realization by the man on the Physical plane within the physical brain of his divine nature, resulting in a consequent demonstration of divinity upon earth, prior to liberation.
- 2) As the conscious activity of the individual Ego on the Mental plane in cooperation with its group or groups.

It should be kept in mind that:

- I. Man is in essence divine. This has ever been enunciated throughout the ages, but remains as yet a beautiful theory or belief, and not a proven scientific fact, nor is it universally held.
- II. Man is in fact a fragment of the Universal Mind, or world Soul, and as a fragment is thus partaker of the instincts and quality of that Soul, as it manifests through the human family.
- III. Man in his lower nature, and in his three vehicles, is an aggregate of lesser lives, dependent upon him for their group nature, for their type of activity, and collective response, and who - through the energy or activity of the solar Lord - will themselves later be raised, and developed to the human stage.

## EVOLUTION OF THE EGOIC LOTUS

### The Evolution of the Petals

The body of the Ego may be viewed in the following four ways:

1. As nine vibrations, emanating from a central point, which, in its pulsation or radiations produces three major vibrations of great force pursuing a circular activity around the center; the nine vibrations pursue a diagonal path until they reach the periphery of the Egoic sphere of influence. At this point they swing around, thus forming the well-known spheroidal form of the Causal body.
2. As nine petals of a lotus, radiating from a common center, and hiding within themselves three central petals, which conceal a central point of fire. The radiations from the tip of each petal are those which cause the illusion of a spheroidal shape.
3. As nine spokes of a wheel, converging towards a central hub, which is in itself threefold, and which hides the central energy or dynamo of force, the generator of all the activity.
4. As nine types of energy which produce definite emanations from a threefold unit, again itself an outgoing from a central unit of force.

#### I. The outer "KNOWLEDGE" triad:

1. Petal 1 - Knowledge on the Physical plane.  
Colors: Orange, green and violet.
2. Petal 2 - Love on the Physical plane.  
Colors: Orange, rose and blue.
3. Petal 3 - Sacrifice on the Physical plane.  
Colors: Orange, yellow and indigo.

#### II. The middle "LOVE" triad:

1. Petal 1 - Higher Knowledge applied through love on the physical and Astral planes.  
Colors: Rose, and the original three.
2. Petal 2 - Higher intelligent love on the physical and Astral planes.  
Colors: Rose and the corresponding three.
3. Petal 3 - Loving intelligent sacrifice on the physical and Astral planes.  
Colors: Rose and the same three.

#### III. The inner "SACRIFICIAL" triad:

1. Petal 1 - The Will to sacrifice through knowledge on the Mental plane, and thus intelligently to dominate the entire threefold lower man.  
Colors: Yellow and the four colors, orange, green, violet and rose.
2. Petal 2 - The will to sacrifice through love on the Mental plane, and thus to serve.  
Colors: Yellow and the four colors, orange, violet, rose and blue.
3. Petal 3 - The utter sacrifice of all forever.  
Colors: Yellow, orange, rose, blue and indigo.

### Man's '777' Incarnations

First: The 700 incarnations. These concern the unfoldment of the outer circle. This is the longest period. The initial vibration is slow and heavy, and millennia of lives have to elapse before the interchange of energy between the Ego and its reflection, the personal self (the lower threefold man) is such that the consciousness of the man occultly "awakens" in the Hall of Learning. For advanced man at this time these incarnations took place upon the moon chain and in some cases upon certain planets connected with the inner round. This is the circumstance which necessitated his "coming-in" during the Atlantean root-race. Men of this type refused to incarnate earlier, as the bodies were too coarse; this was the cyclic reflection (on the lowest plane) of the refusal of the Monads to incarnate at the dawn of manvantaric opportunity. No real "sin" was committed; it was their privilege to discriminate, and this refusal has its bearing upon conditions upon Earth, being the basis of the great class distinctions which, in every land, have been so fruitful of trouble and the esoteric foundation of the "caste" system.

Second: The 70 incarnations. These concern the unfoldment of the middle circle. Much may be learned from a consideration of the occult significance involved in the sending out of their followers by any initiate (such as the Christ) in groups of seventy, going two and two. These seventy incarnations primarily effect the development of love in the personal life, the evolution of the Astral nature, based on the recognition of the pairs of opposites, and their equilibrizing in love and service. This cycle covers the period passed by the man in the Hall of Learning.

Third: The 7 incarnations. These are those passed upon the Probationary Path. This is an interesting period in which certain things are effected which might be described in the following terms:

The two outer rings of petals are stimulated in a new and special sense through the conscious act of the probationary disciple. Much of the work hitherto has been pursued under the ordinary laws of evolution and has been unconscious. Now all that changes as the mental body becomes active, and two of the will petals are coordinated, and one "awakes" vitality and unfolds.

The fire or energy from these two rings begins to circulate along the atomic triangle and when this is the case it marks a very momentous epoch; a dual work has been consummated in the personal lower life and in the Egoic:

- a) The permanent atoms have the four lower spirillae fully active (two groups of two each) and the fifth is in process of arousal into equal activity.
- b) The triangle is in circulatory action but has not yet achieved its full brightness nor its rotary or fourth dimensional revolution.
- c) The two circles of petals are "awake," one being wide open and the other on the verge of opening.

At the termination of the 777 incarnations, a man passes through the door of initiation and enters upon a brief synthesizing process, or a final period in which he garners the fruits of the experience in the two first halls, and transmutes knowledge into wisdom, transforms the shadow of things seen into the energy of that which is, and achieves the final liberation from all the lower forms which seek to hold him prisoner.

By the time the third Initiation is taken, the inner circle of petals is opened and the full-blown lotus in all its beauty can be seen. At the fourth Initiation the inner bud bursts open through the effect of the electrical force of the Rod, which brings in the power of the synthetic Ray of the solar system itself; the inner jewel is thus revealed. The work has been accomplished; the energy resident in the permanent atoms, has vitalized all the spirillae whilst the perfected force of the lotus, and the dynamic will of the central spark are brought into full and united activity.

This brings about a threefold display of vital force which causes the disintegration of the form and the following results:

- The permanent atoms become radioactive, and their ring-pass-not is therefore no longer a barrier to the lesser units within; the electronic lives in their various groups escape, and return to the eternal reservoir. They form substance of a very high order, and will produce the forms of those existences who, in another cycle, will seek vehicles.
- The petals are destroyed by the action of fire, and the multiplicity of Deva lives which form them and give to them their coherence and quality are gathered back by the solar Pitris of the highest order into the Heart of the Sun; they will be directed outward again in another solar system.
- The atomic substance will be used for another manvantara, but the solar Pitris will not again be called upon to sacrifice themselves until the next solar system when they will come in as planetary Rays, thus repeating upon Monadic levels in the next system what they have done in this. They will then be the planetary Logoi.
- The central Life electric returns to its source, escaping out of prison and functioning as a center of energy on planes of cosmic Etheric energy.

<u>THE LIVES AND THEIR GOALS</u>		
<i>Lives</i>		<i>Goal</i>
1.	Planetary Logoi - The major Three.	Cosmic liberation; the final cosmic Initiations.
2.	The minor four planetary Logoi.	Cosmic Initiation, or the first four Initiations.
3.	The informing Lives of a planetary globe.	Manus of a cosmic chain. Not a seed manu, but a periodical manu of lesser degree. This involves an unrevealable mystery, connected with certain Hierarchies of color.
4.	The informing Life of a kingdom in nature.	Transference in one of three directions: <ul style="list-style-type: none"> <li>a. To the line of the solar Pitris.</li> <li>b. To Sirius, as a karmic adjuster.</li> <li>c. To the solar system of the next order to work in connection with the planetary Logos of his own line as ruler of a kingdom or life wave in the system, and not just in a scheme.</li> </ul>
5.	The solar Pitris.	The highest three groups will become major planetary Logoi; the lower four groups will become minor planetary Logoi.
6.	The Human evolution.	To become the solar Pitris of another cycle. To follow any of the paths earlier enumerated. Those who become solar Pitris, being the bulk of humanity, return to Sirius to be breathed out again into activity.
7.	The lunar Pitris	To become men. They will in their higher grades pass directly into the animal evolution of the next cycle and so eventually individualize. Their three higher grades will become animal-men, and the lower four will contribute to the quaternic forms of the men of the next creation.
8.	The Animal evolution	Human kingdom.
9.	The Vegetable evolution	The Animal kingdom.
10.	The Mineral evolution	The Vegetable kingdom.
11.	The four higher grades of lesser Builders on all planes.	They will form the manifested double or form of that mysterious third evolution of the next system; that is, the Etheric body of the planetary entity. This mysterious life is as yet an unfathomable mystery and one which will not be revealed till the final one of the triplicity of solar systems of our Solar Logos.
12.	The three lower grades of the lesser Builders	The physical body in its densest form of the planetary entity.

## THE THREE HALLS

*Within the Hall of Ignorance* kama-manas rules. The man, weighed down by much misplaced desire, seeks for the object of his heart's attention within the murky halls of densest maya. He finds it there but dies ere garnering all the longed-for fruit. The serpent stings him, and the joy desired recedes from out his grasp. All seeking thus the selfish fruits of karma must each despise each other; hence strife and greed, ill-will and hatred, death and retribution, karmic invocation and the thunderbolt of vengeance characterize this Hall.

*Within the Hall of Learning* intellect rules and seeks to guide. Desire of a higher kind, the fruit of manas and its use, supplants the lower kamic urge. Man weighs and balances, and in the twilight Halls of Intellection seeks for the fruit of knowledge. He finds it but to realize that knowledge is not all; he dies upon the open field of knowledge, hearing a cry beat on his dying ears:

*"Know that the knower is greater than knowledge; the seeker is greater than that which is sought."*

*Within the Hall of Wisdom* the Spirit rules; the One within the lesser ones assumes supreme control. Death is not known within these halls, for its two great gates are passed. Discord and strife both disappear and only harmony is seen. The knowers see themselves as One; they recognize the field wherein knowledge grows as Brahmic dissonance and differentiation. Knowledge they know as method, an instrument of purpose utilized by all and just a germ of eventual recognition. Within this hall union of each with each, blending of one and all, and unity of action, goal and skill marks every high endeavor.

1. *Knowledge Petals* - First circle  
Organized in the Hall of Ignorance. Guided by the force and energy of the Mahachohan.  
The third group of solar Pitris affected.
2. *Love Petals* - Second circle  
Organized in the Hall of Learning. Guided by the force of the Bodhisattva.  
The second group of solar Lords affected.
3. *Will or Sacrifice Petals* - Third circle  
Organized in the Hall of Wisdom. Guided by the force and energy of the Manu.  
The first group of solar Angels affected.

There are, in connection with human evolution, certain factors which produce definite and important results, when connected with each other through linking streams of energy and therefore consciously functioning. These factors might be considered as follows, dividing them into two groups, each of them emphasizing the duality of the microcosmic manifestation:

### Group I

- The Knowledge Petals.
- The knowledge petal in each of the two inner circles.
- The centers on the Mental plane.
- The Throat center in Etheric matter.
- The alta major center.
- The physical brain.

### Group II

- The Love Petals.
- The love petal in each circle.
- The centers on the Astral plane.
- The Heart center in Etheric matter.
- The pituitary body.
- The sympathetic nervous system.

These various alignments (when functioning with due adjustment) result in the transmission of energy in the first case from the manasic permanent atom, and in the second case from the Buddhic permanent atom. I would like to enumerate the lines of alignment of the third group which eventually transcends the other two, and effects the final illumination and liberation of the man:

### Group III

- The sacrifice Petals.
- The sacrifice petals in the two outer groups.
- The three major centers in each of the three planes of the three worlds, producing thus absorption of the lower four centers on each plane.
- The Head center, or the thousand-petalled lotus.
- The pineal gland, producing the vivification and irradiation of the entire lower nature.

These three groups of forces in man, when synthesized, produce eventually that perfect coordination and adaptation to all conditions, forms and circumstances which eventuate in the escape of the liberated vital spark.

### THE EGOIC LOTUS AND THE ETHERIC CENTERS

It remains now to point out the close connection between the unfoldment of the petals in the Egoic lotuses and the Etheric centers in man. It is through the centers that psychic energy flows. Students should carefully bear in mind the two following facts:

First, the Etheric body is vitalized, as we know, by prana. Pranic energy is the stimulator of animal activity, and of Physical plane development. Its effect is primarily upon the atoms of the physical body and it has a triple effect upon the substance of the physical body:

1. It preserves the animal health of the body.
2. It constructs and builds in the body, through its energy and force currents, what is needed to replace the daily wear and tear.
3. It is the medium whereby man comes into physical touch with his brother man. Physical magnetism is largely, even if not wholly, dependent upon prana.

It is only when the Etheric centers, the two Head centers and the Heart center, are fully active with their twelve petals completely unfolded that the central circle of petals in the Egoic lotus (the fourth or inner circle) unfolds. The significance of the four circles in the Egoic lotus, and the eight circles of twelve petals each in the Etheric lotuses on the Mental plane is of great importance.

The centers with which man has to deal are necessarily five at this stage owing to the following facts, which must be studied if a man desires to awaken his centers according to plan, and if he wishes safely to follow along the line of the true psychic unfoldment:

1. The fact that the energy starts from the fifth plane, the mental, where man is concerned,
2. The fact that it is through the agency of the fifth principle that man can consciously work at his own unfoldment,
3. The fact that the path of evolution is for man a fivefold one, covering the five planes of human unfoldment; and is divided into five stages as regards the Ego,
4. The fact that although this is the second solar system from the standpoint of the Egoic cycles of the Logos, or His second major Egoic cycle, yet it is the fifth when viewed from another angle, that of the lesser cycles. It corresponds to the fifth period in human evolution, that in which man treads the path. The Logos is now treading the cosmic Path.
5. The fact that the fifth spirilla is in process of awakening. This has to be effected before the interplay of energy between the Egoic lotus and the Etheric centers becomes so powerful as to awaken man's physical brain, and cause him to become aware of the inner currents. This takes place usually when the fifth petal is organized.

The first indication that the Etheric centers have become active in a fourth dimensional sense (or become wheels turning upon themselves) occurs when the aspirant has complied with certain details:

- He must work upon the unfoldment of the fifth and sixth petals, or the final two in the second circle and must endeavor to bring about two things in connection with his threefold lower nature:
- He must align his three bodies so that there is a direct channel of contact formed between the Ego and the physical brain.
- He must strive to bring about a stabilization of both the Astral body and the mind, and must aim at that emotional equilibrium which is produced by the conscious "balancing of forces."
- He must study the laws of transmutation and be a student of that divine alchemy which will result in a knowledge of how to transmute the lower force into the higher, of how to transfer his consciousness into the higher vehicles, and of how to manipulate energy currents so that his own nature is transformed. He will then become a channel for the light of the Ego, and for the illumination of Buddhi to pour through for the saving of the race, and the lighting of those who stumble in dark places. He must demonstrate the laws of radioactivity in his own life on the Physical plane. His life must begin to radiate, and to have a magnetic effect upon others.

Knowledge is the right apprehension of the laws of energy, of the conservation of force, of the sources of energy, of its qualities, its types and its vibrations. It involves an apprehension of:

- The different key vibrations.
- The centers whereby force enters.
- The channels along which it circulates.
- The triangles and other geometrical figures which it produces during evolution.
- The cycles and the ebb and flow of energy in connection with the different types of planetary manifestation, including all the kingdoms of nature.
- The true significance of those force aspects which we call "periods of pralaya" and those we call "periods of manifestation." It also involves a right realization of the laws of obscuration.

Love is the right apprehension of the uses and purposes of form, and of the energies involved in form-building, the utilization of form, and the eventual dissipation of the superseded form. It involves a realization of the Laws of Attraction and Repulsion, of the magnetic interplay between all forms, great and small, of group relationships, of the galvanizing power of the unifying life, and the attractive power of one unit upon another, be it atom, man, or solar system. It involves an understanding of all forms, form purposes, and form relationships; it concerns the building processes in man himself, and in the solar system; and it necessitates the development of those powers within man which will make him a conscious Builder, a solar Pitri of a coming cycle.

Sacrifice involves even more than what has been already pointed out. It involves the following factors:

- Knowledge of the purposes and intentions of the planetary Logos
- Realization of the particular and peculiar type of energy, and of the quality of his own Ray Lord
- Comprehension of the different groups of existences who are participating in planetary evolution and in solar manifestation
- A revelation as to certain cosmic enterprises in which our planetary Logos is acting as an intelligent cooperator. Thus is brought in the factor of extra-systemic force.

#### The Elementals and the Microcosm

Man, in the process of evolution, as he pursues the method of reincarnation, works with four types of builders and three major grades of building essence or Deva substance. He connects with the transmitting Devas who are found in connection with the microcosm on the fourth subplane of the Mental plane, and on the atomic subplanes of the Astral and Physical plane. He connects next with the Devas concerned with:

- The mental unit
- The Astral permanent atom
- The physical permanent atom

He cooperates with the work of the building Devas who form the Etheric body, and influences the building Devas of the dense physical substances, so that the necessary physical vehicle for his objective manifestation becomes an actuality.

We must remember here that all the atomic subplanes of the seven planes form the seven spirillae of the logioic permanent atom, for this has a close bearing upon the subject under consideration. The units, therefore, in the three lower kingdoms possess no permanent atoms but contribute to the formation of those atoms in the higher kingdoms.

First, it might be said that the lowest or mineral kingdom provides that vital something which is the essence of the physical permanent atom of the human being. It provides that energy which is the negative basis for the positive inflow which can be seen pouring in through the upper depression of the physical permanent atom.

Secondly, the vegetable kingdom similarly provides the negative energy for the Astral permanent atom of a man, and thirdly, the animal kingdom provides the negative force which when energized by the positive is seen as the mental unit. This energy which is contributed by the three lower kingdoms is formed of the very highest vibration of which that kingdom is capable, and serves as a link between man and his various sheaths, all of which are allied to one or other of the lower kingdoms.

1. The mental body - mental unit - animal kingdom.
2. The Astral body - Astral permanent atom - vegetable kingdom.
3. The physical body - physical permanent atom - mineral kingdom.

In man these three types of energy are brought together, and synthesized, and when perfection of the personality is reached, and the vehicles aligned, we have:

1. The energy of the mental unit - positive.
2. The energy of the Astral permanent atom - equilibrated.
3. The energy of the physical permanent atom - negative.

Man is then closely linked with the three lower kingdoms by the best that they can provide, and they have literally given him his permanent atoms, and enabled him to manifest through their activity. Each kingdom is positive to the one next below it, and between them is found that period of manifestation which bridges the two, and connects the positive and the negative.

#### THE LIPIKA LORDS

The Lipika Lords, controlling the periodical manifestation of life are, roughly speaking, divided into the following groups, which it might be of interest to note:

1. Three extra-systemic or cosmic Lords of Karma, Who work from a center in Sirius through the medium of three representatives. These form a group around the Solar Logos, and hold to Him a position analogous to the three Buddha's of Activity Who stand around Sanat Kumara.
2. Three Lipika Lords Who are the karmic agents working through the three aspects.
3. Nine Lipikas Who are the sumtotal of the agents for the Law working through what the Kabbalah calls the nine Sephiroth.
4. Seven presiding agents of karma for each one of the seven schemes.

These four groups correspond in manifestation to the Unmanifested, manifesting through the triple Aspects, and under Them work an infinity of lesser agents. These lesser agents might again be somewhat differentiated, each of the following groups being found in every scheme and on every Ray-emanation.

### Agents of the Lipika Lords

1. The Lipika Lords of a scheme Who, through the manipulation of forces, make it possible for a planetary Logos to incarnate under the Law, and work out His cyclic problem.
2. Those who (under the first group) control the destiny of a chain.
3. Those who are the energy-directors of a globe.
4. Agents of every kind Who are concerned with the karmic adjustments, incident upon the periodical manifestation of such forms as:
  - A round, seven in all.
  - A kingdom in nature, seven in all.
  - The human kingdom.
  - A root-race, subraces and branch race.
  - A nation, a family, a group, and their correspondences in all the kingdoms.
  - A plane.
  - The reptile and insect world.
  - The bird evolution.
  - The Devas.
  - Human units, Egoic groups, Monadic lives, and myriad's of other forms, objective and subjective, planetary and interplanetary, in connection with the Sun, and in connection with the planetoids.

The seven centers, with which man is concerned are themselves found to exist in two groups: a lower four, which are related to the four Rays of Attributes, or the four minor Rays, and are, therefore, closely connected with the quaternary, both microcosmic and macrocosmic, and a higher three which are transmitters for the three Rays of aspect.

### CREATION IN MENTAL MATTER

In the creative processes man is dealing with electrical phenomena of some kind, with that which is vitally affected by each thought emanating from him, and with those lesser lives who (aggregated together) form, from certain angles of vision, a source of very real danger to man. We might embody that which can be said in certain statements.

Much that is to be seen now of a distressing nature in the world can be directly traced to the wrong manipulation of mental matter by man; to erroneous conceptions as to the nature of matter itself, and to dangerous conditions brought about by the united creative attempts of human beings down the centuries. Misunderstandings have arisen as to the purpose of the vital fluids of the universe and this has added to the distress, as have certain distortions of the Astral light, producing a subsidiary or secondary glamor, or reflected light which intensifies the maya already created. This secondary reflection has been produced by man himself in the evolutionary attempt to balance the pairs of opposites, and has produced a condition which must be surmounted before the true occult balancing begins. It might be regarded as the sumtotal of that great manifestation (created only by man) called "The Dweller on the Threshold."

A gigantic *thought-form* hovers over the entire human family, built by men everywhere during the ages, energized by the insane desires and evil inclinations of all that is worst in man's nature, and kept alive by the prompting of his lower desires. This *thought-form* has to be broken up and dissipated by man himself during the latter part of this round before the conclusion of the cycle, and its dissipation will be one of the forces tending to the production of interplanetary pralaya.

It is this piece of creative bungling, if so it might be called, which the Great Ones are occupied in destroying. Under the Law of Karma it has to be dissipated by those who have created it; the work of the Masters has to be carried on, therefore, indirectly, and must take the form of illuminating the sons of men in gradually increasing degree, so that they can see clearly this "Dweller on the Threshold" of the new life, and the antagonist who stands between the fourth kingdom of nature and the fifth.

Every time a son of man stands upon the Probationary Path Their work is facilitated, for it means that one small stream of life-energy is directed into new channels, and away from the old stream, which tends to vitalize and feed the evil form, and one more conscious assailant can be trained to cooperate in the work of destruction. Every time an initiate is admitted to the Lodge degrees, it means that a new and powerful agent is available for the bringing down of force from higher levels to aid in the work of disintegration. In the comprehension of these two methods of aggressive work (that of the aspirant and the initiate) will come much of vital interest to the careful student of analogy. Here lies the clue to the present problem of evil, and to the vitality of the hold which the matter aspect has on the Spiritual.

The Devas who are the sumtotal of the energy of substance itself care not what form they build. They are irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy. Therefore, the place of man in the cosmic plan becomes more vital and apparent when it is realized that one of his main responsibilities is the direction of energy currents from the Mental plane, and the creation of that which is desired on higher levels. Men, as a whole, are undergoing evolutionary development in order that they may become conscious creators in matter. This involves:

- A realization of the archetypal plan,
- An understanding of the laws governing the building of processes of nature,
- A conscious process of willing creation, so that man cooperates with the ideal, works under law, and produces that which is in line with the planetary plan, and which tends to further the best interests of the race,
- A comprehension as to the nature of energy, and an ability to direct energy currents, to disintegrate (or withdraw energy from) all forms in the three worlds,
- An appreciation of the nature of the Devas, their constitution and place as builders, and of the words and sounds whereby they are directed and controlled.

In his work as thought builder, man has to show forth the characteristics of the Logos, the great Architect or Builder of the universe. He has to parallel His work as:

- The one who conceives the idea.
- The one who clothes the idea in matter.
- The one who energizes the idea, and thus enables the form to preserve its outline and perform its mission.
- The one who, in time and space, through desire and love, directs that *thought-form*, vitalizes it continuously, until the objective is attained.
- The one who, when the desired end has been accomplished, destroys or disintegrates the *thought-form* by withdrawing his energy (occultly, the "attention is withdrawn," or "the eye is no longer upon" it), so that the lesser lives (which had been built into the desired form) fall away and return to the general reservoir of Deva substance.

Thus, in all creative work in mental matter, man is likewise to be seen as a Trinity at work; he is the creator, preserver, and destroyer.

The method of the man on the Physical plane who is engaged in conscious work in mental matter is to be considered in two divisions: *first*, the initial process of alignment with the Ego, so that the plan, purpose and method of achievement may be impressed upon the physical brain, and then a *secondary* process in which the man, using the physical brain consciously, proceeds to carry out the plan, construct through will and purpose the necessitated form, and then, having built and energized the form, to "keep his eye upon it."

Therefore, it will be apparent that a *thought-form* is the result of two types of energy:

1. That emanating in the first instance from the Ego on abstract levels.
2. That originating in a secondary sense from the man on the Physical plane through the medium of the brain.

That men do not recognize the first factor as a general rule is that which is responsible for much that is evil.

When the "Science of the Self" has assumed due proportions men will be careful to ascertain the Egoic impulses in all thought process, and to utilize true Egoic energy before they begin manipulating Deva substance, and building forms of Deva lives.

### THOUGHT-FORM BUILDING IN THE THREE WORLDS

These words are addressed to all those students who, through their ability to concentrate, have developed a certain measure of thought control, and who desire to understand the process of creation with greater scientific accuracy. We will, therefore, consider two factors in the process of thought-form building:

1. That of aligning with the Ego.
2. The process of impressing the Egoic will, on the physical brain, or (to word it otherwise) the initial utilization of Egoic energy. Let us take them one by one:

#### a. Alignment with the Ego

This, as we know, is only possible to the man who has reached the Probationary Path, or a certain very definite point in evolution. Through knowledge and practice, the power has been acquired of automatically and scientifically utilizing the Sutratma (or channel) as a means of contact. When to this ability is added that of utilizing with equal ease the Antahkarana (or bridge between the Triad and the personality) then we have a powerful agent of the Hierarchy on the earth. We might generalize in the following manner as to the stages of growth and consequent ability to become the agent of ever increasing powers, tapping the resources of dynamic energy in the three worlds.

Lower types of humanity use the Sutratma as it passes through the Etheric body. Average men utilize almost entirely that part of the Sutratma which passes through the Astral plane. Their reactions are largely based on desire, and are emotional. Intellectual men utilize the Sutratma as it passes through the lower levels of the Mental plane, down through the Astral to the physical in its two sections. Their activities are energized by mind and not by desire, as in the earlier cases.

Aspirants on the Physical plane use the Sutratma as it passes through the two lower subplanes of the abstract levels of the Mental plane, and are beginning gradually to build the Antahkarana, or the bridge between the Triad and the Personality. The power of the Ego can begin to make itself felt. Applicants for initiation and initiates up to the third initiation use both the Sutratma and the Antahkarana, employing them as a unit. The power of the Triad begins to pour through, thus energizing all human activities upon the Physical plane, and vitalizing in ever increasing degree the man's *thought-forms*.

In the early stages of alignment, it has to be concisely and carefully brought about through concentration and meditation. Later, when the right rhythm has been set up in the bodies, and the purification of the sheaths has been rigidly pursued, the dual activity will become practically instantaneous, and the student can then turn his attention to the work of conscious building and vitalization; his point of concentration will not then be given to the attainment of alignment.

Accurate alignment entails:

1. *Mental quiescence*, or stable vibration,
2. *Emotional stability*, resulting in limpid reflection,
3. *Etheric poise*, producing a condition in the Head center which would permit of the direct application of force to the physical brain via the center.

### b. Physical Brain Impression

The accurate realization by the physical brain of what the Ego is seeking to convey concerning the work to be done only becomes possible when two things are realized:

1. Direct alignment.
2. The transmission of the Egoic energy or will to one or other of the three physical centers in the head:
  - a) The pineal gland.
  - b) The pituitary body.
  - c) The alta major center, or that nerve center at the top of the spine, where the cranium and the spine make approximate contact. When this congery of nerves is fully developed, it forms a center of communication between the vital energy of the spinal column (the kundalini fire) and the energy of the two Head centers above enumerated. It is the physical correspondence to the Antahkarana on higher levels.

The pituitary body (in all cases of correct normal development) forms the center which receives the threefold vitalization pouring through the Sutratma from the lower mental, the Astral, and the Etheric planes. The pineal gland comes into activity when this action is enhanced by the pouring through of energy from the Ego on its own plane. When the Antahkarana is in process of utilization the alta major center is likewise employed, and the three physical Head centers begin to work as a unit, thus forming a kind of triangle. By the time the third Initiation is reached, this triangle is fully awakened and the fire (or energy) is circulated freely.

It will be apparent, therefore, that man's ability to create in mental matter grows as he treads the Path. He needs to remember that (from the angle from which we are studying) we are not considering the power of the Ego to produce forms on the Mental plane, but the ability of Physical plane man to create upon the Mental plane those vehicles for energy which, when set in motion by his conscious will, will produce certain specific effects upon the Physical plane. This is brought about by Egoic energy passed down the Sutratma to the physical brain, and retransmitted back to the Mental plane, plus or minus that which has been gained or lost in the process.

The true Adept, through knowledge, conserves all energy while in process of transmission, and augments it with the energy contacted. It is, therefore, the energy of will, plus that of desire, fed by the energy of the physical brain. Literally, therefore, it is a small résumé of the creative process of the Godhead, being the energy of the three persons unified, and considered from the standpoint of the physical. It is the at-onement of the three fires in man, being in fact:

1. That much of the fire of Spirit, or Electric Fire, which any particular Ego is embodying (relatively little prior to the third Initiation) or is able to transmit, coupled with,
2. That much of the fire of the solar Angel (Solar Fire) or the Egoic aspect which the Ego is able to transmit. This is but little in average man, a good deal in the man on the probationary path, and a full downpour by the time the third Initiation is reached.
3. That much of the fire of substance in its purified state which can penetrate. This is dependent upon the purity of the three sheaths, and in the case of a highly advanced man is the kundalinic fire as it swells the blaze produced by the other two.

### Man and the Fire Spirits or Builders

In this section we will consider in somewhat greater detail than the previous one, as it concerns much of present practical value to man. This will be seen particularly as we study the effects of speech, and the occult significance of the spoken word.

### The Will Aspect and Creation

In a previous division, we dealt somewhat with the transmission of the will of the Ego to the physical brain, and we saw how only in those persons who (through evolutionary development) had the Sutratma and the Antahkarana connected, and whose three physical Head centers were more or less awakened, was the will of the Ego capable of transmission. In the other cases, such as the average man and little developed man, the purpose affecting the physical brain emanated from the Astral or lower mental levels, and was, therefore, more likely to be the impulse of some lunar Lord, even if of a high order, than the divine will of the solar Angel, who is the true man.

### The Condition of the Magician

It is of value to remember that when the physical Head centers are awakened (through alignment of the Etheric centers) we have the very lowest aspect of Egoic influence. From these three centers, man on the Probationary Path, and up to the third Initiation, directs and controls his sheath, and from them spreads that illumination which will irradiate the Physical plane life. By the time the third Initiation is reached, the internal triangle is in full process of circulatory transmission, and the whole life of the Personality is subjected to the will of the Ego.

Before the three physical Head centers awaken, man is largely subjected to force flowing through the four minor Etheric centers; later the three major centers (the head, the heart, and the throat) begin to vibrate, gradually assuming a greater sweep of activity, till their energy tends to negate that of the lower centers, to absorb their vitality and deflect the direction of their vitality, until the three higher wheels are in full fourth dimensional activity. As this proceeds, the three physical Head centers begin to awake from dormancy into activity, the effect being felt as follows:

- As the major Head center awakens, the pineal gland begins to function.
- As the Heart center becomes fully alive, the pituitary body enters into activity.
- As the Throat center assumes its right place in the process of evolution, the *alta major center* vibrates adequately.

When the triangle of force that these three physical centers form is in circulatory effect, the greater triangle can be seen in circulation; it then becomes a "wheel turning upon itself." The major Etheric centers are in full action, and the man is nearing the moment of liberation. In the work of creation, as occultly carried on, all these three physical centers have to be utilized, and from a consideration of the subject it will become apparent why it has been necessary to deal with them in this order.

By means of the *pineal gland*, the organ of Spiritual perception, man ascertains the will and purpose of the Ego, and from thence he draws the necessary energy from the higher levels, via the Head center and the *suAtma*. By means of the *pituitary body*, the second element of desire or of the form-building energy, becomes available, and under the law of attraction he can mould, and build in Deva substance.

When the *alta major center*, the synthesis of what might be called nervous energy, is awake, it becomes possible for him to materialize and activate the desired form which, through attractive energy, he is in process of constructing.

It will be obvious, likewise, that the disciple's power for service for humanity is dependent largely upon:

1. The state of his bodies and their Egoic alignment.
2. The condition of activity present in the physical Head centers.
3. The circulatory action of the triangular transmission of force.

These factors are again dependent upon others, among which might be enumerated:

- The ability of the disciple to meditate.
- The capacity he displays for bringing through accurately from the subtler levels the plans and purposes of which his Ego is cognizant.
- The purity of his motives.
- His power to "hold a state of meditation," and while in that state begin to build the form for his idea, and thus materialize the plan of his Ego.
- The amount of energy he can pour later into his *thought-form* and thus procure for it a period of existence, or its tiny "day of Brahma."

These subsidiary factors are again dependent upon:

- His place on the ladder of evolution.
- The condition of his bodies.
- His karmic condition.
- The tenuosity of the Etheric web.
- The caliber of his physical body, and its relative refinement.

## THE CONSTRUCTION, VITALIZATION AND ACTUATION OF THE THOUGHT-FORM

The Ego, having brought about a condition of receptivity, or of recognition in the physical brain of the man, and having drawn from him the necessary response, the process of building is thereupon begun. This process of Physical plane response is based, as is all else in nature, upon the relation of the polar opposites. The physical centers are receptive to the positive influence of the force centers. The physical brain is responsive to the positive influence of the lower nature in the earlier evolutionary stages, or to the reactions of the substance of the sheaths, the impress of the lunar Lords. It responds in the later stages to the positive influence of the Ego or the impress of the solar Lord.

When man is learning consciously to create, which he does through the organization of thought, concentration and meditation, he proceeds more slowly, for he has two primary things to do before the creative process can be carried through:

1. To contact or communicate with the Ego, or solar Angel.
2. To study the process of creation and to make it conform step by step with natural evolutionary law.

Starting, therefore, with the recognition of the Egoic intent in the physical brain, the man proceeds to build the form for his idea. He begins first to organize the material required upon the Mental plane. It is on that plane that the impulse takes to itself its primary form. On the desire or Astral plane, the process of vitalization is largely pursued, for the length of the life of any *thought-form* (even such an one as our solar system) is dependent upon the persistence of desire, and the strength of the desire.

On the Etheric levels of the Physical plane the process of physical concretion takes place; as the physical vehicle assumes the necessary proportions, the *thought-form* becomes divorced from the one who is giving it form. Any idea of enough strength will inevitably materialize in dense physical matter, but the main work of its creator ceases when he has worked with it on mental, Astral and Etheric levels. The dense physical response is automatic and inevitable. Some ideas of a large and important nature, which have arisen in the consciousness of the Guides of the race, reach full manifestation only through the medium of many agents, and the dynamic impulses of many minds.

A few work consciously, when this is the case, at the production of the necessitated form; many more are swept into activity and lend their aid through the very negativity of their natures; they are "forced" to be interested in spite of themselves, and are "swept into the movement," not through any mental apprehension or "vital desire," but because it is the thing to do. In this may be seen an instance of the ability of the Great Ones to utilize conditions of apparent inertia and negativity (due to little development), and thus produce good results.

Having grasped the idea, and having with care discriminated the motive underlying the idea, thus ascertaining its utilitarian purposes, and its value to the group in the service of humanity, the man has certain things to do which, for the sake of clarity, we might sum up in certain statements:

He has, first of all, to hold the idea sufficiently long for it to be faithfully registered in the physical brain. Frequently the Ego will "get through" to the brain some concept, some portion of the plan, and yet will have to repeat the process continuously over quite a long period before the physical response is such that the solar Angel can rest assured that it is intelligently registered and recorded. When the reaction between the two factors, the Ego and the receptive physical brain, is established, the interplay is reciprocal, and the two are keyed or tuned to each other, the second stage is entered upon. The idea is conceived.

A period of gestation is then pursued, itself divided into various stages. The man broods over the idea; he ponders upon it, thereby setting up activity in mental matter, and attracting to his germ thought the material necessary for its clothing. He pictures to himself the contour of the *thought-form*, clothing it with color, and painting in its details. Hence will be seen the great value of a true imagination, and its ordered scientific use. Imagination is kama-manasic in origin, being neither pure desire nor pure mind, and is a purely human product, being superseded by the intuition in perfected men, and in the higher Intelligences of Nature.

When his will, or the initial impulse is sufficiently strong, and when the imagination, or power of visualization, is adequately vivid, the second part of the gestation period is entered upon, and the vitalization by desire is begun. The interplay of mental impulse and desire produce what might be called a pulsation in the organizing form of the idea, and it becomes alive. It is yet but nebulous and its tenuosity is great, but it shows signs of organization and the outline of its form. Students must remember that this entire process is being carried on now during this stage which we are considering from within the brain. There is thus a definite correspondence to the work of the nine Sephiroth: The initial three correspond to the Egoic impulse with which we have earlier dealt. The secondary group of Sephiroth find their analogy in the work pursued in the stage we are now dealing with, or the impulse of mind-desire, emanating consciously from man's brain. The work of the final three is accomplished when the *thought-form*, being clothed in mental and Astral matter, passes into objectivity on the Physical plane.

A later stage in the gestation period is pursued when the *thought-form*, being clothed in mental matter, and having become vitalized by desire, takes to itself a layer of substance of Astral matter, and is consequently enabled to function on the Astral plane as well as the mental. Here its growth is rapid.

It should be carefully borne in mind that the process of building in mental matter proceeds simultaneously, and that the development is now twofold. Here the conscious builder must be careful to hold the balance, and not to let imagination unduly assume too large proportions. The manasic element and the kamic element must be justly proportioned, or else will be seen that too common manifestation, an idea wrongly conceived and nurtured, and therefore impossible of playing its just part in the evolutionary plan, being but a grotesque distortion.

The idea now is reaching a critical stage, and should be ready for the assumption of physical matter and to take to itself an Etheric form. When on Etheric levels, it receives that final impulse which will lead to what may be called its "actuating," or its reception of that motivating impulse which will lead to its dissociation from its originator, and the sending out to assume a dense form and a separate existence.

It should be remembered that the *thought-form* has now passed from the Mental plane, taken to itself an Astral sheath, and likewise is gathering to itself a body of Etheric matter. When it has reached this stage its vitalization is proceeding apace, and the hour of its separated existence is drawing near.

This vitalization is consciously carried out by the man who, according to the original intent or initial impulse, directs to the *thought-form* energy of some kind. This energy is directed from one or other of the three higher centers, according to the quality of the embodied idea, and will be seen pouring towards the rapidly objectivizing idea from the particular center involved. We must not forget that we are considering the *thought-form* of the conscious builder. The *thought-forms* of the majority of human beings are energized from no such high source, but find their active impulse emanating from either the Solar Plexus, or the still lower organs of generation.

People are mainly polarized in the Astral body, as we know, and the lower centers are the most active; when an atmosphere or environment of thought-forms is of a low key and vitalized by all the baser forms of Astral energy, it will become apparent how stupendous is the task of lifting humanity to a clearer, purer and better atmosphere, and how easy it is for the lower aspects and appetites to flourish and to grow.

As the vitalization is pursued and the energy is poured from one or other of the centers into the thought-form, the conscious builder begins to extend this influence in order to send it forth from him to perform its mission, whatever that may be, to make it occultly "radiant" so that its vibrations will emanate, and make themselves felt, and finally to make it magnetic, so that something in the *thought-form* will call forth response from other *thought-forms* or from the minds it may contact.

When these three objectives have been reached, the life of the form itself is now so strong that it can pursue its own little life cycle and fulfill its work, being only linked to its creator by a tiny thread of radiant substance, which is a correspondence to the sutrAtma. All forms have such a sutrAtma. It links a man's bodies to the inner Identity, or to that magnetic current which, emanating from the true Identity, the Solar Logos, connects the Creator of the solar system with His great *thought-form* by a stream of energy from the central Spiritual Sun to a point in the center of the physical Sun.

As long as the attention of the creator of any *thought-form*, great or small, is turned towards it, that magnetic link persists, the *thought-form* is vitalized, and its work carried on. When the work has been accomplished, and the thought-form has served its purpose, every creator, consciously or unconsciously, turns his attention elsewhere, and his *thought-form* disintegrates.

Just as long as the "Eye" is directed to the created form, the current of force will be transmitted to it, and the more one-pointed the man may be the more this energy will be centralized and effective. Much of the ineffectiveness of people is due to the fact that their interests are not centralized but very diffuse, and no one thing engrosses their attention. They scatter their energy and are attempting to satisfy every wandering desire, and to dabble in everything which comes their way. Therefore, no thought they think ever assumes a proper form, or is ever duly energized. They are consequently surrounded by a dense cloud of half-formed disintegrating *thought-forms* and clouds of partially energized matter in process of dissolution. This produces occultly a condition similar to the decay of a physical form, and is equally unpleasant and unwholesome. It accounts for much of the diseased condition of the human family at this time.

Once the *thought-form* has been vitalized and its Etheric form is completed or "sealed" as it is called, it can attain the dense physical form if desired. This does not mean that the individual *thought-forms* of every man take dense substance upon the Etheric, but they will eventuate in activity upon the Physical plane. A man, for instance, is thinking a kindly thought; he has built it up and vitalized it; it is objective to the clairvoyant and exists in Etheric matter close to the man. It will, therefore, find physical expression in an act of kindness or a physical caress. When the act is over, the caress consummated, the interest of the man in that particular *thought-form* fades out and it dies. Similarly with a crime; the *thought-form* has been built up and inevitably it will find its physical expression in some deed of one kind or another.

All activity of every kind is the result:

- Of *thought-forms* built consciously or unconsciously.
- Of self-initiated *thought-forms* or of the effect of the *thought-forms* of others.
- Of responsiveness to one's own inner impulses, or of responsiveness to the impulses of others, and therefore to group *thought-forms*.

#### THE NATURE OF MAGIC

We have considered somewhat at length the building of *thought-forms*, and have seen that the process pursued by man is analogous to that pursued by the threefold Logos in the creation of the solar system. We are to deal now with that great department in occultism which is usually termed magic. The man who masters the esoteric significance of what is here said will take his place in the ranks of those entitled to call themselves the "Brothers of White Magic."

We must deal first with the mental attitude of man as he faces the work of creation, and his ability to bring through, via the mental body, the purpose of the Ego, thereby impressing the building agents on the Mental plane with a certain rate of rhythm, and a certain vibratory activity. This is the prime factor which results (on the Physical plane) in direct Egoic activity.

We must also consider the work of the wise magical student upon the Astral plane, whereon, through purified desire and sanctified emotion, he provides those equilibrated conditions and those stable vibrations, which will permit of the transmission without hindrance to the Physical plane via the physical brain of the man, of the vibratory activity emanating from the Ego, and of the circulatory action of the higher force. Hence (if a remark of a practical nature may be interpolated for the average student) the cultivation of emotional tranquility is one of the first steps towards the achievement of the needed equipment of the white magician. This tranquility is not to be achieved by an effort of the will which succeeds in strangling all Astral vibratory activity, but by the cultivation of response to the Ego, and a negation of all response to the inherent vibration of the Astral sheath itself.

The white magician works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies, and therefore of all that is. He works through group centers and vital points of energy, and from thence produces, in substance, the desired results. The dark brother works directly with substance itself, and with the lesser builders; He does not cooperate with the forces which emanate from Egoic levels.

### Conditions for White Magic

In considering the factors requiring adjustment prior to undertaking the work of magic, we are dealing with that which is of eminently practical value. Unless students of magic enter upon this pursuit fortified by pure motive, clean bodies, and high aspiration, they are foredoomed to disappointment and even to disaster. All those who seek to work consciously with the forces of manifestation, and who endeavor to control the Energies of all that is seen, need the strong protection of purity. This is a point which cannot be too strongly emphasized and urged, and hence the constant injunctions to self control, comprehension of the nature of man, and devotion to the cause of humanity.

The pursuit of magical investigation is dangerous in three ways. If a man's bodies are not sufficiently purified and their atomic vibration is not sufficiently high, he is in danger of over-stimulation when brought in contact with the forces of nature, and this inevitably entails the destruction and disintegration of one or other of his bodies. At times it may entail the destruction of two or more, and when this is the case, it involves a definite setback to Egoic unfoldment, for it requires, in such cases, a much longer interval between incarnations, owing to the difficulty of assembling the needed materials in the sheaths.

Further, unless a man is strengthened in his endeavor by right motive, he is liable to be led astray by the acquisition of power. Knowledge of the laws of magic puts into the hands of the student powers which enable him to create, to acquire, and to control. Such powers are fraught with menace to the unprepared and unready, for the student can, in this case, turn them to selfish ends, use them for his own temporal material advancement, and acquire in this way that which will feed the desires of the lower nature. He takes, therefore, the first step towards the left hand path, and each life may see him progressing towards it with greater readiness, until (almost unconsciously) he will find himself in the ranks of the black masters. Such a state of affairs can only be offset through the cultivation of altruism, sincere love of man, and a steady negation of all lower desire.

The third danger which menaces the unwary student of magic lies in the fact that when he tampers with these forces and energies he is dealing with that which is akin to his own lower nature. He, therefore, follows the line of least resistance; he augments these energies, thereby increasing their response to the lower and to the material aspects of his nature. This he does at the expense of his higher nature, retarding its unfoldment and delaying his progress. Incidentally also, he attracts the attention of those masters of the left hand path who are ever on the lookout for those who can be bent to their purposes, and he becomes (unwittingly at first), an agent on the side of evil.

It will be apparent, therefore, that the student has need of the following qualities before he undertakes the arduous task of becoming a conscious Master of Magic:

Physical Purity: This is a thing not easily to be acquired, but entailing many lives of strenuous effort. Through abstinence, right continence, clean living, vegetarian diet, and rigid self-control, the man gradually raises the vibration of his physical atoms, builds a body of ever greater resistance and strength, and succeeds in "manifesting" forth in a sheath of greater refinement.

Etheric Freedom: This term does not convey all that I seek to impart, but it suffices for need of a better. The student of magic who can safely undertake the enterprise, will have constructed an Etheric body of such a nature that vitality, or pranic force and energy, can circulate unimpeded; he will have formed an Etheric web of such tenuosity that it forms no barrier to consciousness. This is all that can be said on this subject, owing to the danger involved, but it suffices for the conveyance of information to those who are beginning to know.

Astral Stability: The student of magic aims, above all, to purify his desires, and so to transmute his emotions that the lower physical purity and the higher mental responsiveness and transmutative power may equally be available. Every magician has to learn the fact that, in this solar system, during the cycle of humanity, the Astral body is the pivotal point of endeavor, having a reflex effect on both the other sheaths, the physical and the mental. He, therefore, aims at transmuting (as has often been said) lower desire into aspiration; at changing the lower cruder colors which distinguish the Astral body of average man, for the clearer, purer tones of the Spiritual man, and of transforming its normal chaotic vibration, and the "stormy sea of life," for the steady rhythmic response to that which is highest and the center of peace. These things he effects by constant watchfulness, unremitting control, and steady meditation.

Mental Poise: These words are used in the occult sense, wherein the mind (as it is commonly understood) becomes the keen steady instrument of the indwelling thinker, and the point from which he can travel onwards to higher realms of comprehension. It is the foundation stone whence the higher expansion can be initiated.

Let not the would-be student of magic proceed in his investigations and his experiments until he has attended to these injunctions, and until the whole bent of his thought is towards their manifestation and their demonstration in his every day life. When he has so worked, ceaselessly and untiringly, and his Physical plane life and service bear witness to the inner transmutation, then he can proceed to parallel this life with magical studies and work. Only the solar Angel can do the work of the white magician, and he effects it through the control of the lunar angels and their complete subjugation. They are arrayed against him, until, through meditation, aspiration, and control, he bends them to his will and they become his servants.

#### FIFTEEN RULES FOR MAGIC

These rules will necessarily be of an esoteric nature, and the student will need to remember that the terminology is in the nature of a blind, which ever carries revelation to those who have the clue, but tends to perplex and to bewilder the student who as yet is unready for the truth. I would also remind the student to bear in mind that all that is here imparted concerns "white magic," and is given from the standpoint of the solar Angel, and of solar Fire. Bearing these two points in mind the student will find much in these rules to produce eventual internal illumination.

We will divide them into three groups of aphorisms or occult phrases; of these, the first will concern itself with the work of the magician on the Mental plane, with his manipulation of solar energy, and his ability to sweep the Builders into cooperation with his purposes.

The second group will carry the work on down to the plane of desire, and of vitalization, and will convey information as to the balancing of the pairs of opposites, and their equilibrizing, so that eventual manifestation becomes possible.

The third group of rules will deal with the Physical plane, with the transmission of force:

1. Through the centers
2. Through the brain
3. Through the Physical plane itself

## Six Rules for the Mental Plane

### RULE I

*The Solar Angel collects himself, scatters not his force, but in meditation deep communicates with his reflection.*

The white magician is ever one who, through conscious alignment with his Ego, with his "Angel," is receptive to his plans and purposes, and therefore capable of receiving the higher impression.

### RULE II

*When the shadow hath responded, in meditation deep the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth.*

The force circulates freely via three points of centralized activity:

1. From that circle of petals in the Egoic lotus which the Ego chooses to use, or is in a position to use. This is conditioned by the objective in view, and the state of Egoic unfoldment.
2. The center in the physical brain which is active in meditation. This is also conditioned by the man's point in evolution, and the particular goal in mind.
3. The center of force generated by the man upon the lower Mental plane, as he proceeds to form the necessitated thought-form, and to sweep into activity those builders who can respond to the vibration sent forth.

This is likewise conditioned by the strength of his meditation, the fullness of the note sent forth by him, and the strength of his initiated vibration.

### RULE III

*The Energy circulates. The point of light, the product of the labors of the Four, waxeth and groweth. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.*

When this process is proceeding under rule and order, the focal point of energy on the lower Mental plane gains in strength; its light or fire makes itself felt; it becomes, in the occult sense, visually objective, and attracts the attention of the lesser builders through:

Its radiation or warmth, its active vibration, its sound or note and its light.

### RULE IV

*Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceedeth under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.*

The force used by the Ego in the work of motivating the man to carry out His purpose has been dynamic will, and the petal, or energy center, employed has been one of the will petals. The man has, up till now, been driven by Egoic will, but has blended with this much of the energy of the attraction aspect (desire or love) thereby gathering to himself on the Mental plane, the material needed for his thought-form. He has succeeded so far that on the concrete levels of the Mental plane is to be seen a form in mental matter which is coherent, alive, vibrant, and of a desired nature. Its internal activity is such that its persistence for the length of time necessary to ensure achievement of the Egoic purpose is assured; it stands ready to be sent forth upon its mission, to gather to itself material of a denser nature upon the Astral plane, and to achieve greater consolidation. This is brought about by an act of will emanating from the man, and he gives the living form power "to break loose."

It is exactly at this point, fortunately for the human race, that the majority of magical investigators fail in their work. They build a form in mental matter, but do not know how to send it forth, so that inevitably it will fulfill its mission. Thus many thought-forms die a natural death on the Mental plane owing to the inability of the man to exert the will faculty constructively, and his failure to understand the laws of thought-form construction.

It might be asked how it is that men do achieve their ends, through concentration and visualization, and do manage to send forth thought-forms which reach their objective. In two ways this can be brought about:

First, by an unconscious recollection of methods and formulas known and used in Atlantean days, when the magical formulas were public property, and men produced results through the pronouncement of certain sounds. They did not achieve their ends through mental ability, but principally through a parrot-like capacity to repeat mantrams. These are, at times, hidden in the subconscious nature, and are used unwittingly by the man who is feeling strongly enough.

Secondly, through the thoughts and ideas of the man fitting in with the plans and purposes of those who do know, either on the path of white or black magic. Then they utilize the form with its inherent force and galvanize it into activity, and a temporary separate identity, thus sending it forth to accomplish its purpose. This accounts for many of the apparently phenomenal results achieved by selfish or by incompetent (though good) thinkers.

#### RULE V

*Three things engage the solar Angel before the sheath created passes downward: the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and the eye, allied for triple service.*

The focal point of energy that the man, the magician, has now created upon the Mental plane, has reached a vibratory activity which makes it certain that response will be called forth from the matter required for the providing of the next, and denser sheath.

The form, occultly, is made to be sent forth, to descend, to fly as a bird forth upon its mission, and a critical moment is near for the magician. One of the things the magician has to see to is that this form which he has constructed, and which he holds linked to him by a fine thread of animated substance (a correspondence on a minute scale of the sutrAtmic thread whereby the Monad or the Ego holds in connection its "form of manifestation") shall neither die for lack of vital sustenance nor return to him with its mission unfulfilled.

When this latter catastrophe is the case, the thought-form becomes a menace to the magician, and he becomes the prey of that which he has created. The Devas who form the body of the idea which has failed in its purpose form a drain upon his vital force. He, therefore, sees to it that the motive or desire lying back of the "idea," now clothed with its first sheath, retains its pristine purity; that no trace of selfish intent, no perversion of the initial purpose of the solar Angel has been permitted to bring in an unworthy vibration. This is what is meant by attending to the "condition of the waters." As we well know, water stands for matter, and the substances of the Astral plane which are now under consideration are of prime importance in all form-building. According to the substance used and the nature of the Builders who respond to the note of the form in mental matter, will the purpose be accomplished.

This is the most important stage in many ways, for the Astral body of any form conditions:

- The nature of the physical vehicle.
- The transmission of force from the next highest plane.

Provided the man on the Physical plane can hold the purpose steady, and refuse to permit its distortion by the influences and vibrations emanating from the lower man, then the "Devas of Kama" can carry on their work.

#### RULE VI

*The Devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.*

The Egoic energy, transmitted via the physical brain, is directed now to the work of sending forth the form, so that it may clothe itself in Astral matter. The eye of the Thinker opens, and repulsing vitality streams forth. More need not be said here, for until the eye is functioning, it is not possible for men to comprehend the nature of the energy which they will then wield or direct.

## Five Rules for the Astral Plane

Before we take up the consideration of the second set of "Rules for Magic," I would like to make a few remarks anent the "Eye of the Magician," to which reference has been earlier made. One of the fundamental rules back of all magical processes is that no man is a magician or worker in white magic until the third eye is opened, or in process of opening, for it is by means of that eye that the thought-form is energized, directed and controlled and the lesser builders or forces are swept into any particular line of activity. Among the coming discoveries, and among the next revelations of materialistic science will be one which will concern itself with the force-directing faculty of the human eye, alone or collectively, and this will indicate one of the first stages towards the rediscovery of the third eye, or the "Eye of Shiva."

Shiva is, as we know, one of the names for the first great logoic aspect, and under that name is hidden much of esoteric moment. Shiva stands for:

- The Will aspect
- The Spirit aspect
- The Father in Heaven
- The directing purpose
- Conscious energy

Dynamic intent, and in the consideration of these phrases the innate faculties of the third eye will become apparent. The "Eye of Shiva" in the human being has its position, as is already known, in the center of the forehead between the two physical eyes. It is not to be confounded with the pineal gland, which is distinctly a physical center or gland. The third eye exists in Etheric matter, and is an Etheric center of force, being made of the substance of the Ethers, whereas the pineal gland is formed of matter of the three lower subplanes of the Physical plane. The latter, nevertheless, has to be functioning more or less before the "Eye of Shiva" becomes in any degree active, and it is this fact that has led writers of occult books in the past purposely to confound the two, in order to protect the knowledge.

The third eye is formed through the activity of three factors:

First, through the direct impulse of the Ego on its own plane. During the greater part of evolution the Ego makes its contact with its reflection, Physical plane man, through the center at the top of the head. When man is more highly evolved, and is nearing or treading the Path, the indwelling Self takes a more complete grasp of its lower vehicle, and descends to a point in the head or brain which is found approximately in the center of the forehead. This is its lowest contact. It is interesting here to note the correspondence with the evolution of the senses. The three major senses and the three first to demonstrate in order are, hearing, touch, sight. For the greater part of evolution, hearing is the guiding impulse of human life through Egoic contact with the top of the head.

Later, when the Ego descends a little lower, the Etheric center which is active in connection with the pituitary body, is added, and man becomes responsive to subtler and higher vibrations; the occult correspondence to the physical sense of touch awakens. Finally, the third eye opens and the pineal gland simultaneously begins to function. At first, the sight is dim, and the gland is only partially responsive to vibration, but gradually the eye opens fully, the gland is fully active, and we have the "fully awakened" man. When this is the case, the alta major center vibrates and then the three physical Head centers are functioning.

Second, through the coordinated activity of the major Head center, the many petalled lotus above the top of the head. This center directly affects the pineal gland, and the interplay of force behind the two (the correspondence, on a tiny scale, of the pairs of opposites, Spirit and matter), produces the great organ of consciousness, the "Eye of Shiva." It is the instrument of wisdom, and in these three centers of energy we have the correspondence of the three aspects within the head of man.

- Major Head center - Will aspect - Spirit - Father in Heaven.
- Pineal gland - Love-Wisdom aspect - Consciousness - Son.
- Third eye - Activity aspect - Matter - Mother.

The third eye is the director of energy or force, and thus an instrument of the will or Spirit; it is responsive only to that will as controlled by the Son-aspect, the revealer of the love-wisdom nature of gods and man, and it is therefore the sign of the white magician. Third, the reflex action of the pineal gland itself.

As these three types of energy, or the vibration of these three centers, begin to contact each other, a definite interplay is set up. This triple interplay forms in time a vortex or center of force, which finds its place in the center of the forehead, and takes eventually the semblance of an eye looking out between the other two. It is the eye of the inner vision, and he who has opened it can direct and control the energy of matter, see all things in the Eternal Now, and therefore be in touch with causes more than with effects, read the akashic records, and see clairvoyantly. Therefore, its possessor can control the builders of low degree.

The pineal gland is subject to two lines of stimulation:

1. That which emanates from the Ego itself via the Etheric force centers. This downflow of Egoic energy (the result of the awakening of the centers through meditation and Spirituality of life), impinges upon the gland and in the course of years gradually increases its secretion, enlarges its form, and starts it into a new cycle of activity.
2. The second line of stimulation affecting the pineal gland is that which is the consequence of the discipline of the physical body, and its subjugation to the laws of Spiritual unfoldment. As the disciple lives a regulated life, avoids meat, nicotine and alcohol, and practices continence, the pineal gland becomes no longer atrophied, but resumes its earlier activity.

#### RULE VII

*The dual forces on the plane whereon the vital power must be sought, are seen; the two paths face the Solar Angel; the poles vibrate. A choice confronts the one who meditates.*

Upon the Astral plane the thought-form must now function, and a body must be provided so as to make this possible. The energy of desire enters it, and "he who meditates" has to energize the form with one of two types of force before it passes into objectivity. Upon the action taken depends the construction of the Etheric body, and the consequent physical manifestation.

The "nature of the Deva" (as it is called), enters in, and upon the quality of its love nature, and the specific type of that which is the object of love will depend the nature of the thought-form. If the Deva, or solar Angel, is as yet in love with manifestation, and has a desire for objective existence, thus identifying himself voluntarily with substance, there ensues the phenomenon of reincarnated physical life. If the Deva, or solar Angel, is no longer attracted by matter, then there is no identification, and objective life is no longer the law of his existence. He identifies himself then with quality, or energy, and becomes an expression of the divine attributes. Objectivity may then ensue as a voluntary offering to the good of the group or planetary existence, but identification with the separated form is no longer the case. The human vehicle then created is as much a thought-form in this case as any other particularized idea, and the greatest act of conscious magic is to be seen. All other magical creations are subsidiary to this.

Through manipulation of negative and positive energy, thus bringing them to the point of equilibrium before informing them, the perfected body of the Adept is formed. All magical work on the Astral plane has to be along the line of equilibrizing activity, and the distinctive nature of this type of work on the three planes in the three worlds might be summed up as follows:

1. On the Mental plane, the positive force of the solar Angel drives the substance needed into the correct form.
2. On the Astral plane, the equilibrizing force of the solar Angel gathers the needed material and energy from all directions and builds it into the necessary Astral sheath.
3. On the Physical plane the negative force of the solar Angel is all that is needed to gather the desired Etheric substance. By this I mean the form has now achieved a vitality and distinction of its own, so that no aggressive action emanating from the Egoic center is required to continue the work. The note and vibration of the form itself suffices.

### RULE VIII

*The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning at the point where land and water meet. The midway spot which is neither dry nor wet must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.*

It will be noted that in this rule, no mention is made of the fourth element, fire. The reason for this is that the magician has to accomplish the stupendous task of generating the needed fire at this triple "meeting place."

Under this symbology much is hidden anent the life-giving energy, the centers symbolized to focalize it, and to drive it forth, and the place the various types of receptive matter play in the magical work. As is ever the case in all white magic, the activity of the solar Angel is the primary factor and the work of the man upon the Physical plane is regarded as secondary; his physical body, and the work engendered therein, being frequently referred to as "fuel and its warmth."

This needs careful remembering, and will give the clue to the necessity of Egoic alignment, and to the problem of the extinction of certain workers in magic, who were "destroyed by their own fire" or energy. The discreet magician is one who sees to the readiness of his lowest vehicle to carry the fire wherewith he works, and this he accomplishes through discipline and strict purity.

The magician guards himself from "drowning" or from coming under the influence of the water or Astral elementals, through a knowledge of certain formulas, and until these sounds and mantrams are imparted and known, it is not safe for the man on the Physical plane to attempt magical creation. These formulas are three in number:

*First*, those which blend the two notes, add a third, and thus call into activity the builders of the Astral plane, the Agnisuryans, in some one or other of their grades. These are based on the initiatory sound of the Ego, and distinguish between it and the sound of the note of the builders and lives of the tiny thought-form already formed. The formula is chanted on a basis of these three notes, variation of tone and note, though not of formula, producing the types of forms.

*Second*, those which are of a purely protective nature, and which, through a knowledge of the laws of sound as they are known in connection with water (or the Astral plane), place a vacuum between the magician and the waters, as well as between him and his creation. This formula is based on the sounds connected with air as well, for it is through placing around himself a protecting shell of air atoms, esoterically understood, that the magician guards himself from the approach of the water builders.

*Third*, those which, when sounded, produce two results: the sending forth of the perfected creation, so that it may take to itself a physical body, and next, the dispersal of the building forces, now that their work is completed.

This last set of formulas is of exceeding interest, and were they not so powerful the magician might find himself cumbered with the produce of his thought, and the prey of a vital form, and of certain "devas of the waters" who would never leave him until they had completely drained from him all the "waters of his nature," absorbing it into their own nature, and producing his Astral death.

The curious phenomenon would then be seen of the Ego or solar Angel being incarnated in the mental sheath, yet separated from the physical body, owing to the occult "drowning" of the magician. There is nothing left for the Ego to do then but to snap the Sutratma or thread, and sever all connection with the lowest sheath. This lowest sheath then may persist for a short time, according to the strength of the animal life, but more probably death would immediately ensue. Several magicians have perished thusly.

### RULE IX

*Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.*

This rule is very briefly summed up in the injunction: Let desire and mind be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive or "left-hand" path.

### RULE X

*As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labors then, and let the inner workers enter on their cycle.*

One of the fundamental concepts which is grasped by all magical workers, is that both will and desire are force emanations. They differ in quality and vibration, but are essentially currents of energy, one forming an initial vortex or center of activity, being centrifugal, and the other being centripetal, and the main factor in the accretion of matter into a form around the central vortex. This can be seen demonstrating in an interesting way in the case of the Egoic lotus, where we have the will aspect forming the "Jewel in the Lotus," or the inner center of electrical energy, and the desire or love aspect forming the Egoic lotus itself, or the form which hides the center.

It is the same basic concept which governs thought-form building, and which enables a magician of white magic to produce objective phenomena on the Physical plane. He works with the two types of energy, will and desire, and their equilibrizing is what leads to the balancing of the pairs of opposites, and the subsequent release of energy-substance in the formation of the Physical plane structure.

The magician has to know the following facts:

1. The formulas for the two aspects of logoc energy, will and desire. This is literally apprehension of the note and formula of the Brahma or substance aspect, and the note and formula of the Vishnu, or building aspect. One he ascertains because he has mastered matter; the other is revealed to him when he has achieved group consciousness.
2. The formula for the particular type of energy substance which he is seeking to employ. This will have relation to that particular petal in the solar lotus from which the desired force emanates.
3. The formula for the particular type of energy which is transmitted to him via one or other of the three circles of petals in his own Egoic lotus.
4. The formula for the particular petal in a circle of petals with which he may choose to work. All these concern primarily the will aspect, as far as the thought-form to be produced is concerned, for the magician is the will, or purpose, or Spirit behind the objective phenomenon which he is in process of producing.
5. The formula which sweeps into activity (and thus produces a form), those Agnisuryans who are energized by any particular aspect of solar force. Where the two forces are brought into contact, the form is produced, or the third energy center appears or manifests:
  - a. The energy of the will aspect.
  - b. The energy of the desire or love aspect.
  - c. The energy of the consequent *thought-form*.

In creation, three vibratory spheres work as a unit, and in the occult teaching, during the earlier stages of creation, must not be separated or distinguished apart.

2. The dense physical - Mother - Matter
3. The Etheric - Matter - Holy Spirit
4. The Astral - Moisture - Water

This rule may be interpreted as stating that in the magical work, the energy of the waters becomes paramount, and desire for the form and the fulfillment of its objective increases. This takes place after the will energy has formed the central nucleus by being brought into contact with the desire force. The magician, through desire or strong motive, increases the vitality of the form until it is so powerful and intense in its own separated life that it is ready to go forth on its mission upon the Physical plane. The building Devas who have been impelled to construct the form out of the myriads of elemental lives available, have completed their work, and now cease from constructing; this particular type of energy no longer drives the lesser lives in any specific direction, and the final cycle of work upon the Astral plane is entered upon.

## RULE XI

*Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, to utter forth the mystic phrase which will save him from their work.*

The embodied idea has now form and shape upon the Astral plane; but all is as yet in a state of flux, and the lives are only held in place through the fixed attention of the magician, working through the greater builders. He must, through knowledge of certain magical phrases, make the work more permanent and independent and fix the place of the vitalizing elements within the form, and give them an impetus that will result in more settled concretion. Having accomplished that, he becomes, if it might so be expressed, an agent of karma, and sends forth the dual thought-form (clothed in mental and Astral matter), to fulfill its mission, whatever that may be. Finally, he has to take steps to protect himself from the attractive forces of his own nature, which might eventuate in his holding the thought-form so closely within the radius of his own influence that it would be rendered useless, its own inherent energy neutralized, and its purpose negated.

They might also produce such a powerful, attractive force that he would draw the form so closely to himself that he would be forced to absorb it. This can be harmlessly accomplished by the man who knows how, but results, nevertheless, in a waste of energy which is forbidden under the Law of Economy. With the majority of men, who are oft unconscious magicians, many thought-forms are malicious or destructive, and react back upon their creators in a disastrous manner.

### Four Rules for the Physical Plane

In the magical work of form creation, we have carried the thought-form down from the Mental plane where the solar Angel initiated the work, through the Astral, where the equilibrizing work was done, to the Physical plane, or to the Etheric levels. Here the work of producing objectivity is carried forward, and here the worker in magic is in critical danger of failure should he not be cognizant of the forms and mantrams by which the new group of builders can be reached, and the gap between the Astral plane and the gaseous subplane of the physical be bridged.

It might be useful here to remember that in the work of creation the white magician avails himself of the current Ray influence. When the third, fifth and seventh Rays are in power, either coming in, at full meridian, or passing out, the work is much easier than when the second, sixth or fourth are dominant. At the present time, the seventh Ray, as we know, is rapidly dominating, and it is one of the easiest of the forces with which man has to work.

The white magician utilizes solar forces. As the planet passes around the sun different types of solar energy are contacted, and expert knowledge is required to utilize the influences in due time, and to have the form so constituted that it can respond at the needed hour to the differentiated energy.

He manipulates planetary force of a triple nature:

- That which is the product of his own planet, and the most easily available.
- That which emanates from the polar opposite of our planet.
- That which can be felt originating from that planet which forms, with our earth and its opposite, the esoteric triangle.

Students need here to remember that we are now dealing with Etheric matter and vital energy, and are therefore concerning ourselves with the Physical plane and all that is included in that term. They need likewise to remember that the magician (as he is working on the plane of objectivity) is in a position to use his own vital forces in the work of *thought-form* creation, but this is only possible and permissible when he has reached the point in evolution where he is a channel for force and knows how to draw it within himself, transmute it, or combine it with the forces of his own body, and then transmit it to the thought-form which he is in process of constructing. Much of interest will open up before the thinker who extends this idea to the planetary Logos and His work of form creating.

#### RULE XII

*The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those, "prisoners of the planet" whose note is right and justly tuned to that which must be made.*

It is necessary for the magician here to remember that all that takes place upon the earth is to be found within the planetary Etheric web. The worker in white magic, being an occultist, deals in universals, and starts his magical work on the confines of the physical Etheric sphere. His problem is to locate those lesser lives, within the web, who are of the right order to be built into the proposed thought vehicle. Such work can necessarily only be done by the man who, through the severance of the confining web of his own Etheric web, can reach out to that which is consciously recognized by him as the planetary vital body. Only he who is free can control and utilize those who are prisoners.

#### RULE XIII

*The magician must recognize the four; note in his work the shade of violet which they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.*

This means literally that the magician must be in a position to discriminate between the different Ethers, and to note the special hue of the different levels, thereby ensuring a balanced building of the "shadow." He "recognizes" them in the occult sense; that is, he knows their note and key, and is aware of the particular type of energy they embody. Enough emphasis has not been laid upon the fact that the three higher levels of the Etheric planes are in vibratory communication with the three higher planes of the cosmic Physical plane, and they (with their ensphering fourth level) have been called in the occult books "the inverted Tetraktys." It is this knowledge which puts the magician in possession of the three types of planetary force and their combination, or the fourth type, and thus releases for him that vital energy which will drive this idea into objectivity. As the different types of forces meet and coalesce, a dim shadowy form clothes itself upon the vibrating Astral and mental sheath, and the idea of the solar Angel is attaining definite concretion.

#### RULE XIV

*The sound swells out. The hour of danger to the Soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the solar Angel.*

The work of creation assumes now serious proportions, and for the final time the body of the magician is menaced by destruction. The "shadow" having been formed, it is now ready to take to itself a "fiery" or gaseous body, and it is these fire builders who menace the life of the magician, and this for the following reasons.

Firstly, because the fires of the human body are closely allied to the fires with which the magician seeks to work, and should these latent fires of the body and the latent fires of the planet be brought into too close juxtaposition, the creator is in danger of burning and destruction.

Secondly, the Agnichaitans, being allied to the "fire Devas" of the Mental plane, have much power, and can only be controlled properly by the solar Angel Himself. Thirdly, on this planet the planetary fires are not as yet dominated by Solar Fire, and are very easily driven into the work of destruction.

The solar Angel must, therefore, now again be invoked. This means that the magician (when his "shadow" is completed, and prior to the final stages of concretion) must see to it that his alignment with the Ego is just and unimpeded, and the communicating currents in full play. He must literally "renew his meditation," and make direct contact afresh before proceeding with the work. Otherwise, the fires of his own body may get out of control, and his Etheric body suffer in consequence. He, therefore, fights fire with fire, and draws down Solar Fire for his protection. This was not necessary on the Astral plane.

For the magician, the moments of the greatest danger in the work of creating are at certain junctures on the Astral plane, where he is in danger of occult drowning, and at the transition from Etheric levels to the planes of tangible concretion, when he is menaced by "occult burning." In the one case, he does not call on the Ego, but stems the tide by love and the equilibrizing powers of his own nature. In the latter case, he must call in that which represents the will aspect in the three worlds, the impulsive, dynamic thinker or solar Angel. He accomplishes this by means of a mantram.

## RULE XV

*The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water.*

The gaseous sheath is created, and the hour for the formation of the sheath for the sixth subplane, the liquid, is near. The two must blend. This is the moment of the greatest danger, as far as the *thought-form* itself is concerned. Earlier dangers have menaced the magician. Now the form he is creating must be protected. The nature of the danger is hinted at in the words: "Where fire and water meet apart from chanted sound, all dissipates in steam. The fire ceases to be." This danger is hid in the karmic enmity existing between the two great groups of Devas, which can only be united by the mediator, man.

### MOTION ON THE PLANES OF MIND

It is apparent to all careful students of this Treatise on Fire that in this section we are concerned with: First, that mode of activity which distinguishes the Vishnu aspect of Deity, or the motion of the Divine Manasaputras. This involves, therefore, a consideration of the effects of this motion:

- Within the planetary schemes, Their bodies.
- Upon the atoms or "Points" in those bodies, the human and Deva Monads.

Second, that impulse which is the basis of the Law of Periodicity, and which results in the cyclic incarnation of all Beings. This impulse manifests in three cycles or in three turns of the wheel of Being:

1. The activity which produces involution, or the submergence in matter of Life or Spirit.
2. The activity which produces the equilibrium of these two forces, matter and Spirit, or manifestation, or the processes of evolution.
3. The activity which withdraws the central energy from out of the responsive form and produces obscurity.

Third, that activity which causes the interplay, attraction and consequent repulsion, between all atoms, from the great cosmic atom, a solar system, to the tiny atom of the chemist or the physicist. This activity, therefore, may be viewed as:

- Inter-cosmic, or affecting constellations.
- Interplanetary, or affecting the schemes.
- Interchain, or affecting the chains.
- Inter-globular, or producing an interchange of force between the globes of the chains.
- Inter-sectional, or affecting the transference of force between the five kingdoms of nature.
- Inter-human, or relating to the interplay between the various human units.
- Inter-atomic, or the passage of force from one atom to another atom.

Students need here to remember that we are concerned with the energy or activity which produces forms, and, therefore, with the forces which tend to coherence, to concretion, and to the stabilization of the work of the builders. If they but realized it, the key to much that is connected with the production of forms, or of the Son, the second aspect, is contained in the above tabulation, for all nature holds together, and the life of any scheme, globe, kingdom, or atom, becomes in turn the animating principle of another scheme, globe, kingdom, or atom.

Everything in the solar system is in a state of flux, as is everything in the universe, and the vital energy circulates, as the blood or the nervous energy of the body circulates, throughout the entire system. This is the basis of the occult fact that all in nature, for instance, will be, is, or has been, through the human kingdom. Under this type of solar activity, the ultimate good is attained by the method of interplay, interchange, and in mutual attraction and repulsion.

We will consider what we have to say in this section under the following heads:

1. The nature of this motion is spiral cyclic.
2. The results of its activity. These results can be viewed as four subsidiary laws or adjuncts to the major law of Attraction, and may be called:
  - The Law of Expansion.
  - The Law of Monadic Return.
  - The Law of Solar Evolution.
  - The Law of Radiation.

It will, therefore, be apparent that, as we consider these laws, we are dealing with matters that concern:

- The process of initiation.
  - The life of the divine pilgrims upon the upward arc.
  - The impulse which produces the Son, and which drives Him to gain experience through the medium of the solar system.
  - Magnetism, or Divine Alchemy.
3. The turning of the wheels:
    - The solar wheel,
    - The planetary wheel,
    - The human wheel.

This will involve our taking up the consideration of the orbital paths of these various spheres, their centers, interplay and inter-communication, and of force transference, and will bring out the concept that all spiral-cyclic activity is not the result of the rotary action of matter itself, but of an impulse emanating from without any particular atom, and therefore extraneous to it.

4. Motion, or the form-building impulse latent in:
  - The mental sheath itself, both cosmically and humanly considered.
  - The Causal body of the macrocosm and the microcosm.
  - The centers, divine and human.
5. The effects of the united activity of the sheath, the centers, and the Causal body as it produces:
  - Periodic manifestation.
  - The linking of the triangles.
  - The relation between the Throat center, the alta major center, and the mental center, macrocosmically and microcosmically considered.

We might, for the sake of clarity, differentiate the effects thus:

- Rotary activity: The internal activity of every atom viewed as a unity, the activity of Brahma or the Holy Spirit, perfected in the first solar system. It is unified individual consciousness - "I am."
- Cyclic activity: The activity of all forms, viewing them from the aspect of consciousness, and of time. It is unified group consciousness - "I am That," the activity of Vishnu in process of being perfected in this the second solar system. The second Aspect.
- Spiral activity: The influence which impresses all forms, which emanates from their greater center, and which merges itself a little, a very little, with the two other modes of motion, being practically lost sight of in the stronger vibration. It is the activity which will be perfected in the third solar system, and is the Shiva form of motion, and the unified consciousness of all groups. It is the consciousness which proclaims "*I am That I am.*" The first Aspect.

## SUBSIDIARY LAWS OF THE LAW OF ATTRACTION

These results can be studied in four ways, considering each as a subsidiary Law of the basic Law of Attraction and Repulsion. All motion is the result literally of the impact, or intercourse, between atoms, and there is no atom anywhere which escapes this force. In the case of rotary motion, which governs the activity of the atom of substance, the impulse emanates from within the ring-pass-not, and is produced by the impact of the positive charge upon the negative charges. This is true of all atoms, cosmic, solar, individual, chemical, and so forth.

When, however, the effect of the rotation of the atom is so strong that it begins to affect other atoms outside its individual ring-pass-not, another influence begins to make itself felt, which draws together, or dissipates, those contacting coalescing atoms.

### 1. The Law of Expansion

This law of a gradual evolutionary expansion of the consciousness indwelling every form is the cause of the spheroidal form of every life in the entire solar system. It is a fact in nature that all that is in existence dwells within a sphere. The chemical atom is spheroidal; man dwells within a sphere, as does the planetary Logos and the Solar Logos, this sphere being the form matter takes when its own internal activity, and the activity of the form are working in unison. It requires the two types of force, rotary and spiral-cyclic, to produce this. Scientists are beginning to recognize this more or less, and to realize that it is the Law of Relativity, or the relation between all atoms, which produces that which is called Light, and which, in its aggregated phenomena, forms that composite sphere, a solar system.

All in nature affects that which it contacts, and these effects work either as:

- Attractive or repulsive impulses.
- Retarding or accelerating impulses.
- Destructive or constructive impulses.
- Devitalizing or stimulating impulses.
- Energizing or disintegrating impulses.

### 2. The Law of Monadic Return

Here it is possible to study the Monad from the cyclic and energetic standpoint, and divorce our minds temporarily from that aspect of manifestation we call the human, or man. In considering the "Divine Pilgrim" we can study him as demonstrating in the form of:

- Three focal points of energy or force.
- Three fires, each producing a definite effect, and each in turn producing effects upon each other.

In relation to a solar system, these three fires on the cosmic planes are called:

1. The central Spiritual sun (essential).
2. The sun (subjective), called 'the heart of the sun.'
3. The physical sun (objective).

The same thought can be carried through the Monadic manifestation. The three Monadic centers are distinguished by different types of energy:

1. Monadic - Dynamic energy - Electric impulse - Pure Fire.
2. Egoic - Magnetic energy - Radiatory impulse - Solar Fire.
3. Personal - Individual energy - Rotary impulse - Fire by Friction.

The first produces light, the second heat, and the third moisture or concretion. By the interplay of the three types of force which constitute the three Monadic aspects, a rhythm is set up which eventuates in the formation of:

4. A ring-pass-not, or ovoidal sphere, wherein the pilgrim is confined, and which contains within itself three major centers of force, corresponding to
5. The three major logocentric centers when the subjective or force side of existence is contemplated.
6. The three permanent atoms if the purely objective side is in question.
7. A cyclic pulsation, which is the cause of every evolutionary impulse.

Three impulses inherent in the three periodical vehicles, as H.P.B. terms the three main centers of energy through which the Monad manifests:

1. The energy of the Monadic ring-pass-not, viewing it as a unit.
2. The energy of the Causal body, within the Monadic periphery.
3. The energy of the physical body, the synthesis upon the Physical plane of the force pouring through into manifestation through the three permanent atoms.

The activity set up in the seven Etheric centers of force, the result of the activity of the 7 principles:

- The Head center - an esoteric seven with an exoteric three.
- The Throat center.
- The Heart center - an esoteric three and exoteric seven.
- The Solar Plexus - an esoteric three and exoteric four.
- The organs of generation - an esoteric two.
- The Base of the Spine - an esoteric unity.
- The inherent activity of every atom in every sheath, which produces the rhythm of the sheath.
- The unified activity of every sheath or form which the divine Pilgrim uses.
- The united active motion produced by the unification of the three vehicles, the seven sheaths, the force centers, and the atomic substance.

The effect produced by the action of the groups karmically allied with the Pilgrim. They are:

- His Ray vibration, his Monadic group.
- His subray vibration, or the vibration of the Egoic group.
- His personality affiliations, such as his family, racial, and national energy. All of these play upon the sensitive atoms in the various bodies and produce specific effects.
- The activity or motion initiated and stimulated by the life of any of the three lower kingdoms in nature, all of which produce definite results.
- The vibration of the particular planet upon which the Monad may be seeking expression and experience.

The effect produced in the substance of the sheaths by the influences, or vibrations, of the various planets. This, esoterically understood, is the influence of some one or other of the solar centers, as the forces emanating from them play upon the planetary centers and thereby affect the involved Monadic units.

There is also to be borne in mind the play of energy which emanates from any one of those "Twelve signs of the Zodiac" with which astrology concerns itself. This type of force is primarily concerned with planetary stimulation, with the planetary Logoi, and is hidden in Their cyclic karma; a karma which of course will incidentally involve those Monads and Devas which form Their bodies and centers.

We must not ignore the three great waves of energy which sweep cyclically through the entire solar system:

1. The seven stars of the Great Bear:

The strength of these vibrations depends upon the closeness of the connection and the accuracy of the alignment between any particular Heavenly Man and His Prototype. The mystery here is profound; it is connected with the stage in evolution of the "imperfect gods" and the objective of the planetary deities.

2. The Seven Sisters, or the Pleiades:

And from that one in particular who is occultly termed "the wife" of the planetary Logos whose scheme will eventually receive the seeds of life from our planet, which is not considered a sacred planet, as has before been stated.

3. The sun Sirius.

### 3. The Law of Solar Evolution

It is, of course, a truism to state that the Law of Solar Evolution is the sumtotal of all the lesser activities. We might consider this point in connection with the planetary atom, and the solar atom. The planetary atom has, as all else in nature, three main activities:

- a) First, it rotates upon its own axis, revolves cyclically within its own ring-pass-not, and thus displays its own inherent energy.
- b) Second, the planetary atom also revolves orbitally around its solar center. This is its expression of rotary-spiral-cyclic action, and its recognition of the divine central magnet.
- c) The third activity of the planetary atom is that which carries it through space along with the entire solar system, and which embodies its "drift" or inclination towards the systemic orbit in the heavens.

### 4. The Law of Radiation

Radiation is the outer effect produced by all forms in all kingdoms when their internal activity has reached such a stage of vibratory activity that the confining walls of the form no longer form a prison, but permit of the escape of the subjective essence. It marks a specific point of attainment in the evolutionary process, and this is equally true of the atom of substance with which the chemist and physicist deal, when working with the elements, as it is of the forms in the vegetable kingdom, the forms in the animal kingdom, in the human, and, like-wise, in the divine.

It might be of value here to remind the student also that three things have to be recognized in all manifestation:

1. First, that the tangible objective exterior, negative, receptive, and occultly unorganized, is without form and usefulness apart from the inner energy.
2. Second, that the "true form" or the force-vehicle energizes and produces the cohesion of that which is unorganized.
3. Third, that the "volatile essence," or the Spiritual essential Life, focuses itself in some one point within the "true form."

We must, therefore, consider:

- That which radiates.
- That which is the subjective cause of radiation.

It might be very briefly stated that when any form becomes radioactive, certain conditions have been fulfilled and certain results brought about, which conditions and results might be summed up as follows: The radioactive form is one which has run through its appointed cycles, through its wheel of life, great or small, which has been turned with adequate frequency, so that the volatile life-essence is ready to escape from that form and merge itself in the greater form of which the lesser is but a part. It must be remembered in this connection that radiation occurs when the Etheric or true form becomes responsive to certain types of force.

## SYSTEMIC MOTION

### The Turning of the Wheel

We come now to the consideration of another point, and one of very real moment; it emerges out of what we have been saying anent cycles and is the basis of all periodic phenomena. One of the most elementary of scientific truths is that the earth revolves upon its axis, and that it travels around the sun. One of the truths less recognized, yet withal of equal importance, is that the entire solar system equally revolves upon its axis but in a cycle so vast as to be beyond the powers of ordinary man to comprehend, and which necessitates mathematical formulae of great intricacy.

The orbital path of the solar system in the heavens around its cosmic center is now being sensed, and the general drift also of our constellation is being taken into consideration as a welcome hypothesis. Scientists have not yet admitted into their calculations the fact that our solar system is revolving around a cosmic center along with six other constellations of even greater magnitude in the majority of cases than ours, only one being approximately of the same magnitude as our solar system. This cosmic center in turn forms part of a great wheel till, to the eye of the illumined seer, the entire vault of Heaven is seen to be in motion. All the constellations, viewing them as a whole, are impelled in one direction.

### Motion and the Mental Sheath

The mental body is composed of only four types of essence, whereas the Astral body and the physical are formed of seven types. The Devas who compose this body are grouped together as "the cohorts of the fourth order" and have a close connection with that group of cosmic Lives who (through the impress of their influence upon solar matter) are responsible for the fact that our solar system is a system of the fourth order. This group of Lives is manipulated and controlled, in the macrocosmic sense, from cosmic mental levels via the central Spiritual sun, and through what is called in esoteric parlance "the fourth solar cavity."

Certain influences and forces play upon the mental sheath of any human being, and produce in it that activity which is termed "spiral progressive." These forces might be briefly considered as comprising the following:

- The energies of the atoms of substance which compose the mental body.
- The energies of the lunar father who is the coherent life of the mental group body. These two groups concern the Not-Self, the third aspect of Monadic manifestation.
- The energies of the solar Angel, or Father, which is the coordinating principle behind manifestation in the three worlds.
- The energies of the intelligent lives who form the body Egoic. These lives find their emanating source on other levels than the systemic. These two groups concern the Egoic principle, the middle principle which links the above and the below, and is the second aspect of Monadic manifestation.
- The energy emanating from the "Jewel in the Lotus" itself, the focal point of energy in the Upper Triad. This concerns the Self, the highest aspect of Monadic manifestation.

The effects produced by the play of these five types of energy upon each other produce (through the medium of the mental unit) that which we term the mental sheath. This sheath is after all only the aggregate of those atoms within a specific area with which the Thinker has to do, which he holds magnetically within his ring-pass-not, and which serve as the medium for his mental expression, according to his point of evolution. This same definition will be recognized as true of all atomic sheaths, and one of the things which students of the occult sciences will eventually do is to investigate the nature of the informing lives of the sheaths, the qualities of the energies influencing such lives, and the character and force of the basic underlying principles.

We found that the effects of such motion might be regarded as four altogether:

1. Separation
2. Momentum
3. Frictional Activity
4. Absorption

Separation: This separation is brought about through the initial activity of the Ego who produces the first of those forms which he intends to use during the cycle of incarnation, through the bringing together of these energies through self-engendered impulse. He, for purposes of development, identifies himself with that form, and thus temporarily separates himself off from his own real Self. Through the veil of mental matter he first knows separation, and undergoes his first experiences of the three worlds.

Momentum: The activity of the mental sheath and its gradually increasing rate of vibration is brought about by the inflow of energies of different kinds. These various factors, as they are brought to bear upon the mental sheath produce an increased activity and speed in the rotary motion of the individual atoms, and also greater speed in the progress of the entire sheath. This means a more rapid transference of the atoms of low vibration out of the sheath and the substitution of atoms of high quality.

Some of the energies which produce increased momentum in the mental sheath might be enumerated, and as the students consider them it will again become apparent what a complicated thing human unfoldment really is.

These energies are:

- The direct increasing influence of the solar Angel. This influence is felt in four stages:
- As the three rows of petals unfold.
- As the "interior jewel" Rays forth more powerfully.
- The reflex action from the physical personality, or the thought currents sent through in course of time from the physical brain.
- The activities of the Astral body.
- The thought currents or energy units initiated by identification with groups, national, family, racial and Egoic.
- The currents which impinge upon the mental bodies of all human beings as different Rays pass in and out of incarnation.
- The forces and energies which become active or latent during different cycles.
- The interplay between planets, or between systems and constellations, of which an illustration can be seen in the effect of Venusian energy upon our Earth

All these energies have their effects, and serve either to speed, or in some cases, to retard the evolutionary process.

Frictional Activity: This, as is apparent from the words, deals with the "Fire by Friction" aspect of substance, and therefore with the lowest aspect of the energy of the mental sheath. The force of the Life within the sheath manifests in the attractive and repulsive action of the individual atoms, and this constant and ceaseless interplay results in the "occult heat" of the body, and its increased radiation. It is one of the factors also which produces the gradual building in of new atoms of substance (ever of a better and more adequate quality) and the expulsion of that which fails to suffice as a medium for intelligent expression.

The mental unit is the synthesis of the four types of force with which we are dealing, and of the four expressions of it which we are in process of considering.

1. Each of the groups of lives which are the living essence of four subplanes and which focalize through one of the spirillae of the unit and thus influence:
2. The sheath itself
3. The man on the Physical plane
4. Part of the Head center

Absorption: This is the faculty which produces the forms of the mental ring-pass-not, and which (at the close of the cycle) is the active principle behind Devachanic manifestation. The student, through a consideration of the macrocosmic process, can arrive at a knowledge of the separation of the mental body and its individual functioning. It is anent the process of "heavenly withdrawal" that we are speaking.

It is in Devachan that the man shapes and polishes the stones which are built into the Temple of Solomon. It is the workshop to which the individual stones (good deeds and thoughts) are taken for fashioning, after being extracted from the quarry of the personal life. Being of mental matter, Devachan might be regarded as a center, or heart of peace, within the periphery of the sphere of influence of the mental unit.

## THE LAW OF ATTRACTION

This law is, as we know, the basic law of all manifestation, and the paramount law for this solar system. It might strictly be called the Law of Adjustment or of Balance, for it conditions that aspect of electrical phenomena which we call neutral. The Law of Economy is the basic law of one pole, that of the negative aspect; the Law of Synthesis is the basic law of the positive pole, but the Law of Attraction is the law for the fire which is produced by the merging during evolution of the two poles. From the standpoint of the human being, it is that which brings about the realization of self-consciousness; from the point of view of the subhuman beings it is that which draws all forms of life on to self-realization; whilst in connection with the superhuman aspect it may be stated that this law of life expands into the processes conditioned by the higher law of Synthesis, of which the Law of Attraction is but a subsidiary branch.

It should be noted here as a basic proposition in connection with all atoms that the Law of Attraction governs the Soul aspect. The Law of Economy is the law of the negative electron; the Law of Synthesis is the Law of the positive central life; whilst the Law of Attraction governs that which is produced by the relation of these two, and is itself controlled by a greater cosmic law which is the principle of the intelligence of substance. It is the law of Akasha.

### I. The Subsidiary Laws

The subsidiary aspects, or laws, of the Law of Attraction might be enumerated as follows:

1. The Law of Chemical Affinity: This law governs the Soul aspect in the mineral kingdom. It concerns the marriage of the atoms, and the romance of the elements. It serves to perpetuate the life of the mineral kingdom and to preserve its integrity. It is the cause of the immetalisation of the Monad.

2. The Law of Progress: It is called this in the vegetable kingdom owing to the fact that it is in this kingdom that definite objective response to stimulation can be noted. It is the basis of the phenomenon of sensation, which is the key to this solar system of love, our system being a "Son of Necessity" or of desire. This law is the working out into manifestation of the informing consciousness of a part of the Deva kingdom, and of certain pranic energies. The student will find much of esoteric interest in the following line of living forces:

- The second chain, globe and round
- The vegetable kingdom
- The Devas of desire in their second reflected groupings
- The heart of the Sun
- The second Ray force

3. The Law of Sex: This is the term applied to the force which brings about the physical merging of the two poles in connection with the animal kingdom, and of man, viewing him as responsive to the call of his animal nature. It concerns itself with the due guarding of the form in this particular cycle and its perpetuation. It is only powerful during the period of the duality of the sexes and their separation and, in the case of man, will be offset by a higher expression of the law when man is again androgynous. It is the law of marriage, and finds some aspects of its manifestation not only in marriage of men and animals in the physical sense, but in the "occult marriage" of:

- The Soul and the Spirit.
- The Son with his Mother (or the Soul with the physical substance).
- The negative planetary lives with the positive ones earlier pointed out.
- The systemic marriage, or the merging of the two final planetary schemes after their absorption of the other forces.
- The cosmic marriage, or the merging of our solar system with its opposite cosmic pole, another constellation.
- The cosmic marriage of stars and Systems is the cause of the occasional irregular flaring-up or intensification of suns and their increased luminosity which is sometimes seen, and which has frequently been the subject of discussion.

4. The Law of Magnetism: This is the law which produces the unifying of a personality, and though it is an expression of lunar force, is, nevertheless, of a much higher order than the law of physical sex. It is the expression of the law as it is demonstrated by the three major groups of lunar pitris. These three groups are not concerned with the building of the forms of the animal kingdom, for they are the builders of the body of man in the final three stages of the path of evolution:

1. The stage of high intellectuality, or of artistic attainment
2. The stage of discipleship
3. The stage of treading the Path

The lower four groups concern themselves with the earlier stages, and with the animal aspects of attraction in both the kingdoms.

5. The Law of Radiation: This is one of the most interesting of the laws for it only comes into activity in connection with the highest specimens of the various kingdoms, and concerns itself with the attraction that a higher kingdom of nature will have for the highest lives of the next lower kingdom. It governs the radioactivity of minerals, the radiations of the vegetable kingdom and (curiously enough) the entire question of perfumes. Smell is the highest of the purely physical senses; so in the vegetable kingdom a certain series of perfumes are evidence of radiation in that kingdom.

6. The Law of the Lotus: This is the name given to the mysterious influence from the cosmic Law of Attraction which brought in the divine Sons of Mind, and thus linked the two poles of Spirit and matter, producing upon the plane of mind that which we call the Egoic lotus, or "the Flower of the Self." It is the law which enables the lotus to draw from the lower nature (the matter aspect and the water aspect) the moisture and heat necessary for its unfoldment, and to bring down from the levels of the Spirit that which is to it what the Rays of the sun are to the vegetable kingdom. It governs the process of petal unfoldment, and therefore itself demonstrates as a triple law:

1. The Law of Solar Heat - Knowledge petals.
2. The Law of Solar Light - Love petals.
3. The Law of Solar Fire - Sacrifice petals.

7. The Law of Color: To get any comprehension of this law students should remember that color serves a twofold purpose. It acts as a veil for that which lies behind, and is therefore attracted to the central spark; it demonstrates the attractive quality of the central life. All colors, therefore, are centers of attraction, are complementary, or are antipathetic to each other, and students who study along these lines can find out the law, and comprehend its working through a realization of the purpose, the activity, and the relation of colors to or for each other.

8. The Law of Gravitation: This law is for the non-occult student the most puzzling and confusing of all the laws. It shows itself in one aspect as the power, and the stronger urge that a more vital life may have upon the lesser, such as the power of the Spirit of the Earth (the planetary Entity, not the planetary Logos) to hold all physical forms to itself and prevent their "scattering." This is due to the heavier vibration, the greater accumulative force, and the aggregated tamasic lives of the body of the planetary Entity. This force works upon the negative, or lowest, aspect of all physical forms. The Law of Gravitation shows itself also in the response of the Soul of all things to the greater Soul in which the lesser finds itself. This law, therefore, affects the two lowest forms of divine life, but not the highest.

9. The Law of Planetary Affinity: This term is used in the occult teaching specifically in connection with the interaction of the planets with each other and their eventual marriage. As we know, the planetary schemes (the seven sacred planets) will eventually synthesize, or absorb the life of the planets which are not termed sacred and the numerous planetoids, as far as the four kingdoms of nature are concerned. The absorption of the Spirit aspect proceeds under the Law of Synthesis. The minor four planetary schemes become first the two, and then the one. This one, with the major three, forms a second and higher quaternary which again repeats the process, producing from the four, the two, and from the two, the one. This final one is eventually merged in the Sun, producing in this prolonged process, and over a vast period of time, the appearance of the "seven Suns who run together, and thus blaze forth, producing one flaming ball of fire." On a lesser scale the same law governs the merging of the chains in a scheme.

10. The Law of Solar Union: When the interplay of the Suns is being dealt with from the material aspect and from the consciousness aspect, this term is occultly used. It is not possible to enlarge upon it, but only to point out the universality of this Law of Attraction.

11. The Law of the Schools: (The Law of Love and Light) This is a mysterious term used to cover the law as it affects the expansions of consciousness which an initiate undergoes, and his ability to attract to himself through knowledge:

- His own Higher Self, so as to produce alignment and illumination
- That which he seeks to know
- That which he can utilize in his work of service
- Other Souls with whom he can work.
- The Law of Synthesis as a tendency to concentrate at a center, or to merge.

II. The Effects of the Law of Attraction

The Law of Attraction produces certain effects which it might profit us to touch upon here, provided we remember that only a few effects out of many possible are being considered.

1. Association

The first effect might be called association. Under this law the karmic Lords are enabled to bring together those lives (human, subhuman, and superhuman) which have earlier been associated, and have, therefore, somewhat to work out.

2. Form Building

The second effect is *form-building*. Upon this we will not enlarge at any length, as all that it is at present possible to impart anent this subject has already been given in this Treatise, and other works of a similar nature. It is the middle, or second aspect which is ever responsible for the construction of a form around a central nucleus.

<u>TYPES OF ENERGIES</u>					
<i>Source</i>	<i>Focal Point</i>	<i>Medium</i>	<i>Type of Energy</i>	<i>Nature of Fire</i>	
<i>SOLAR LOGOS:</i>					
1.	Causal Body	Jewel	Central Spiritual Sun	Cosmic Will	Electric Fire, Positive
2.	Causal Body	Lotus (two petalled)	Heart of the Sun	Cosmic Love (The Son)	Solar Fire, Harmony, Equilibrium
3.	Physical Plane Nucleus	Permanent Atom	The Physical Sun	Cosmic Activity (Universal Mind)	Fire by Friction, Negative
<i>PLANETARY LOGOS:</i>					
1.	Planetary Causal Body	Jewel	Heavenly Man (on his own plane)	Systemic Will	Electric Fire, Positive
2.	Planetary Causal Body	Lotus	Egoic Groups	Systemic Love	Solar Fire, Harmony, Balance
3.	Physical Plane Nucleus	Permanent Atom	Physical Planet	Systemic Activity	Fire by Friction, Negative
<i>MAN:</i>					
1.	Human Causal Body	Jewel	Monad, Spirit	Atma-Buddhi	Electric Fire, Positive Force
2.	Human Causal Body	Lotus	Solar Angel	Manasic Ego	Solar Fire, Equilibrising Force
3.	Plane Nucleus	Permanent Atom	Lunar Angels	Lower Threefold Man	Fire by Friction, Negative

<i>PLANES:</i>					
1.	Plane Raja Lord	A Deva Hierarchy	Atomic Subplane	Fohatic	Central Fire, Initiatory
2.	Plane Devas	Centers	Prana	Solar Energy	Form-Building Fire
3.	Elementals	Elemental Essence	Molecular Substance	Lunar Force	The Mother's Heat
<i>ATOMS:</i>					
1.	Atom	Nucleus	Plane Deva	Positive	Electric
2.	Atomic Unit of Form	Sphere	Plane Devas	Balancing	Solar Fire
3.	Electrons	Nuclei	Elementals	Negative	Fire by Friction

### Three Atomic Relations

1. Individual: This concerns the central fire of all atoms and affects the relation of that positive center to all within its sphere of influence.
2. Systemic: This concerns the relation of all atoms to other atoms which come within their range of influence, or their scale of contacts.
3. Universal: This deals with the identification of all atoms with these particular groups, and their consequent submergence in the interests of the greater whole.

### SEVEN LAWS OF GROUP WORK

These can only be expressed largely through the medium of mystical terms, and it is left to the intuition of the student to apply them to the more material forms of life.

Law 1 - The Law of Sacrifice: This involves the immolation and sacrifice of that which has been realized. This is crucifixion, the basic law of all group work, the governing principle which results in each human unit eventually becoming a Savior.

Law 2 - The Law of Magnetic Impulse: The law governing the primary realizations by any atom of its enviroing contacts, and the going out, or feeling after, by that atom so that eventually a relation between that which is realized as part of the group and the unit is established. This is not the same thing as making sense contacts, as the relation established is between the Self in all, and not between aspects of the Not-Self. This law is sometimes called "The first step towards marriage," for it results in an eventual union between the man or atom and the group which produces harmonious group relations.

Law 3 - The Law of Service: This law, for want of a better name, concerns the identification of an atom with the group interest, and the steady negation of the atom's own material interests; it really deals with the process or method whereby an atom (positive in its own centralized life) gradually becomes responsive and receptive to the positive life of the group.

Law 4 - The Law of Repulsion: This law concerns itself with the ability of an atom to throw off, or refuse to contact, any energy deemed inimical to group activity. It is literally a law of service, but only comes consciously into play when the atom has established certain basic discriminations, and guides its activities through a knowledge of the laws of its own being.

Law 5 - The Law of Group Progress: This is sometimes called "the Law of Elevation" for it concerns the mysteries of group realization, and expansions of consciousness and the part each unit plays in the general progress of a group. In relation to the human family, for instance, the truth must ever be borne in mind that no human atom arrives at "fullness of life" without adding much to the general nature of his own group. The elevation of a unit results in the raising of the group; the realization of the unit brings about eventually group recognition; the initiation of the unit leads finally to planetary initiation, and the attainment of the goal by the human atom and his achievement of his objective brings about steadily and ceaselessly group achievement.

The same must be applied to the units devoid of a physical vehicle who form a component part of the mental body of the group. These laws only become operative in units on the Physical plane which are becoming consciously responsive to those group workers who are discarnate. They are:

Law 6: The Law of Expansive Response

Law 7: The Law of the Lower Four

## 22 RAY METHODS OF ACTIVITY

1. Ray of Power
  - Destruction of forms through group interplay.
  - Stimulation of the Self, or Egoic principle.
  - Spiritual impulse, or energy.
2. Ray of Love Wisdom
  - Construction of forms through group intercourse.
  - Stimulation of desire, the love principle.
  - Soul impulse, or energy.
3. Ray of Activity or Adaptability
  - Vitalizing of forms through group work.
  - Stimulation of forms, the Etheric or pranic principle.
  - Material impulse, or energy.
4. Ray of Harmony, Union
  - Perfecting of forms through group interplay.
  - Stimulation of the solar Angels, or the manasic principle.
  - Buddhistic energy.
5. Ray of Concrete Knowledge
  - Correspondence of forms to type, through group influence.
  - Stimulation of logoc dense physical body, the three worlds.
  - Manasic energy or impulse.
6. Ray of Abstract Idealism or Devotion
  - Reflection of reality through group work.
  - Stimulation of the Man through desire.
  - Desire energy, instinct and aspiration.
7. Ray of Ceremonial Order
  - Union of energy and substance through group activity.
  - Stimulation of all Etheric forms.
  - Vital energy.

These twenty-one methods *and their synthesis* sum up very largely all that can be said anent the actions and motions of all Deva substance and all forms. Under the Law of Attraction, the interplay between these Ray forces and all atomic forms is brought about, and manifestation becomes a fact in nature, and the great Maya is.

## SECTION TWO ESOTERIC PSYCHOLOGY I

### Three Objectives in Studying the Rays

The study of the Rays, and a true and deep comprehension of the inner significance of the teaching, will do for us three things:

- a) It will throw much light upon the times and cycles in the unfolding panorama of history. In the last analysis, history is an account of the growth and development of man from the stage of the cave man, with his consciousness centered in his animal life, up to the present time wherein the human consciousness is steadily becoming more inclusive and mental, and so on and up to the stage of a perfected son of God. It is an account of the apprehension, by man, of the creative ideas which have moulded the race and are establishing its destiny. It gives us a dramatic picture of the progress of those Souls who are carried in or out of manifestation by the appearance or disappearance of a Ray. These Rays are in constant movement and circulation, and demonstrate an activity which is progressive and cyclic and evidences increasing momentum.
- b) A second result of the study of the Rays will be to clarify our knowledge as to the nature of man.
- c) The third effect of the study of these Rays should be twofold. Not only shall we understand somewhat the inner side of history, not only shall we gain an idea of the divine qualities emerging from the three aspects and determining the forms of expression on the Physical plane, but we shall have a practical method of analysis whereby we can arrive at a right understanding of ourselves as enSoulings entities, and at a wiser comprehension of our fellowmen. When, through our study, we ascertain for instance that the tendency of our Soul Ray is that of will or power, but that the Ray governing the personality is that of devotion, we can more truly gauge our opportunity, our capacities and our limitations; we can more justly determine our vocation and service, our assets and our debits, our true value and strength. When we can add to that knowledge an analysis which enables us to realize that the physical body is reacting preeminently to the Soul Ray, whilst the emotional body is under the influence of the Personality Ray which is historically in manifestation at the time, we are then in a position to gauge our particular problem with judgment. We can then deal more intelligently with ourselves, with our children and with our friends and associates. We shall find ourselves able to cooperate more wisely with the Plan as it is seeking expression at any particular time.

It will appear, as we study, that the energies which inform the personalities and which constitute the nature of the human being fall naturally into three groups:

1. Those energies which we call "the Spirits in men." Spirit is *One*, but within that essential unity the "points of fire" or "the divine sparks" can be seen and noted. These unities, within the unity, are coloured by and react qualitatively to, three types of energy, for it is scientifically true, and a Spiritual fact in nature, that God is the Three in One and the One in Three. The Spirit of man came into incarnation along a line of force emanation from one or other of these three streams, which form one stream, emanating from the Most High.
2. These streams of energy differentiate into a major three, yet remain one stream. This is an occult fact worthy of the deepest meditation. In their turn they differentiate into seven streams which "carry into the light," as it is called, the seven types of Souls. It is with these seven that we shall deal.
3. The energies into which the three distribute themselves, thus becoming seven, in their turn produce the forty-nine types of force which express themselves through all the forms in the three worlds and the four kingdoms in nature. You have therefore:
  - a. Three Monadic groups of energies. The essential Unity expresses, through these three, the qualities of Will, Love and Intelligence.
  - b. Seven groups of energies which are the medium through which the three major groups express the divine qualities.
  - c. Forty-nine groups of forces to which all forms respond and which constitute the body of expression for the seven, who in their turn are reflections of the three divine qualities.

It is with the seven groups of Souls (or Soul energies) that we shall deal, and with the threefold forms in the fourth kingdom of nature which they create, and through which they have to express the quality of their Ray group and the energy of that one of the three essential groups to which their Soul Ray is related. We shall therefore, if possible, endeavour to add to modern psychology and enrich its content with that esoteric psychology which deals with the Soul or self, the enSouling entity within the form.

The career of the Monad can be roughly divided into three parts, leading to a fourth:

1. A lower realisation of a unity which is the unit of the form nature. In this unity, the Soul is so closely identified with the matter aspect that it sees no distinction, but *is* the form, and knows not itself as Soul. This often reaches its height in some life of full personality expression, wherein the Soul is completely centered in personality reactions; the lower life is so strong and vital that a powerful and material expression eventuates.

2. A subsequent and painful differentiation of the consciousness into a realized duality. In this condition, the man is distinctly aware of what is termed his essential duality; he knows he is Spirit-matter, is form-life, and is the Soul in manifestation. During this stage, which covers many lives and carries the man along the path of probation and discipleship as far as the third initiation, the center of gravity (if I may so express it) shifts steadily out of the form side and centers itself more and more in that of the Soul.

Remember that the entire story of evolution is the story of consciousness, and of a growing expansion of the "becoming-aware" principle, so that from the microscopic interest of the self-conscious man— for we shall retain the parable within the confines of the fourth kingdom in nature—we have a slowly developing inclusiveness which finally leads him into the consciousness of the cosmic Christ.

3. The higher realisation of unity follows upon this sense of duality, and in this final stage the sense of being Soul and body is lost. The consciousness identifies itself with the indwelling Life of the planet and of the solar system. When this happens, there is the registering of a state of being which lies beyond word, mind and form expression of any kind.

#### LIFE – QUALITY - APPEARANCE

In our study of the Rays it must therefore be remembered that we are dealing with life-expression, through the medium of matter-form. The highest unity will be cognised only when this dual relation is perfected. The theory of the One Life may be held, but I deal not basically with theory but with that which may be known, provided there is growth and intelligent application of truth. I deal with possibility and with that which is capable of achievement. Many these days like to talk and think in terms of that One Life, but it remains but speech and thought, whilst the true awareness of that essential Unity remains a dream and an imagining. Whenever this reality is put into words duality is emphasised and the Spiritual controversy is enhanced.

The seven Rays are the first differentiation of the divine triplicity of Spirit-Consciousness-Form, and they provide the entire field of expression for the manifested Deity. We are told in the scriptures of the world that the interplay, or the relation between, Father—Spirit and Mother—Matter produces eventually a third, which is the Son, or the consciousness aspect. That Son, the product of the two, is esoterically defined as "the One Who was third but is the second." The reason for this wording is that there first existed the two divine aspects, Spirit-Matter, or matter impregnated with life, and it was only when these two realized their mutual unity (note the necessary ambiguity of that phrase) that the Son emerged.

The esotericist, however, regards Spirit-Matter as the first unity, and the Son therefore is the second factor. This Son, Who is divine Life incarnate in matter, and consequently the producer of the diversity and immensity of forms, is the embodiment of divine quality. We might therefore utilise—for the sake of clarity—the terms Life-Quality-Appearance as interchangeable with the more usual trinity of Spirit-Soul-Body, or Life-Consciousness-Form.

I shall utilise the word Life when referring to Spirit, to energy, to the Father, to the first aspect of Divinity, and to that essential dynamic electric Fire which produces all that is, and is the sustaining, originating Cause and Source of all manifestation.

I shall use the word Quality as expressive of the second aspect, the Son of God, the cosmic Christ incarnate in form—a form brought into being by the relation of Spirit and matter. This interplay produces that psychological Entity which we call the Christ.

I shall use the word Appearance to express that which we call matter, or form, or objective expression; it is that illusory tangible outer appearance which is animated by life. This is the third aspect, the Mother, overshadowed and fertilised by the Holy Ghost, or Life, united with intelligent substance. This is Fire by Friction—a friction brought about by life and matter and their interplay, and producing change and constant mutation.

The seven Rays are therefore embodiments of seven types of force which demonstrate to us the seven qualities of Deity. These seven qualities have consequently a sevenfold effect upon the matter and forms to be found in all parts of the universe, and have also a sevenfold interrelation between themselves.

These seven Rays are the seven streams of force issuing from a central energy after (in point of time) that vortex of energy had been set up. Spirit and matter became mutually interactive and the form or appearance of the solar system began its process of becoming,—a process leading to an eventual *being*. This idea is ancient and true. We find reference to the seven aeons and the seven emanations and to the life and nature of the seven "Spirits which are before the Throne of God" in the writings of Plato and of all initiates who laid down in ancient times the basic propositions which have guided the human mentality down the ages.

These great Lives, functioning within the boundaries of the solar system, gathered to Themselves that substance which They required for manifestation and built it into those forms and appearances through which They could best express Their innate qualities. Within the radius of Their influence, They gathered all that now appears. This aggregated, qualified material constitutes Their body of manifestation, just as the solar system is the body of manifestation of the Trinity of aspects.

This statement covers also the life story and the qualified appearance of any one of the seven Rays. God, Ray, Life, and Man are all psychological entities and builders of forms. Therefore a great psychological life is appearing through the medium of a solar system. Seven psychological lives, qualified by seven types of force, are appearing through the medium of the seven planets. Each planetary life repeats the same technique of manifestation—Life-Quality-Appearance—and in its second aspect of quality demonstrates as a psychological entity.

Every human being is a miniature replica of the entire plan. He is also Spirit-Soul-Body, Life-Quality-Appearance. He colours his appearance with his quality and animates it with his life. Because all appearances are expressions of quality and the lesser is included in the greater, every form in nature and every human being is found upon one or other of the seven qualifying Rays and his appearance in a phenomenal form is coloured by the quality of his basic Ray. It is qualified predominantly by the Ray of the particular life upon whose emanation he issued forth, but it will include also in a secondary measure the six other Ray types.

Let us therefore posit—as a symbolical analogy—the fact of a Central Life (extraneous and outside our solar system yet within it during the process of manifestation) Which decides within Itself to take a material form and to incarnate. A vortex of force is set up as a preliminary step and we then have God immanent and God transcendent at the same time. This vortex, as a result of this initial activity, demonstrates through the medium of what we call substance through the Ether of space. The consequence of this active interplay of life and substance is that a basic unity is constituted. Father and mother are at-one. This unity is characterised by quality. Through this triplicity of Life-Quality-Form, the central Life evokes and manifests consciousness, or awareness of response to all that is eventuating, but in a degree which it is impossible for us to cognise, limited as we are by our present relatively undeveloped point in evolution.

## THE SEVEN RAYS ENUMERATED

As part of the initial Plan, the one Life sought expansion, and the seven aeons or emanations came forth from the central vortex and actively repeated the earlier process in all its details. They too came into manifestation and in the work of expressing active life, qualified by love and limited by an outward phenomenal appearance, they swept into a secondary activity and became the seven Builders, the seven Sources of life and the seven Rishis of all the ancient scriptures. They are the original psychic Entities, imbued with the capacity to express love (which involves the concept of duality, for the loving and the loved, the desiring and the desired, must here be posited) and to emerge from subjective being into objective becoming. We call these seven by various names, as follows:

1. *The Lord of Power or Will.* This Life wills to love, and uses power as an expression of divine beneficence. For His body of manifestation He uses that planet for which the sun is regarded as the esoteric substitute.

2. *The Lord of Love-Wisdom.* Who is the embodiment of pure love, is regarded by esotericists as being as close to the heart of the Solar Logos as was the beloved disciple close to the heart of the Christ of Galilee. This Life instills into all forms the quality of love, with its more material manifestation of desire, and is the attractive principle in nature and the custodian of the Law of Attraction, which is the life-demonstration of pure Being. This Lord of Love is the most potent of the seven Rays, because He is on the same cosmic Ray as the solar Deity. He expresses Himself primarily through the planet Jupiter, which is His body of manifestation.

3. *The Lord of Active Intelligence.* His work is more closely linked to matter and He works in cooperation with the Lord of the Second Ray. He is the motivating impulse in the initial work of creation. The planet Saturn is His body of expression within the solar system, and through the medium of matter (which beneficently obstructs and hinders) He provides humanity with a vast field of experiment and experience.

4. *The Lord of Harmony, Beauty and Art.* The main function of this Being is the creation of Beauty (as an expression of truth) through the free interplay of life and form, basing the design of beauty upon the initial plan as it exists in the mind of the Solar Logos. The body of manifestation of this life is not revealed, but the activity emanating from it produces that combination of sounds, colours and word music that expresses, through the form of the ideal, that which is the originating idea. This fourth Lord of creative expression will resume activity upon the Earth about six hundred years hence, though already the first faint impress of His influence is being felt and the next century will see a re-awakening of creative art in all its branches.

5. *The Lord of Concrete Knowledge and Science.* This is a Great Life in close touch with the mind of the creative Deity, just as the Lord of the second Ray is in close touch with the heart of that same Deity. His influence is great at this time, though not as potent as it will be later. Science is a psychological unfoldment in man due to this Ray influence, and is only entering into its real work. His influence is waxing in power, just as the influence of the sixth Lord is waning.

6. *The Lord of Devotion and Idealism.* This solar Deity is a peculiar and characteristic expression of the quality of the Solar Logos. Forget not that in the great scheme of the universal universe (not just our universe) our Solar Logos is as differentiated and distinctive in quality as are any of the sons of men. This Ray force, with the second Ray, is a true and vital expression of the divine nature. A militant focussing upon the ideal, a one-pointed devotion to the intent of the life urge, and a divine sincerity are the qualities of this Lord, and set their impress upon all that is found within His body of manifestation. Advanced esotericists debate as to whether Mars is, or is not, the planet through which He manifests. You must remember that only a few of the planets are the bodies of expression of the Lords of the Rays. There are ten "planets of expression" (to use the term employed by the ancient Rishis), and only seven Ray Lives are regarded as the Builders of the system. The influence of this sixth Lord is now passing out.

7. *The Lord of Ceremonial Order or Magic* is now coming into power and is slowly but surely making His pressure felt. His influence is most potent upon the Physical plane, for there is a close numerical interrelation between (for instance) the Lord of the seventh Ray and the seventh plane, the physical, just as the seventh root race will see complete conformity to and a perfect expression of law and order. This Ray of order and its incoming is partially responsible for the present tendency in world affairs toward governmental dictatorship and the imposed control of a central governing body.

It may be of value here if I give you the following statement as to the activity, or non-activity, of the Rays, begging you to bear in mind that this statement refers only to our Earth and its evolutions:

Ray One	Not in manifestation.
*Ray Two	In manifestation since 1575 A.D.
*Ray Three	In manifestation since 1425 A.D.
Ray Four	To come slowly into manifestation after 2025 A.D.
*Ray Five	In manifestation since 1775 A.D.
Ray Six	Passing rapidly out of manifestation. It began to pass out in 1625 A.D.
*Ray Seven	In manifestation since 1675 A.D.

These are of course all lesser cycles within the influence of the sign Pisces. You will see that four Rays are in manifestation at this time—the second, third, fifth, and seventh.

#### PERSPECTIVE ON THE SOUL

Here I shall give but four definitions which will serve as a basis for all that follows.

1. The Soul can be spoken of as the *Son of the Father and of the Mother* (Spirit-Matter) and is therefore the embodied life of God, coming into incarnation in order to reveal the quality of the nature of God, which is essential love. This life, taking form, nurtures the quality of love within all forms, and ultimately reveals the purpose of all creation.

2. The Soul can be regarded as the *Principle of Intelligence* - an intelligence whose characteristics are mind and mental awareness, which in turn demonstrate as the power to analyse, to discriminate, to separate, and to distinguish, to choose or to reject, with all the implications conveyed in these terms.

3. The Soul is a *Unit of Light*, coloured by a particular Ray vibration; it is a vibrating center of energy found within the appearance or form of its entire Ray life. It is one of seven groups of millions of lives which in their totality constitute the One Life. From its very nature, the Soul is conscious or aware in three directions. It is God-conscious; it is group-conscious; it is self-conscious. This self-conscious aspect is brought to fruition in the phenomenal appearance of a human being; the group-conscious aspect retains the human state of consciousness, but adds to it awareness of its Ray life, progressively unfolded; its awareness then is the awareness of love, of quality, of Spirit in its relationships; it is God-conscious only potentially, and in that unfoldment lies, for the Soul, its own growth upward and outward after its self-conscious aspect is perfected and its group-awareness is recognised.

4. The Soul is the son of God, the product of the union of Spirit and matter.

5. The Soul is an embodiment of conscious mind, the expression, if one might so phrase it, of divine intelligent awareness.

6. The Soul is a unit of energy, vibrating in unison with one of the seven Ray Lives, and coloured by a particular Ray light.

7. The personality of the Soul is intended to be an *embodiment of love*, applied with intelligence and producing those "attractive" forms which will serve to express that loving intelligence. The Soul in its turn is intended to be the embodiment of divine purpose or will, intelligently applied in the great creative work, which is produced through the power of creative love.

## THE RAYS IN DETAIL

Each of the great Rays has a form of teaching truth to humanity which is its unique contribution, and in this way develops man by a system or technique which is qualified by the Ray quality and is therefore specific and unique. Let me point out to you the modes of this group teaching:

### THE RAYS: HIGHER & LOWER EXPRESSIONS

- Ray I ----- Higher Expression: The science of statesmanship, of government.  
Lower Expression: Modern diplomacy and politics.
- Ray II ----- Higher Expression: The process of initiation as taught by the hierarchy of adepts.  
Lower Expression: Religion.
- Ray III ----- Higher Expression: Means of communication or interaction. The radio, telephone, telegraph and the power to travel.  
Lower Expression: The use and spread of money and gold.
- Ray IV ----- Higher Expression: The Masonic work, based on the formation of the hierarchy, and related to the second Ray.  
Lower Expression: Architectural construction. Modern city planning.
- Ray V ----- Higher Expression: The science of the Soul. Esoteric psychology.  
Lower Expression: Modern educational systems and mental science.
- Ray VI ----- Higher Expression: Christianity and diversified religions. (Notice the relation to Ray II.)  
Lower Expression: Churches and organised religions.
- Ray VII ----- Higher Expression: All forms of white magic.  
Lower Expression: Spiritualism of "phenomena."

The planes or manifested spheres of expression are influenced in manifestation in a numerical order:

Ray I	Will or Power	Plane of Divinity
Ray II	Love-Wisdom	Plane of the Monad
Ray III	Active Intelligence	Plane of Spirit, Atma
Ray IV	Harmony	Plane of the Intuition
Ray V	Concrete Knowledge	Mental Plane
Ray VI	Devotion, Idealism	Astral Plane
Ray VII	Ceremonial Order	Physical Plane

The Soul is the principle of sentiency, underlying all outer manifestation, pervading all forms, and constituting the consciousness of God Himself. When the Soul, immersed in substance, is simply sentiency, it produces through its evolutionary interplay an addition, and we find emerging quality and capacity to react to vibration and to environment. This is the Soul as it expresses itself in all the subhuman kingdoms in nature.

- When the Soul, an expression of sentiency and quality, adds to these the capacity of detached self-awareness, there appears that self-identified entity which we call a human being.
- When the Soul adds to sentiency, quality and self-awareness, the consciousness of the group, then we have identification with a Ray-group, and there appears the disciple, the initiate and the master.
- When the Soul adds to sentiency, quality, self-awareness and group consciousness, a consciousness of divine synthetic purpose (called by us the Plan), then we have that state of being and knowledge which is distinctive of all upon the Path of Initiation, and includes those graded Lives, from the more advanced disciple up to the planetary Logos Himself.

Forget not that when we make these distinctions it is nevertheless one Soul that is functioning, acting through vehicles of varying capacities, of differentiated refinements and of greater and lesser limitations, in just the same sense as a man is one identity, working sometimes through a physical body and sometimes through a feeling body or a mental body, and sometimes knowing himself to be the Self—a rare and unusual occurrence for the majority.

The seven Rays are the sum total of the divine Consciousness, of the universal Mind; They might be regarded as seven intelligent entities through Whom the plan is working out. They embody divine purpose, express the qualities required for the materialising of that purpose, and They create the forms and are the forms through which the divine idea can be carried forward to completion. Symbolically, They may be regarded as constituting the brain of the divine Heavenly Man. They correspond to the ventricles of the brain, to the seven centers within the brain, to the seven centers of force, and to the seven major glands which determine the quality of the physical body. They are the conscious executors of divine purpose; They are the seven Breaths, animating all forms which have been created by Them to carry out the plan.

It may perhaps be easier to understand the relation of the seven Rays to Deity if we remember that man himself (being made in the image of God) is a seven-fold being, capable of seven states of consciousness, expressive of the seven principles or basic qualities which enable him to be aware of the seven planes upon which he is, consciously or unconsciously, functioning. He is a septenate at all times, but his objective is to be consciously aware of all the states of being, to express consciously all the qualities, and to function freely on all the planes.

The seven Ray Beings, unlike man, are fully conscious and entirely aware of the purpose and the Plan. They are "ever in deep meditation," and have reached the point where, through Their advanced stage of development, They are "impelled toward fulfillment." They are fully self-conscious and group-conscious; They are the sum total of the universal mind; They are "awake and active." Their goal and Their purpose is such that it is idle for us to speculate about it, for the highest point of achievement for man is the lowest point for Them. These seven Rays, Breaths and Heavenly Men have the task of wrestling with matter in order to subjugate it to divine purpose, and the goal—as far as one can sense it—is to subject the material forms to the play of the life aspect, thus producing those qualities which will carry the will of God to completion. They are therefore the sum total of all the Souls within the solar system, and Their activity produces all forms; according to the *nature* of the form so will be the grade of consciousness. Through the seven Rays, the life or Spirit aspect flows, cycling through every kingdom in nature and producing thus all states of consciousness in all fields of awareness.

For the purpose of this treatise students will have to accept the hypothesis that every human being is swept into manifestation on the impulse of some Ray, and is coloured by that particular Ray quality, which determines the form aspect, indicates the way he should go, and enables him (by the time the third initiation is reached) to have sensed and then to have cooperated with his Ray purpose. After the third initiation he begins to sense the synthetic purpose towards which all the seven Rays are working; but as this treatise is written for aspirants and disciples, and not for initiates of the third degree, it is needless to speculate upon this ultimate destiny.

The human Soul is a synthesis of material energy, qualified by intelligent consciousness, plus the Spiritual energy which is, in its turn, qualified by one of the seven Ray types. Thus the human being emerges, a son of God incarnate in form, with one hand holding firmly to the rock of matter and with the other hand plunged into a sea of love.

The Rays concern energy and consciousness, and determine expression, but where the matter utilised and the vehicle informed is as yet imperfectly evolved, there is then limitation and the "tuning out" automatically of much of the energy. The effect of Ray force, working through imperfect forms, must be distorted and curtailed and misapplied.

We come now to a technical statement which must be accepted for the sake of argument, being incapable of proof. All the Lords of the Rays create a body of expression, and thus the seven planets have come into being.

These are the major expressions of the Lords of the Rays:

- |                             |             |
|-----------------------------|-------------|
| 1. The Sun (Veiling Vulcan) | 5. Venus    |
| 2. Jupiter                  | 6. Mars     |
| 3. Saturn                   | 7. The Moon |
| 4. Mercury                  |             |

The energies of these seven Lives however are not confined to their planetary expressions, but sweep around the confines of the solar system just as the life impulses of a human being—his vital forces, his desire impulses, and his mental energies—sweep throughout his body, bringing the various organs into activity and enabling him to carry out his intent, to live his life, and to fulfill the objective for which he created his body of manifestation.

Each of the seven kingdoms in nature reacts to the energy of some particular Ray Life. Each of the seven planes similarly reacts; each septenate in nature vibrates to one or another of the initial septenates, for the seven Rays establish that process which assigns the limits of influence of all forms. They are that which determines all things, and when I use these words I indicate the necessity of Law. Law is the will of the seven Deities, making its impression upon substance in order to produce a specific intent through the method of the evolutionary process.

#### FIRST RAY OF WILL OR POWER

##### Special Virtues:

Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures.

##### Vices of Ray:

Pride, ambition, willfulness, hardness, arrogance, desire to control others, obstinacy, anger.

##### Virtues to be acquired:

Tenderness, humility, sympathy, tolerance, patience.

This has been spoken of as the Ray of power, and is correctly so called, but if it were power alone, without wisdom and love, a destructive and disintegrating force would result. When however the three characteristics are united, it becomes a creative and governing Ray. Those on this Ray have strong will power, for either good or evil, for the former when the will is directed by wisdom and made selfless by love. The first Ray man will always "come to the front" in his own line. He may be the burglar or the judge who condemns him, but in either case he will be at the head of his profession. He is the born leader in any and every public career, one to trust and lean on, one to defend the weak and put down oppression, fearless of consequences and utterly indifferent to comment. On the other hand, an unmodified first Ray can produce a man of unrelenting cruelty and hardness of nature.

1. Kill out desire when desire has fulfilled its work. Thou art the one who indicates fulfillment.  
Quality.....clear vision.
2. Seek out the gentle way, Oh Lord of Power. Wait for thy brother on the path of Love. He builds the forms that can withstand thy power. Quality..... dynamic power.
3. Withhold the hand until the time has come. Then give the gift of death, Oh Opener of the Door.  
Quality.....sense of time.
4. Stand not alone, but with the many join thyself. Thou art the One, the Isolated. Come forth unto thine own. Quality..... solitariness.
5. Lead thine own forth but learn to know thine own. Hate not attachment but see its plan and purpose.  
Quality..... detachment.
6. Through thee the life pulsates, the rhythm is imposed. The life is all. Love life in all its forms.  
Quality.....singleness of purpose.

## THE SECOND RAY OF LOVE-WISDOM

### Special Virtues:

Calm, strength, patience and endurance, love of truth, faithfulness, intuition, clear intelligence, and serene temper.

### Vices of Ray:

Over-absorption in study, coldness, indifference to others, contempt of mental limitations in others.

### Virtues to be acquired:

Love, compassion, unselfishness, energy.

This is called the Ray of wisdom from its characteristic desire for pure knowledge and for absolute truth—cold and selfish, if without love, and inactive without power. When both power and love are present, then you have the Ray of the Buddhas and of all great teachers of humanity,—those who, having attained wisdom for the sake of others, spend themselves in giving it forth. The student on this Ray is ever unsatisfied with his highest attainments; no matter how great his knowledge, his mind is still fixed on the unknown, the beyond, and on the heights as yet unscaled.

The legend tells us that the six Brothers summarise His qualities in the following aphorisms:

1. Send forth the Word and speak the radiant love of God. Make all men hear. Quality.....love divine.
2. Let the glory of the Lord shine forth. Let there be radiant light as well as radiant love. Quality.....radiance.
3. Draw to thyself the object of thy search. Pull forth into the light of day from out the night of time the one thou lovest. Quality.....attraction.
4. When light and love are shewn forth then let the power within produce the perfect flower. Let the word that heals the form go forth. That secret word that then must be revealed. Quality.....the power to save.
5. Salvation, light, and love, with the magnetic power of God, produce the word of wisdom. Send forth that word, and lead the sons of men from off the path of knowledge on to the path of understanding. Quality.....wisdom.
6. Within the radius of the love of God, within the circle of the solar system, all forms, all Souls, all lives revolve. Let each son of God enter into this wisdom. Reveal to each the Oneness of the many lives. Quality.....expansion or inclusiveness.

## THE THIRD RAY OF HIGHER MIND

### Special Virtues:

Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles.

### Vices of Ray:

Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others.

### Virtues to be acquired:

Sympathy, tolerance, devotion, accuracy, energy and common-sense.

This is the Ray of the abstract thinker, of the philosopher and the metaphysician, of the man who delights in the higher mathematics but who, unless modified by some practical Ray, would hardly be troubled to keep his accounts accurately. His imaginative faculty will be highly developed, i.e., he can by the power of his imagination grasp the essence of a truth; his idealism will often be strong; he is a dreamer and a

theorist, and from his wide views and great caution he sees every side of a question equally clearly. This sometimes paralyses his action. He will make a good business man; as a soldier he will work out a problem in tactics at his desk, but is seldom great in the field. As an artist his technique is not fine, but his subjects will be full of thought and interest. He will love music, but unless influenced by the fourth Ray he will not produce it. In all walks of life he is full of ideas, but is too impractical to carry them out.

1. Produce the dual form and veil the life. Let form appear, and prove itself divine. All is of God. Quality.....the power to manifest.
2. Conform the shell to that which dwells within. Let the world egg appear. Let ages pass, then let the Soul appear. Let life emerge within a destined time. Quality.....the power to evolve.
3. Let mind control. Let the clear shining of the sun of life reveal the mind of God, and set the shining one upon his way. Then lead him to the central point where all is lost within the light supernal. Quality.....mental illumination.
4. God and His form are one. Reveal this fact, Oh sovereign Lord of form. God and His form are one. Negate the dual concept. Lend colour to the form. The life is one; the harmony complete. Prove thus the two are one. Quality..... the power to produce synthesis on the Physical plane.
5. Produce the garment of the Lord; set forth the robe of many colours. Then separate that robe from That Which hides behind its many folds. Take off the veiling sheaths. Let God be seen. Take Christ from off the cross. Quality.....scientific investigation.
6. Let the two paths converge. Balance the pairs of opposites and let the path appear between the two. God and the Path and man are one. Quality.....balance.

Thus the three major Rays sum up in themselves the process of creation, of energising, through the urge of the divine will; and the work of the four minor Rays (as they are called, though with no idea of there being lesser or greater) is to elaborate or differentiate the qualities of the life, and so produce the infinite multiplicity of forms which will enable the life to assume its many points of focus and express—through the process of evolutionary manifestation—its diverse characteristics.

#### THE FOURTH RAY OF HARMONY THROUGH CONFLICT

Special Virtues:

Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception.

Vices of Ray:

Self-centeredness, worrying, inaccuracy, lack of moral courage, strong passions, indolence, extravagance.

Virtues to be acquired:

Serenity, confidence, self-control, purity, unselfishness, accuracy, mental and moral balance.

This has been called the "Ray of struggle" for on this Ray the qualities of rajas (activity) and tamas (inertia) are so strangely equal in proportion that the nature of the fourth Ray man is torn with their combat, and the outcome, when satisfactory, is spoken of as the "Birth of Horus," of the Christ, born from the throes of constant pain and suffering.

1. Speak low the Word. Speak low. Quality.....power to penetrate the depths of matter.
2. Champion desire. Give what is needed to the seeker. Quality.....the dual aspects of desire.
3. Lower the thread. Unfold the Way. Link man with God. Arise. Quality.....power to reveal the path.
7. All flowers are thine. Settle the roots in mud, the flowers in sun. Prove mud and sun, and roots and flowers are one. Quality.....power to express divinity. Growth.
8. Roll and return, and roll again. Cycle around the circle of the Heavens. Prove all is one. Quality.....the harmony of the spheres.
9. Colour the sound. Sound forth the colour. Produce the notes and see them pass into the shades, which in their turn produce the sounds. Thus all are seen as one. Quality.....the synthesis of true beauty.

## THE FIFTH RAY OF LOWER MIND

### Special Virtues:

Strictly accurate statements, justice (without mercy), perseverance, common-sense, uprightness, independence, keen intellect.

### Vices of Ray:

Harsh criticism, narrowness, arrogance, unforgiving temper, lack of sympathy and reverence, prejudice.

### Virtues to be acquired:

Reverence, devotion, sympathy, love, wide-mindedness.

This is the Ray of science and of research. The man on this Ray will possess keen intellect, great accuracy in detail, and will make unwearied efforts to trace the smallest fact to its source, and to verify every theory. He will generally be extremely truthful, full of lucid explanation of facts, though sometimes pedantic and wearisome from his insistence on trivial and unnecessary verbal minutiae. He will be orderly, punctual, business-like, disliking to receive favours or flattery.

1. Abstract or higher mind, the embodiment of a higher triad.
2. The concrete or lower mind, the highest aspect of the lower self.
3. The Ego or solar Angel, the pure Son of Mind, Who expresses intelligence, both abstractly and concretely, and is the point of unification.

This Life has also much power today in connection with the fifth root-race and with the transference of the consciousness of humanity into the fifth or Spiritual kingdom. Students would learn much if they contrasted the building power of the higher mind with the destroying power of the lower. Just as the personality has no other function in the divine plan than to be a channel for, and the medium of expression of, the Soul, so the lower mind is intended to be the channel for the pure inflow of higher mind energy.

1. God and His Angels now arise and see. Let the mountaintops emerge from out the dense wet mist. Let the sun touch their summits and let them stand in light. Shine forth.  
Quality..... emergence into form and out of form.
2. God and His Angels now arise and hear. Let a deep murmur rise and let the cry of seeking man enter into their ears. Let man listen. Let man call. Speak loud.  
Quality.....power to make the Voice of the Silence heard.
3. God and His Angels now arise and touch. Bring forth the rod of power. Extend it outward toward the sons of men; touch them with fire, then bring them near. Bring forth.  
Quality..... initiating activity.
4. God and His Angels now arise and taste. Let all experience come. Let all the ways appear. Discern and choose; dissect and analyse. All ways are one. Quality.....revelation of the way.
5. God and His Angels now arise and sense the odor rising from the burning-ground of man. Let the fire do its work. Draw man within the furnace and let him drop within the rose-red center the nature that retards. Let the fire burn. Quality.....purification with fire.
6. God and His Angels now arise and fuse the many in the One. Let the blending work proceed. Let that which causes all to be produce the cause of their cessation. Let one temple now emerge. Produce the crowning glory. So let it be. Quality.....the manifestation of the great white light. (The Shekinah)

## THE SIXTH RAY OF DEVOTION

### Special Virtues:

Devotion, single-mindedness, love, tenderness, intuition, loyalty, reverence.

### Vices of Ray:

Selfish and jealous love, over-leaning on others, partiality, self-deception, sectarianism, superstition, prejudice, over-rapid conclusions, fiery anger.

### Virtues to be acquired:

Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and common sense.

This is called the Ray of devotion. The man who is on this Ray is full of religious instincts and impulses, and of intense personal feeling; nothing is taken equably. Everything, in his eyes, is either perfect or intolerable; his friends are angels, his enemies are very much the reverse; his view, in both cases, is formed not on the intrinsic merits of either class, but on the way the persons appeal to him, or on the sympathy or lack of sympathy which they shew to his favourite idols, whETHER these be concrete or abstract, for he is full of devotion, it may be to a person, or it may be to a cause.

Curiously enough, this sixth Ray Lord has always been a loved enigma to His six Brethren. This comes out in the questions which They addressed to Him on one occasion when They met "under the eye of the Lord" to interchange Their plans for united, divine, harmonious action. They asked these questions in a Spirit of heavenly joy and love, but with the intent to throw some light upon the somewhat obscure quality of Their loved Brother.

1. Why is desire red? Why red as blood? Tell us, Oh Son of God, why thy way is red with blood?  
Quality.....power to kill out desire.
2. Why do you turn your back upon the sphere of earth? Is it too small, too poor? Why kick it as a ball upon a playing field? Quality..... spurning that which is not desired.
3. Why set the cross from earth to heaven? But earth can be a heaven. Why mount the cross and die?  
Quality.....self-immolation.
4. Why battle thus with all that is around? Seek you not peace? Why stand between the forces of the night and day? Why thus unmoved and calm, untired and unafraid? Quality..endurance and fearlessness.
5. See you not God in all, the life in all, and love in all? Why separate yourself and leave behind the loved and the well-known? Quality.....power to detach oneself.
6. Can you arrest the waters of the sixth great sphere? Can you stem the flood? Can you recover both the raven and the dove? Can you, the Fish, swim free?  
Quality.....overcoming the waters of the emotional nature.

## THE SEVENTH RAY OF CEREMONIAL ORDER OR MAGIC

### Special Virtues:

Strength, perseverance, courage, courtesy, extreme care in details, self-reliance.

### Vices of Ray:

Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged.

### Virtues to be acquired:

Realisation of unity, wide-mindedness, tolerance, humility, gentleness and love.

The seventh is the ceremonial Ray, the Ray which makes a man delight in "all things done decently and in order," and according to rule and precedent. It is the Ray of the high priest and the court chamberlain, of the soldier who is a born genius in organisation, of the ideal commissary general who will dress and feed the troops in the best possible way. It is the Ray of the perfect nurse for the sick, careful in the smallest detail, though sometimes too much inclined to disregard the patients' idiosyncrasies and to try and grind them in the iron mill of routine.

This Ray Lord has a peculiar power on earth and on the Physical plane of divine manifestation. His usefulness to His six Brothers is therefore apparent. He makes Their work appear. He is the most active of all the Rays in this world period, and is never out of manifestation for more than fifteen hundred years. It is almost as if He whirled in and out of active work under a very rapid cycle, and His closest relation, symbolically, is to His Brethren of the second and fifth Rays *in this world period*.

He builds (using second Ray cooperation) through the power of thought (thus cooperating with the Lord of the fifth Ray and on the Physical plane, which is His own essential and peculiar sphere). In another world period His relation with the other Ray Lords may undergo change, but at this time His work will be more easily understood when He is recognised as aiding the building Lord of the second Ray and utilising the energies of the Lord of concrete thought.

The aphorisms embodying His qualities run as follows, and were esoterically whispered into His ears when He "left the most high place and descended into the seventh sphere to carry out the work assigned."

1. Take thy tools with thee, brother of the building light. Carve deep. Construct and shape the living stone.  
Quality.....power to create.
2. Choose well thy workers. Love them all. Pick six to do thy will. Remain the seventh in the east. Yet call the world to enter into that which thou shalt build. Blend all together in the will of God.  
Quality.....power to cooperate.
3. Sit in the center and the east as well. Move not from there. Send out thy force to do thy will and gather back thy forces. Use well the power of thought. Sit still. Quality..... power to think.
4. See all parts enter into the purpose. Build towards beauty, brother Lord. Make all colours bright and clear. See to the inner glory. Build the shrine well. Use care. Quality-revelation of the beauty of God.
5. Watch well thy thought. Enter at will into the mind of God. Pluck thence the power, the plan, the part to play. Reveal the mind of God. Quality.....mental power.
6. Stay in the east. The five have given thee a friendly Word. I, the sixth, tell thee to use it on the dead. Revive the dead. Build forms anew. Guard well that Word. Make all men seek it for themselves.  
Quality.....power to vivify.

The fact should be remembered that only five Rays dominate at any one time. All manifest, but only five dominate. A distinction should be made between the Rays dominating in a solar system and those dominating in a scheme, or a chain. To this reference has been made in *A Treatise on Cosmic Fire*. Three Rays out of the seven synthesise. One Ray out of the three will synthesise at the culmination. For the first solar system the third Ray was the synthetic Ray, but for this solar system the second Ray is the synthetic Ray, and for the next solar system the first Ray will perform a similar function.

Two Rays are largely the goal of human endeavour, the first Ray and the second Ray. One Ray is the goal of the Deva or angel evolution, the third Ray. All these three Rays contact the two poles, and the attainment of the goal at the end of the cycle marks the achievement of the Solar Logos. This again is hidden in mystery. The seventh Ray and the first Ray are very closely allied, with the third Ray linking them, so that we have the relation expressed thus, 1-3-7. There is a close association also between Rays 2-4-6., with the fifth Ray in a peculiar position, as a central point of attainment, the home of the Ego or Soul, the embodied plane of mind, the point of consummation for the personality, and the reflection in the three worlds of the threefold Monad.

Ray I: Will, demonstrating as power in the unfolding of the Plan of the Logos.

Ray III: Adaptability of activity with intelligence. This Ray was the dominant one in the past solar system; it is the foundation or basis of this system, and is controlled by the Mahachohan.

Ray VII: Ceremonial ritual or organisation. This is the reflection on the Physical plane of the two above, and is likewise connected with the Mahachohan. It controls the elemental forces and the involutory process and the form side of the three kingdoms in nature. It holds hid the secret of physical colour and sound. It is the law.

These three Rays together embrace and embody all. They are Power, Activity and the Law in manifestation.

Ray II: Love and Wisdom, the synthetic Ray which is the goal for this system, holding all in close harmony and relation.

Ray IV: The expression of Harmony, beauty, music and unity.

Ray VI: The Ray of Devotion to the ardour of aspiration, and of the sacrifice of the personal self for the good of all, with the object in view of harmony and beauty, impelled thereto by love.

These two groups of Rays might be related to each other as follows:

Rays 1-3-7 are the great Rays connected with the form, with the evolutionary process, with the intelligent functioning of the system, and with the laws controlling the life in all forms in all the kingdoms in nature.

Rays 1-3-7 deal with things concrete and with the functioning of matter and form from the lowest plane to the highest.

Rays 2-4-6 are the Rays connected with the inner life, expanding through those forms, the Rays of motive, aspiration and sacrifice. Rays pre-eminently of quality.

Rays 2-4-6 deal with things abstract, with Spiritual expression through the medium of form.

Ray 5 . . . forms the connecting link of the intelligence.

A knowledge of the Rays and their tendencies and energies will bring much illumination to the workers in the field of the various sciences. All the sciences find themselves on some one or other of the Rays, and a science is literally the light thrown by a Ray into a particular field of divine manifestation. The four kingdoms in nature are embodiments of four great Lives Who are found, each on one of the four minor Rays.

Humanity	4th Kingdom	5th Ray	Concrete Knowledge
Animal	3rd Kingdom	6th Ray	Devotion upwards or forwards
Vegetable	2nd Kingdom	4th Ray	Harmony and Beauty
Mineral	1st Kingdom	7th Ray	Organisation and Ritual

The blue Ray of devotion passes now into the violet of what we term the ceremonial Ray. What do these words mean? Simply that the great Musician of the universe is moving the keys, is sounding another note and thus bringing in another turn of the wheel, and swinging into the arc of manifestation the Ray of violet, the great note G. These Rays bring with them—in every kingdom in nature—all that is attuned to them: Human beings, Devas of order high or low, elementals of a desirable or undesirable nature, flowers, fruits, and vegetable life of a certain kind, and animals and forms of varying species. It is the passing out of a Ray that signals the ultimate extinction of some particular form, some type of animal life, and leads to some vegetable aspect coming to an end. Hence the confusion among the scientists at this time. The process of coming in is slow, as is all work in nature, and as is the process of passing out. Simultaneously with the cyclic birth and emergence of a new Ray is the slow return to its source of the prevailing Ray, present at the advent of the new.

A Ray confers, through its energy, peculiar physical conditions, and determines the quality of the Astral-emotional nature; it colours the mind body; it controls the distribution of energy, for the Rays are of differing rates of vibration, and govern a particular center in the body (differing with each Ray) through which that distribution is made. Each Ray works through one center primarily and through the remaining six, in a specific order. The Ray predisposes a man to certain strengths and weaknesses, and constitutes his principle of limitation, as well as endowing him with capacity. It governs the method of his relations to other human types and is responsible for his reactions in form to other forms. It gives him his colouring and quality, his general tone on the three planes of the personality, and it moulds his physical appearance.

Certain attitudes of mind are easy for one Ray type and difficult for another, and hence the changing personality shifts from Ray to Ray, from life to life, until all the qualities are developed and expressed. Certain Souls, by their Ray destiny, are found in certain fields of activity, and a particular field of endeavour remains relatively the same for many life expressions. A governor or statesman has learnt facility in his craft through much experience in that field. A world Teacher has been teaching for age-long cycles. A world Saviour has been, for many lives, at the task of salvaging. When a man is two-thirds of the way along the evolutionary path his Soul Ray type begins to dominate the Personality Ray type and will therefore govern the trend of his expression on earth, not in the Spiritual sense but in the sense of predisposing the personality towards certain activities.

Groups of people, organisations, nations and groups of nations are all the result of Ray activity and magnetism. Hence an understanding of the forces which stream forth from the divine creative center, and which we call the Rays, is of value in understanding the quality, nature, and destiny of vast human masses. The seven planets are governed by one or other of the Rays.

#### The Rays and the Senses

1. Hearing, 2. Touch, 3. Sight, 4. Taste, 5. Smell, 6. Mind, 7. Intuition

Through these seven senses contact with the world of matter and of Spirit becomes possible. The seven senses are, in a peculiar way, the Physical plane correspondences of the seven Rays, and are closely related to and governed by them all. The following tabulation will be found suggestive, that is all that it is intended to be:

1. Hearing	7th Ray	Magic	The Word of Power
2. Touch	1st Ray	Destroyer	The Finger of God
3. Sight	3rd Ray	Vision	The Eye of God
4. Taste	6th Ray	Idealism	The Desire of Nations
5. Smell	4th Ray	Art	The Beauty of Revelation
6. The Intellect	5th Ray	Mind	The Knowledge of God
7. The Intuition	2nd Ray	Love-Wisdom	Understanding of God

#### TEN BASIC PROPOSITIONS

In concluding this section of our treatise, and before starting on our real study of the Rays, I seek to formulate for you the fundamental propositions upon which all this teaching is founded. They are for me, a humble worker in the Hierarchy, as they are for the Great White Lodge as a whole, a statement of fact and of truth. For students and seekers they must be accepted as an hypothesis:

One: There is one Life, which expresses Itself primarily through seven basic qualities or aspects, and secondarily through the myriad diversity of forms.

Two: These seven radiant qualities are the seven Rays, the seven Lives, who give Their life to the forms, and give the form world its meaning, its laws, and its urge to evolution.

Three: Life, quality and appearance, or Spirit, Soul and body constitute all that exists. They are existence itself, with its capacity for growth, for activity, for manifestation of beauty, and for full conformity to the Plan. This Plan is rooted in the consciousness of the seven Ray Lives.

Four: These seven Lives, Whose nature is consciousness and Whose expression is sentiency and specific quality, produce cyclically the manifested world; They work together in the closest union and harmony, and cooperate intelligently with the Plan of which They are the custodians. They are the seven Builders, Who produce the radiant temple of the Lord, under the guidance of the Mind of the Great Architect of the Universe.

Five: Each Ray Life is predominantly expressing Itself through one of the seven sacred planets, but the life of all the seven flows through every planet, including the Earth, and thus qualifies every form. On each planet is a small replica of the general scheme, and every planet conforms to the intent and purpose of the whole.

Six: Humanity, with which this treatise deals, is an expression of the life of God, and every human being has come forth along one line or other of the seven Ray forces. The nature of his Soul is qualified or determined by the Ray Life which breathed him forth, and his form nature is coloured by the Ray Life which—in its cyclic appearance on the Physical plane at any particular time—sets the quality of the race life and of the forms in the kingdoms of nature. The Soul nature or quality remains the same throughout a world period; its form life and nature change from life to life, according to its cyclic need and the environing group condition. This latter is determined by the Ray or Rays in incarnation at the time.

Seven: The Monad is the Life, lived in unison with the seven Ray Lives. One Monad, seven Rays and myriads of forms, this is the structure behind the manifested worlds.

Eight: The Laws which govern the emergence of the quality or Soul, through the medium of forms, are simply the mental purpose and life direction of the Ray Lords, Whose purpose is immutable, Whose vision is perfect, and Whose justice is supreme.

Nine: The mode or method of development for humanity is self-expression and self-realisation. When this process is consummated the self expressed is the One Self or the Ray Life, and the realisation achieved is the revelation of God as the quality of the manifested world and as the Life behind appearance and quality. The seven Ray Lives, or the seven Soul types, are seen as the expression of one Life, and diversity is lost in the vision of the One and in identification with the One.

Ten: The method employed to bring about this realisation is experience, beginning with individualisation and ending with initiation, thus producing the perfect blending and expression of life-quality-appearance.

### THREE MAJOR PROPOSITIONS

We have been studying the significance of the work of the seven creative Builders, as They express the life aspect and qualify the phenomenal appearance through which the One Life manifests. It is the quality in time and space that determines the phenomenal appearance, and this is the third major proposition of which the two previous are:

- a) Every Ray Life is an expression of a solar Life, and every planet is therefore linked with every other planet, animated by energy from one or other of the seven solar systems, and actuated by a triple stream of force.
- b) Every one of the Rays is the recipient and custodian of various energies, coming from varying sources.
- c) It is the quality of a Ray Life, in time and space, which determines the phenomenal appearance.

*Every Ray Life is an expression of a solar Life, and every Planet is consequently:*

1. Linked with every other planetary life in the solar system
2. Animated by energy emanating from one or other of the seven solar systems
3. Actuated by a triple stream of life forces coming from:
  - a. Solar systems outside our own
  - b. Our own solar system
  - c. Its own planetary Being

### What is the real nature of a true mystic or introvert?

He is one whose Soul force, Ray or quality is too strong for the personality to handle. The man then finds that the path to the inner worlds of desire-emotion, of mind and of Spiritual vision are, for him, the line of least resistance, and the Physical plane integration and expression suffer as a consequence. The "pull" of the Soul offsets the outer "pull," and the man becomes a visionary mystic. I refer not to the practical mystic who is on the way to becoming a white occultist.

The reverse condition can also be true, and then you have the pure extrovert. The Personality Ray focusses itself upon the Physical plane, and the inner lure of the Soul is temporarily offset, sometimes for several lives. Where this outer condition and "pull" is overstrong, and when all the Personality Ray qualities are focussed to a point, you will have either a display of exhibitionism, as it is called, or a constructive high grade personality, expressing genius and the creative possibilities of a coordinated physical, emotional and mental expression. The manifestation of this coordination will be outward into the world of doing, and not inward into the world of being or of the Soul.

#### THE RAYS OF ASPECT VS. ATTRIBUTE

Group I: Rays of Aspect, the three major Rays.

Group II: Rays of Attribute, the four minor Rays.

The three great Rays, which constitute the sum total of the divine manifestation, are aspect Rays, and this for two reasons:

First, they are, in their totality, the manifested Deity, the *Word* in incarnation. They are the expression of the creative purpose, and the synthesis of life, quality and appearance.

Secondly, they are active in every form in every kingdom, and they determine the broad general characteristics which govern the energy, the quality and the kingdom in question; through them the differentiated forms come into being, the specialised lives express themselves, and the diversity of divine agents fulfill their destiny in the plane of existence allocated to them.

The four Rays of attribute, which find their synthesis in the third Ray of aspect, produce the varying qualities in greater detail than do the three Rays of aspect. It might generally be stated, as we endeavour to clarify our problem, that the three Rays of aspect find their main expression in relation to mankind through the medium of the three periodical vehicles:

Ray I	Power	Life	Ideas	The Monad
Ray II	Love-Wisdom	Consciousness	Ideals	The Soul
Ray III	Active Intelligence	Appearance	Idols	Personality

They find their secondary expression in the three bodies which form the personality of man:

Ray I	Power	Ideas	Mental body	Purpose, Life
Ray II	Love	Ideals	Astral body	Quality
Ray III	Intelligence	Idols	Physical Body	Form

The Rays of attribute, though expressing themselves equally on all the planes and through the periodical vehicles and the three aspects of the personality, find their main expression through one or other of the four kingdoms in nature:

Ray IV	Harmony, Conflict	4th kingdom	Human
	<i>The Balance</i>		
Ray V	Concrete Knowledge	3rd kingdom	Animal
Ray VI	Devotion	2nd kingdom	Vegetable
Ray VII	Ceremonial Ritual	1st kingdom	Mineral

In relation to mankind, these four Rays of attribute find a wide expression in connection with the four aspects of the personality, or with the quaternary. The relationship is as follows:

Ray IV	Harmony through Conflict	Physical body
Ray V	Concrete Knowledge	Etheric body
Ray VI	Devotion	Astral body
Ray VII	Organisation	Mental body

Every great religion which arises is under the influence of one or other of the Rays, but it does not necessarily follow that each successive Ray should have a great far-reaching religion as its outcome. We have heard that Brahmanism is the last great religion which arose under first Ray influence; we do not know what may have been the religion which was the outcome of the last second Ray period; but the Chaldean, the Egyptian and the Zoroastrian religions may be taken as representing the third, the fourth, and the fifth Rays respectively. Christianity and probably Buddhism were the result of sixth Ray influence.

### THE RAYS AND THE KINGDOMS

It might be of interest to note that all the planets have a close relation to all the kingdoms, but that this relation should not be confounded with the planetary Rays or with the fact that some of the planets are considered as "sacred planets" and some are not. I am here using the words "planetary influence" in the same sense as the astrologer uses them, for he is not dealing, either, with the basic planetary Rays. It might be stated therefore that the planetary relations in this cycle are as follows:

1. The Mineral Kingdom	Pluto and Vulcan
2. The Vegetable Kingdom	Venus and Jupiter
3. The Animal Kingdom	The Moon and Mars
4. The Human Kingdom	Mercury and Saturn
5. The Kingdom of Souls	Neptune and Uranus
6. Synthesising these five	The Sun

Each of the kingdoms in nature has developed, or is developing, one outstanding quality, with the other divine attributes as subsidiary.

The *Mineral Kingdom* has the quality of activity primarily emphasized, and its two extremes are the tamasic quality, or the static inert nature of the mineral world, and the quality of radio-activity, of radiation which is its beautiful and divinely perfected expression. The goal for all mineral atomic forms is this radio-active condition, the power to pass through all limiting and environing substances. This is initiation, or the entering into a state of liberation, for all mineral appearances, and the organising of all forms in this kingdom under the influence of the seventh Ray.

The *Vegetable Kingdom* has the quality of attractiveness, expressed in colour, and its liberation, or its highest form of activity, is demonstrated by the perfume of its highest forms of life. This perfume is connected with its sex life, which has group purpose and which calls to its aid the initiating wind and the insect world. This is not just a pictorial way of portraying truth. The very nature of perfume, its purpose and intent, is to affect those agencies which will produce the spreading and the continuity of the life of the vegetable kingdom. The "aspirants" in the vegetable kingdom, and the most evolved of its forms, have beauty and perfume, and are susceptible to the hidden influences of Those to Whom is confided the initiating of the life-forms and their bringing to a desired perfection.

The *Animal Kingdom* has the quality of growing instinctual purpose which—in its highest form—works out as the domesticity of the more evolved animals, and their devotion to man. Behind the appearance of the animals is to be found a steady orientation towards understanding, and a consequent gravitation towards the forms of life which evidence that which they desire. Hence the influence of the fifth Ray of Concrete Knowledge, which pours through the human family upon the third kingdom in nature.

Man is the initiating factor here, and to man is committed the task of leading the animal kingdom towards liberation—a liberation into the fourth kingdom, for that is the sphere of its next activity. The vegetable kingdom is liberated into another evolutionary process altogether, and its lives pass into the so-called Deva, or angel, evolution. Hence the wind and the insect world are its agents, just as man and the agency of water are the initiators of the animal world.

In the *Fourth Kingdom*, the emerging quality is that aspect of synthetic love or understanding which is the intuition. This intuition is a quality of mental matter and of the "chitta" or mind stuff. Man is also intended to be radio-active; the incense or the perfume of his life must ascend, and thus attract the attention of the initiating factors which wait to lead him to liberation. These factors are the fire and the members of the fifth kingdom in nature. The growing purpose of his animal form must give place to the dynamic will of the Spiritual entity, released from form limitations by the fire of life and of initiation. Thus he harmonises in himself all ways of approach and of release, and all achievements, and synthesises in his life the aspirations of the other three kingdoms.

In starting upon a consideration of the relation of the Rays to the seven kingdoms I shall refer to the seven kingdoms on the upward or evolutionary arc, and not to the seven kingdoms as they can be enumerated on the involutionary or downward arc. This latter (according to the Theosophical literature) includes three kingdoms—nebulous, relatively formless, and unexpressed—and the four kingdoms as enumerated by modern science. With the involutionary arc we have nothing to do. The understanding of it is well nigh impossible to the finite mind of the average reader. Though these three involutionary kingdoms exist, and though the little known about them in the West has received written form, any real comprehension of the implied truths is entirely lacking. This is quite unavoidable. Their comprehension lies hid in the capacity to "recover" the past and to see that past as a whole.

The kingdoms which we shall consider in connection with the Rays may be enumerated under the following terms:

1. The Mineral Kingdom	VII
2. The Vegetable Kingdom	VI
3. The Animal Kingdom	V
4. The Kingdom of Men	IV
5. The Kingdom of Souls	III
6. The Kingdom of Planetary Lives	II
7. The Kingdom of Solar Lives	I

These kingdoms might be regarded as differentiations of the One Life, from the angle of:

1. Phenomenal appearance, objective manifestation, or the externalisation of the Solar Logos.
2. Consciousness or sensitivity to the expression of quality, through the medium of the phenomenal appearance.

Certain of the Rays, as might be expected, are more responsible than certain others for the qualifying of any particular kingdom. Their effect is paramount in its determination. The effect of the other Rays is subsidiary, but not absent. We must never forget that, in the close interrelation of forces in our solar system, no one of the seven possible forces is without effect.

All of them function, qualify and motivate, but one or other will have a more vital effect than the rest. The following tabulation will give the major effect of the seven Rays and the result of their influence upon the seven kingdoms with which we are concerned:

THE RAYS AND THE KINGDOMS

<u>No.</u>	<u>Kingdom</u>	<u>Ray</u>	<u>Expression</u>
1.	Mineral	VII. Ceremonial Organisation I. Will or Power	Radio-Activity The basic Reservoir of Power
2.	Vegetable	II. Love-Wisdom IV. Beauty or Harmony VI. Idealistic Devotion	Magnetism Uniformity of Colour Upward Tendency
3.	Animal	III. Adaptability VI. Devotion	Instinct Domesticity
4.	Human	IV. Harmony through Conflict V. Concrete Knowledge	Experience, Growth Intellect
5.	Egoic or Souls	V. Concrete Knowledge II. Love-Wisdom	Personality Intuition
6.	Planetary Lives	VI. Devotion to Ideas III. Active Intelligence	The Plan Creative Work
7.	Solar Lives	I. Will or Power VII. Ceremonial Magic	Universal Mind Synthetic Ritual

Each kingdom has its key words, which can be translated, though most inadequately, as follows:

<u>Kingdom</u>	<u>Process</u>	<u>Secret</u>	<u>Objective</u>
1. Mineral	Condensation	Transmutation	Radiation
2. Vegetable	Conformation	Transformation	Magnetisation
3. Animal	Concretisation	Transfusion	Experimentation
4. Human	Adaptation	Translation	Transfiguration
5. Egoic	Externalisation	Manifestation	Realisation

1. The Mineral Kingdom

Influence-----The seventh Ray of organisation and the first Ray of power are the dominant factors.  
 Results -----The evolutionary results are radiation and potency, a static potency, underlying the rest of the natural scheme.  
 Process -----Condensation.  
 Secret-----Transmutation. "Transmutation is the passage from one state of being to another through the agency of fire."  
 Purpose-----To demonstrate the radio-activity of life.  
 Divisions-----Base metals, standard metals, precious stones.  
 Objective agency-----Fire. Fire is the initiating factor in this kingdom.  
 Subjective agency ---Sound.  
 Quality -----Extreme density. Inertia. Brilliance.

Students must remember that we are not dealing with the elements and atoms, as we study this kingdom. They are the substance out of which all the mineral forms are made. But we are dealing with the mineral forms as they manifest in the concrete world. We are considering the tangible and objective world.

## 2. The Vegetable Kingdom

- Influences-----The second Ray of Love-wisdom, working out in a vastly increased sensibility. The fourth Ray of Harmony and Beauty, working out in the mineral harmonization of this kingdom throughout the entire planet. The sixth Ray of Devotion or (as it has been expressed symbolically in *The Ancient Wisdom* the "urge" to consecrate the life to the Sun, the giver of that life," or again, the "urge" to turn the eye of the heart to the heart of the sun.
- Results -----These work out in the second kingdom as magnetism, perfume, colour and growth towards the light. These words I commend to you for your earnest study, for it is in this kingdom that one first sees clearly the glory which lies ahead of humanity:
- Magnetic radiation. The blending of the mineral and vegetable goals.
  - The perfume of perfection.
  - The glory of the human aura. The radiant augoeides
  - Aspiration which leads to final inspiraton.
- Process -----Conformation, or the power to "conform" to the pattern set in the heavens, and to produce below that which is found above. This is done in this kingdom with greater pliability than in the mineral kingdom, where the process of condensation goes blindly forward.
- Secret-----Transformation. Those hidden alchemical processes which enable the vegetable growths in this kingdom to draw their sustenance from the sun and. soil, and to "transform" it into form and colour
- Purpose-----Magnetism. That inner source of beauty, loveliness and attractive power which lures to it the higher forms of life, leading the animal forms to consume it for food, and the thinking entities to draw from it inspiration, comfort and satisfaction of a mental kind.
- Divisions-----Trees and shrubs.  
The flowering plants.  
The grasses and the lesser green things which do not come under the other two categories. A group of vegetable growths which are found under the general heading of sea growths.
- Objective agency-----Water.
- Subjective agency-----Touch.
- Quality -----Rajas or activity.

## 3. The Animal Kingdom

- Influences-----The third Ray of Active Intelligence or of Adaptability is potent in this kingdom and will express itself increasingly as time goes on, until it can best be described as "animal one-pointedness." Then, at this point and cyclically, the sixth Ray of Devotion or Idealism can make its pressure felt as the urge towards a goal, and thus produce a relation to man which makes of him the desired goal. This is to be seen through the medium of the tamed, the trained and the domestic animals.
- Results -----In the one case we find the third Ray producing the emergence of instinct, which in its turn creates and uses that marvellous response apparatus we call the nervous system, the brain, and the five senses which lie behind and which are responsible

for them as a whole. It should be noted that, wide as we may regard the difference between man and the animals, it is really a much closer relation than that existing between the animal and the vegetable. In the case of the sixth Ray, we have the appearance of the power to be domesticated and trained, which is, in the last analysis, the power to love, to serve and to emerge from the herd into the group. Ponder on the words of this last paradoxical statement.

Process -----This is called concretisation. In this kingdom we have for the first time a true organisation of the Etheric body into what are called by the esotericist "the true nerves and the sensory centers." Plants also have nerves, but they have in them nothing of the same intricacy of relation and of plexus as we find in the human being and in the animal. Both kingdoms share the same general grouping of nerves, of force centers and channels, with a spinal column and a brain. This organisation of a sensitive response apparatus constitutes, in reality, the densification of the subtle Etheric body.

Secret-----This is called transfusion, which is a very inadequate word to express the early blending, in the animal, of the psychological factors which lead to the process of individualisation. It is a process of lifegiving, of intelligent integration and of psychological unfoldment, to meet emergency.

Purpose-----This is called experimentation. Here we come to a great mystery, and one that is peculiar to our planet. In many esoteric books it has been stated and hinted that there has been a mistake, or a serious error, on the part of God Himself, of our planetary Logos, and that this mistake has involved our planet and all that it contains in the visible misery, chaos and suffering. Shall we say that there has been no mistake, but simply a great experiment, of the success or failure of which it is not yet possible to judge?

The objective of the experiment might be stated as follows: It is the intent of the planetary Logos to bring about a psychological condition which can best be described as one of "divine lucidity". The work of the psyche, and the goal of the true psychology, is to see life clearly, as it is, and with all that is involved. This does not mean conditions and environment, but Life. This process was begun in the animal kingdom, and will be consummated in the human. These are described in the *Old Commentary* as "the two eyes of Deity, both blind at first, but which later see, though the right eye sees more clearly than the left". The first dim indication of this tendency towards lucidity is seen in the faculty of the plant to turn towards the sun. It is practically non-existent in the mineral kingdom.

Divisions-----First, the higher animals and the domestic animals, such as the dog, the horse and the elephant.

Secondly, the so-called wild animals, such as the lion, the tiger, and the other carnivorous and dangerous wild animals.

Thirdly, the mass of lesser animals that seem to meet no particular need nor to fill any special purpose, such as the harmless yet multitudinous lives found in our forests, our jungles and the fields of our planet. Instances of these in the West are the rabbits and other rodents.

Objective agency-----Fire and Water,—fierce desire and incipient mind. These are symbolised in the animal power to eat and drink.

Subjective agency-----Smell or Scent,—the instinctual discovery of that which is needed, from the activity of ranging forth for food and the use of the power to scent that food, to the identification of the smell of a beloved master and friend.

Quality -----Tamas or Inertia, but in this case it is the tamasic nature of mind and not that of matter, as usually understood. The chitta or mind-stuff can be equally tamasic.

The two problems which are of immediate concern to mankind in relation to the animal kingdom are:

1. The problem of human relations and responsibility.
2. The problem of animal individualisation.

The relation of the Rays to the centers in the average aspirant might be classified as follows:

1. Head Center	Ray of Will or Power	First Ray
2. Ajna Center	Ray of Concrete Knowledge	Fifth Ray
3. Throat Center	Ray of Active Intelligence	Third Ray
4. Heart Center	Ray of Love-Wisdom	Second Ray
5. Solar Plexus Center	Ray of Devotion	Sixth Ray
6. Sacral Center	Ray of Ceremonial Magic	Seventh Ray
7. Base of Spine	Ray of Harmony	Fourth Ray

#### 4. The Human Kingdom

Man is a living entity, a conscious son of God (a Soul) occupying an animal body. Here lies the point. He is therefore in the nature of a link, and a far from missing link. He unifies in himself the results of the evolutionary process as it has been carried on during the past ages, and he brings into contact with that evolutionary result a new factor, that of an individual self-sustaining, self-knowing aspect. It is the presence of this factor and of this aspect which differentiates man from the animal. It is this aspect which produces in humanity a consciousness of immortality, a self-awareness and a self-centeredness which make man truly to appear in the image of God. It is this innate and hidden power which gives man the capacity to suffer which no animal possesses, but which also confers on him the ability to reap the benefits of this experience in the realm of the intellect.

#### The Rays and the Races

We have been told in the past teaching of the Ageless Wisdom that a human being is a triple aspect of energy, and that he is essentially a trinity, as is the Deity. We speak of him technically as Monad-Ego-Personality. We define him as Spirit-Soul-body. I should like to point out here that in studying the human family as a unit and as a whole, it also will be discovered to be essentially a Monad, with seven Egoic groups, within which all Souls (in incarnation and out of incarnation) find their place, and with forty-nine corresponding racial forms through which the seven groups of Souls cyclically express themselves. All Souls work out their destiny in all races, but certain types predominate in certain racial forms. Where, then, is to be found any reason for racial predilections or antipathies? In the realisation of the truth that we all, at some time, experience incarnation in all racial forms will come the knowledge that there is only unity. The subject may be clarified if we tabulate the teaching and the Ray relationship to the races as follows:

<u>RAY</u>	<u>FULL EXPRESSION</u>	<u>MAJOR INFLUENCE</u>
Ray 1 – Will/Power 1st Ray Souls	In the 7th Roottrace Perfection of the Plan	1st and 7th Subraces
Ray 2 – Love/Wisdom 2nd Ray Souls	In the 6th Roottrace Perfected Intuition	2nd and 6th Subraces
Ray 3 – Active Intelligence 3rd Ray Souls	In the 5th Roottrace Aryan Race Perfected Intellect	3rd and 5th Subraces
Ray 4 – Harmony/Conflict 4th Ray Souls	In the 4th Roottrace Atlantean Race Perfected Astralism	4th and 6th Subraces
Ray 5 – Concrete Knowledge 5th Ray Souls	In the 3rd Roottrace Lemurian Perfected Physical	5th and 3rd Subraces
Ray 6 – Devotion/Idealism 6th Ray Souls	In the 2nd Roottrace	6th and 2nd Subraces

We might here make the following suggestions as to the relation between the races and the centers in the body of humanity:

<u>RACES</u>	<u>CENTER</u>	<u>EXPRESSION</u>
7th and Final Rootrace	Head Center	Will, the Plan
6th Rootrace.	Ajna Center	Intuitive integration
5th Rootrace.	Throat Center	Creative power
4th and past Rootrace	Solar Plexus Center	Psychic sensitivity
3rd and first human race	Sacral Center	Physical appearance, generation
2nd and Etheric race	Heart Center	Life forces coordinated
1st race	Base of Spine	The Will to be, to exist

Two Rays of divine energy are peculiarly active in bringing this kingdom into manifestation:

1. The fourth Ray of Harmony, beauty and unity, attained through conflict.
2. The fifth Ray of Concrete Knowledge, or the power to know.

The fourth Ray is the Ray *par excellence* which governs humanity. There is a numerical relation to be noted here, for the fourth creative Hierarchy of human Monads, the fourth Ray, in this fourth round, on the fourth globe, the Earth, are extremely active. It is their close interrelation and interplay which is responsible for the emergence into prominence of humanity. In other rounds, humanity has not been the dominant evolution or the most important. In this round it is. In the next round, the dominant evolution will be that of Souls on the Astral level, and the Deva kingdom.

The human entity is a curious synthesis, on the subjective side of his nature, producing a fusion of life, of power, of harmonious intent and of mental activity. The following should be noted, for it is of profound psychological interest and import:

- Rays I, IV and V predominate in the life of humanity and govern with increasing power man's mental life and determine his mental body.
- Rays II and VI govern potently his emotional life and determine the type of his Astral body.
- Rays III and VII govern the vital physical life and the physical body.

#### USE OF THE TERM 'ARYAN RACE'

I am using this term, the Aryan Race, or what might be more adequately called the Aryan consciousness, for that consciousness demonstrates in a two-fold manner as mental power and personality force. It is found at a certain stage in every human being and in every race; it must therefore be remembered that I am not using the word Aryan as synonymous with Nordic but as descriptive of the intellectual goal of humanity, of which our Occidental civilisation is in the early stages, but which men of all time and all races have individually demonstrated. The Aryan state of consciousness is one into which all men eventually pass.

## STAGES OF MAN'S DEVELOPMENT

### Process

In the human family, owing to the presence within the human physical form of a thinking entity, called by us the Soul, the procedure followed in order to produce conscious control is that of adaptation. All forms in the three lower subhuman kingdoms are also subjected to the process of adaptation, but that is a group adaptation to environment, whereas in humanity we have the adaptation of the individual to his environment. The person who works consciously and intelligently at adapting himself to that situation and those conditions in which he finds himself is relatively rare. Conscious adapting of oneself to circumstances is the result of evolutionary development. The stages by which man arrives at this capacity may be enumerated as follows:

1. That unconscious adaptation to his environment of the man who is primarily an unintelligent animal. Low grade savages are in this class, and many purely agricultural peasants who have not been subjected to modern education. The man at this stage is little better than an animal and is governed entirely by instinct.
2. An unconscious adaptation to environment carried on by the man who is beginning to evidence some faint flickers of mental perception. This is partly instinctual and is based on a growing self-love. There is more of the "I" consciousness in him, and rather less of group instinctual awareness. You find this growing self-realisation in the low grade slum dwellers, for instance, and in the petty criminal who is instinctual enough and bright enough to live by his wits and to show quickness in reactions and deftness manually. It is the stage of animal cunning.
3. A conscious and purely selfish adapting of oneself to the environment. In these cases, the man is definitely aware of his motives; they are consciously thought out and recognised, and the man makes "the best of his circumstances". He forces himself to live as far as possible harmoniously in his surroundings. In this there is really good motive, but principally the man is governed by a desire for comfort—physical, emotional and mental—to such a degree that he will discipline himself into such a condition that he fits wherever he may be and can get on with anyone.
4. From this stage on the differentiations become so numerous that they are difficult to follow, being mixtures of pure selfishness, of a growing recognition of the group, of an awakening realisation of the right of other people to a similar degree of comfort and harmony, and of a steady effort to adapt conditions of character and personality life, so that the purely selfish interests do no real damage to others.
5. The average really good man who is struggling to adapt himself to his surroundings, to his group relations and responsibilities in such a way that some measure of love can be seen. I refer not here to that instinctual love for family and children and herd which men share in common with the animals and which often breaks down when the loved individuals assert themselves. The tie is not strong enough to hold, and the motive is too selfish to resist the pull. I refer to that motivated love which recognises the rights of others and consciously strives to adapt itself to those recognised rights whilst tenaciously holding on to the rights of the personality.
6. Then we have the work of adaptation as carried on by the aspirants of the world who are theoretically convinced of their group relation, of its paramount importance, and of the need of every personality to develop its powers to the fullest capacity in order to bring real value to the group and to serve adequately the group need. In true esotericism, there is no such motive as "killing the personality", or of disciplining it to such an extent that it becomes a dead thing. The true motive is to train the threefold lower nature, the integrated personality, to the highest demonstration of its powers, latent or developing, in order that those powers may be brought to the helping of the group need, and the personality of the aspirant may be integrated into the group. Thereby the group life is enriched, the group potency is increased, and the group consciousness is enhanced.

7. Here we have complete unselfish adaptation to the group need and purpose. Those who have reached this point in their evolution are decentralised as regards their own personality life. The focus of their mental attention is in the Soul and in the world of Souls. Their attention is not directed towards the personality at all, except in so far as is needed to force it to adhere to group or Soul purpose. These servers who are expressions of Soul radiance and attractive power are knowers of the Plan, and in every organisation they constitute the new and slowly growing group of World Servers. In their hands lies the salvation of the world.
8. The final group in this scale of adaptation is that of the higher initiates, the perfected Elder Brethren and Great Companions. They are perfectly adapted to Their personalities, to each other and to world conditions; but as a group They are learning how to adapt the forces of nature, the energies of the Rays and the potencies of the zodiacal signs to the world need and the world demand in a practical manner and at any particular time. It is here that the work of the disciples of the world, and of the higher types of aspirants, proves helpful as a field of experiment, and it is in the new group of World Servers that the process of adaptation goes on.

### Purpose of Humanity

This purpose is the Transfiguration. This is the esoteric goal set before humanity. This was the tremendous event which was enacted before humanity by the greatest of all the sons of God in His Own Body, Whom I and all true disciples regard as the Master of all the Masters, the Christ. What shall I say about this culminating event for which the entire personality of man waits? This third great initiation marks a crisis in the initiatory work, and produces a further synthesis experienced in the life of the Spiritual man. Up to the third initiation, man has been occupied with the process of fusing Soul and body into one unity. After the third initiation (and owing to an event which takes place) man is oriented towards, and becomes occupied with, a further fusion in consciousness, that of Spirit-Soul-body. I speak of a fusion in consciousness. The unity is ever there, and man in evolution, is really becoming aware of that which already exists.

### Divisions

These are five in number from the standpoint of this treatise on esotericism. They can here be only briefly indicated, as elucidation of them would involve too much.

1. *The racial divisions.* These can be considered in two ways:
  - a. From the standpoint of modern esoteric science.
  - b. From the standpoint of *The Secret Doctrine*, with its septenary divisions of mankind and its forty-nine subdivisions.
2. The division of humanity into *seven main Ray types*, which might be enumerated as follows:
  - The Power type-----full of will and governing capacity.
  - The Love type-----full of love and fusing power.
  - The Active type -----full of action, and manipulating energy.
  - The Artistic type-----full of the sense of beauty and creative aspiration.
  - The Scientific type -----full of the idea of cause and results, the mathematical types.
  - The Devotee type ----- full of idealism.
  - The Business type ----- full of organising power, given to ritualistic ceremony.
3. *The twelve astrological groups.* These we shall consider in dealing with *The Rays and the Zodiac*.
4. The division of human beings into *three esoteric groups*:
  - a. Those unawakened to the "I" consciousness. These are called esoterically "the darkened sparks."
  - b. Those awakened to the condition of individuality. These are called "the flickering lights."
  - c. Those awakened to the knowledge of the Soul. These are called "the radiant sons of light."
5. The division of humanity into *three types of aspirants*:
  - a. Those watched from a distance by the guiding Hierarchy.
  - b. Those awakened by and attracted to the Hierarchy.
  - c. Those who, from the angle of the personality, belong to the world of forces, but are awakened Souls whose consciousness is being integrated into, that of the Hierarchy.

## THE RAYS AFFECTING MAN

It might therefore be noted that the following Rays and influences must be considered in the case of every individual man, for they make him what he is and determine his problem. There are other Rays, but the below are the most powerful and have the greater conditioning power:

1. The Ray of the solar system itself.
2. The Ray of the planetary Logos of our planet.
3. The Ray of the human kingdom itself.
4. Our particular racial Ray, the Ray that determines the Aryan race.
5. The Rays that govern any particular cycle.
6. The national Ray, or that Ray influence which is peculiarly influencing a particular nation.
7. The Ray of the Soul, or Ego.
8. The Ray of the Personality.
9. The Rays governing:
  - a. The mental body.
  - b. The emotional or Astral body.
  - c. The physical body.

### 1. The Ray of the Solar System

It must be remembered that the dominating Ray, the outstanding influence in our solar system, is the great cosmic second Ray of Love-Wisdom, a dual Ray, that is, a Ray combining two great cosmic principles and energies. It is the Ray which governs the "personality" of our Solar Logos, if such an expression may be used, and (because it is dual) it indicates both His personality and Soul Rays, which in Him are now so balanced and blended that, from the angle of humanity, they constitute the major Ray, the one Ray. This major Ray determines both His quality and His purpose. Every unit of life and every form in manifestation is governed by this second Ray. Basically speaking, the energy of love, expressed with wisdom, is the line of least resistance for the manifested lives in our solar system.

### 2. The Ray of the Planet-Earth.

Each of the seven sacred planets (of which our Earth is not one) is an expression of one of the seven Ray influences. I but indicate one of the Rays, and I do not tell you whether it is the Egoic or Personality Ray of the particular planetary Logos. These seven planets might be enumerated as follows, and the Rays working through them are accurately given. The student however must remember three things:

1. That every planet is the incarnation of a Life, of an Entity or Being.
2. That every planet, like a human being, is the expression of two Ray forces; the personality and the Egoic.
3. That two Rays are therefore in esoteric conflict in each planet.

## THE RAYS AND THE PLANETS

<u>Sacred</u>	<u>Ray</u>	<u>Non-Sacred</u>	<u>Ray</u>
1. Vulcan	1st Ray	1. Mars	6th Ray
2. Mercury	4th Ray	2. Earth	3rd Ray
3. Venus	5th Ray	3. Pluto	1st Ray
4. Jupiter	2nd Ray	4. The Moon	4th Ray
5. Saturn	3rd Ray		veiling a hidden planet.
6. Neptune	6th Ray	5. The Sun	2nd Ray
7. Uranus	7th Ray		veiling a hidden planet.

Certain sacred planets and certain non-sacred planets have a close relation with each other through the Rays which influence them. These are:

Ray I	Vulcan	Pluto
Ray II	Jupiter	The Sun
Ray III	Saturn	The Earth
Ray IV	Mercury	The Moon
Ray VI	Neptune	Mars

The Ray which governs the sum total of the human kingdom is the fourth Ray of Harmony through Conflict. It might be symbolically stated that the Egoic Ray of the Life which informs the human family is this fourth Ray, and that the Personality Ray is the fifth Ray of knowledge through discrimination,—the Ray, as it is called, of Concrete Knowledge or Science Harmony through conflict, and the power to achieve knowledge through discriminating choice—these are the two Rays or major influences which sweep through humanity as a whole, and drive it forward towards its divine destiny. They are the predisposing factors upon which a man may count and infallibly depend. They are the guarantee of attainment, but also of turmoil and temporary duality. Harmony, expressing itself in beauty and creative power, is gained through battle, through stress and strain. Knowledge, expressing itself eventually through wisdom, is attained only through the agony of successively presented choices. These, submitted to the discriminating intelligence during the process of the life experience, produce at last the sense of true values, the vision of the ideal, and the capacity to distinguish reality behind the intervening glamour.

It might be of interest here to note that Ray six governs the Path of Probation and nourishes the fires of idealism in the aspirant. Ray two governs the Path of Discipleship and transmutes knowledge into wisdom, feeding likewise the Christ life in each disciple. Ray one governs the Path of Initiation, producing detachment from form, the destruction of all that hinders, and fostering that dynamic will in the initiate which will enable him to take the needed steps towards the Initiator.

It should here be noted that the Rays divide themselves into two groups:

1. The Rays of Aspect.....Rays 1-2-3. The major Rays.
2. The Rays of Attribute....Rays 4-5-6-7. The minor Rays.

#### The Outgoing Sixth Ray

The sixth Ray influence served to attract men's minds towards an ideal, such as that of individual sacrifice or service, and the mystical vision was the high water mark of the period; the numerous guiding mystics of the Occident and the Orient have appeared. The seventh Ray influence will in time produce the magician, but in this age the magician will be predominantly in the class of white magic (not as in Atlantean days, when the predominance was on the side of selfish or black magic).

The following relations between the sixth and seventh Rays should be held clearly in mind, and students should grasp the relation of the immediate past to the immediate future, and see in this relation the working out of God's Plan and the coming salvation of the race:

- a. The sixth Ray fostered the vision. The seventh Ray will materialise that which was visioned.
- b. The sixth Ray produced the mystic as its culminating type of aspirant. The seventh Ray will develop the magician who works in the field of white magic.
- c. The sixth Ray, as part of the evolutionary plan, led to separations, to nationalism, and to sectarianism, due to the selective nature of the mind and its tendency to divide and separate. The seventh Ray will lead to fusion and synthesis, for its energy is of the type which blends Spirit and matter.
- d. The sixth Ray activity led to the formation of bands of disciples, working in groups but not in close relation, and subject to internal dissension, based on personality reactions. The seventh Ray will train and send forth groups of initiates, working in close unison with the Plan and with each other.
- e. The sixth Ray brought the sense of duality to a humanity which regarded itself as a physical unity. Of this attitude the academic materialistic psychologists are the exponents. The seventh Ray will inaugurate the sense of a higher unity; first, that of the integrated personality for the masses, and secondly, that of the fusion of Soul and body for the world aspirants.
- f. The sixth Ray differentiates that aspect of the universal electrical energy which we know as modern electricity, produced to serve man's material needs. The seventh Ray period will familiarise man with that type of electrical phenomena which produce the coordination of all forms.

- g. The sixth Ray influence produced the emergence in men's minds of the following knowledges:
1. Knowledge of Physical plane light and electricity.
  2. Among the esotericists and Spiritualists of the world, knowledge of the existence of the Astral light.
  3. An interest in illumination, both physical and mental.
  4. Astro-physics and the newer astronomical discoveries.

The seventh Ray will change the theories of the advanced thinkers of the race into the facts of the future educational systems. Education and the growth of the understanding of illumination in all fields will eventually be regarded as synonymous ideals.

h. The sixth Ray taught the meaning of sacrifice, and of this teaching the crucifixion was the outstanding emblem, to the initiates. Philanthropy was the expression of the same teaching, to advanced humanity. The nebulous ideal of simply "being kind" is the same motivation, applied to the unthinking masses.

The seventh Ray will bring to the consciousness of the coming initiates the concept of group service and sacrifice. This will inaugurate the age of the "divine service". The vision of the giving of the individual in sacrifice and service, within the group and to the group ideal, will be the goal of the masses of advanced thinkers in the New Age, whilst for the rest of humanity, brotherhood will be the keynote of their endeavour. These words have a wider connotation and significance than the thinkers of today can know and understand.

i. The sixth Ray promoted the growth of the Spirit of individualism. Groups exist, but they are groups of individuals gathered around an individual. The seventh Ray will foster the group Spirit, and the rhythm of the group, the objectives of the group, and the ritual-working of the group will be the basic phenomena.

j. The sixth Ray influence conveyed to men the ability to recognise the historical Christ, and to evolve the structure of the Christian faith, coloured by a vision of a great Son of Love, but qualified by an excessive militancy and separativeness, based on a narrow idealism.

The seventh Ray will convey to man the power to recognise the cosmic Christ, and to produce that future scientific religion of Light which will enable man to fulfill the command of the historical Christ to permit his light to shine forth.

k. The sixth Ray produced the great idealistic religions with their vision and their necessary narrowness,—a narrowness that is needed to safeguard infant Souls. The seventh Ray will release the developed Souls from the nursery stage and inaugurate that scientific understanding of the divine purpose which will foster the coming religious synthesis.

l. The effect of the sixth Ray influence has been to foster the separative instincts,—dogmatic religion, scientific factual accuracy, schools of thought with their doctrinal barriers and exclusiveness, and the cult of patriotism.

### The Incoming Seventh Ray

The seventh Ray will prepare the way for the recognition of the wider issues which will materialise as the new world religion which will emphasise unity but bar out uniformity; it will prepare for that scientific technique which will demonstrate the universal light that every form veils and hides, and for that internationalism which will express itself as practical brotherhood and as peace and goodwill between the peoples.

One of the first lessons that humanity will learn under the potent influence of the seventh Ray is that the Soul controls its instrument, the personality, through ritual, or through the imposition of a regular rhythm, for rhythm is what really designates a ritual. It might be wise here to elucidate somewhat the idea underlying ceremonial and ritual. There is so much revolt at this time against ceremonial, and so many good and well-meaning people regard themselves as having outgrown and transcended ritual. They pride themselves on having attained that so-called "liberation", forgetting that it is only the sense of individuality that permit this attitude, and that no group work is ever possible without some form of ritual. The refusal therefore to participate in uniformity of action is no sign of a liberated Soul.

There is no evading the process of ceremonial living. It is unconsciously recognised, blindly followed, and constitutes the great discipline of the rhythmic breathing of life itself. The Deity works with ritual and is subjected to the ceremonials of the universe. The seven Rays come into activity and pass out again under the rhythmic and ritualistic impulse of the divine Life. Thus is the temple of the Lord built by the ceremonial of the Builders. Every kingdom in nature is subjected to ritualistic experience and to the ceremonials of cyclic expression.

The prime cosmic function of the seventh Ray is to perform the magical work of blending Spirit and matter in order to produce the manifested form through which the life will reveal the glory of God. Students would be well advised to pause here and re-read the section of this treatise in which I dealt with the seventh Ray Lord, with His names, and with His purpose. When this has been done, it will be apparent that one of the results of the intensified new influence will be the recognition, by science, of certain effects and characteristics of the work being accomplished.

The coming in of the seventh Ray will lead to this desired consummation, and the mystics who are training themselves in the technique of occult motive and in the methods of the trained magician will increasingly find themselves cooperating intelligently with the Plan, and participating in those basic rituals which are distinguished by their power to:

- a. Harness the forces of the planet to the service of the race.
- b. Send forth those energies which will produce in some one or other of the kingdoms of nature effects of a desirable and beneficent aspect.
- c. Call in and re-distribute the energies which are present in all the forms in the various subhuman kingdoms.
- d. Heal through a scientific method of bringing together Soul and body.
- e. Produce illumination through right understanding of the energy of Light.
- f. Evolve that coming ritual which will eventually reveal the true significance of water, which will revolutionise its uses and open to man the free passage to the Astral plane. This plane is that of the emotional-desire nature, and its symbol is water. The coming Aquarian Age will reveal to man (and hence also facilitate the work of the seventh Ray) that that plane is his natural home at this state of development. The masses today are entirely, but unconsciously, polarised on that plane. They must become consciously aware of their activity. Man is on the verge of becoming normally awake on the Astral plane, and it will be through scientific rituals that this new development will be brought about.

Other cosmic Rays will play upon our earth as this seventh Ray activity becomes increasingly active, and the result of their influence will be to facilitate the emergence of the new racial types, and above all else, to destroy the veil or web which separates the world of the seen and tangible from the world of the unseen and the intangible, the Astral world.

## COSMIC LAWS

### The Functioning Ray Laws

There are certain great laws, connected with the seven Rays, that are effective in determining the lines of demarcation, the cleavages which produce separation and the differentiations of the manifested life of God into:

1. The septenary constitution of the solar system.
2. The ten schemes which indicate solar achievement.
3. The inner constitution, or so-called "chains", which distinguish each planetary existence.
4. The planetary constitution of our Earth into the various kingdoms of nature.
5. The basic distinctions between the kingdoms; these produce the types, groupings, families, branches, empires and nations.

These Laws of Cleavage are too difficult for general comprehension. They govern form life, and are the result of the united working, or rather the simultaneous manifestation, of the three laws dealt with in *A Treatise on Cosmic Fire*. These are:

1. The Law of Synthesis, determining the future, certifying the goal, concerned with the Life/Spirit aspect.

The Law of Attraction, determining the present, and governing the immediate condition of the planetary types. It is concerned with the consciousness or the Soul aspect.

2. The Law of Economy, determines the past, conditions the planetary consciousness, and concerns itself with the form or matter aspect.

When these three function together, during this particular cycle and in our particular race, they produce a fusion of forces which imposes a certain rhythm, a definite materialisation of energies, and a specific type of civilisation which functions under what we (esoterically) call the Laws of Cleavage. It is the mind which separates and divides; it is mental activity (divine and superhuman, as well as human) which produces the many differentiations. This process of divisioning comes to its climax during this world period in the Aryan race, the fifth race. We are today governed by the Law of Cleavages,—a divine law and one of fruitful objective. This must not be forgotten.

The activity of the three divine aspects, in relation to the human family in the first nebulous race (of which science knows nothing), produced what we call the Law of Immersion. It caused that growing diversification of matter, clothing the life, which ultimately produced the early manifestation of the incarnating sons of God. It is not a physical incarnation in the sense that we understand that term.

The fourth law controlling human destiny is known by the curious name of the Law of the Tides. It concerns the life of desire and of sensory perception and of feeling. It is closely concerned with the development of awareness, and is an aspect of the Law of Cycles which controls solar evolution. It is a basic human law, protective and developing. It controls the cyclic or "tidal" life of all Souls who are carried by the great river of life—on the crest of desire—into incarnation, and is one of the laws with which the aspirant must work, early in his training. Until he can function as a Soul, independent of the cyclic turmoil of terrestrial life, and free from the control of the tides of his emotional existence, he cannot take initiation. It was the inability to do this which brought on Earth the great Atlantean floods which brought that ancient civilisation to an end.

We come now to a consideration of the Law of Cleavages, for our race is controlled by the great heresy of separateness. Through these cleavages (symbolically speaking) the fires of destruction may emerge and end our civilisation, as the Atlantean civilisation was ended, unless the conscious sons of God can build those bridges and develop that understanding which will offset this law, thus bringing into functioning activity the law which governs the coming race. The work that the disciples of the world must seek to do is analogous to that which they as individuals have to do in their own private development: build the Antahkarana, which will bridge the gap between the human consciousness and the Spiritual, and make the race eventually as intuitional as it is, today, intellectual.

The law of the coming race is most difficult to express in understandable terms. I can find no better name for it—so as to express adequately its functional effect—than the words, the Law of Loving Understanding.

1. The Law of Immersion-----First race
2. The Law of Capitulation -----Second race
3. The Law of Materialisation-----Lemurian race  
(*The Law of Hidden Radiance*)
4. The Law of the Tides-----Atlantean race
5. The Law of Cleavages-----Aryan race
6. The Law of Loving Understanding ----The next race

The functioning of the Law of Loving Understanding will be much facilitated during the Aquarian age, and it will eventuate later in the development of the international Spirit, in the recognition of one world faith in God and in humanity as the major expression of divinity in this world period, and in the transfer of the human consciousness from the world of material things to that of the more purely psychic, leading in time to the Spiritual.

It should be remembered that (for advanced humanity) time sequence of the recognition of these expansions of consciousness is as follows:

1. The world of psychical living. This requires the recognition, by the brain consciousness of the aspirant, of the need for mental and Spiritual control as a first step.
2. The world of mental unfoldment and control.
3. The world of the Soul or Ego.

When these three recognitions are stabilised in the aspirant, there comes the recognition by the disciple of:

1. The control of the Physical plane life by the Soul.
2. The interpretative faculty of the illumined mind.
3. The functioning and utilisation of the psychic powers, and their place in the field of intelligent service.
4. An inspired creative life on the Physical plane.

By a right understanding of these laws we can gain an insight into the present world situation as far as the nations are concerned, and can grasp more intelligently the Ray influence which, in conjunction with these laws, has brought about the various typical national units.

### The Nations and the Rays

In connection, therefore, with our discussion of the Rays which govern and influence the leading nations of the world, the student should bear in mind the fact that all are today governed primarily by the Law of Cleavages, but that advanced groups in each nation are beginning to respond to the Law of Understanding, a law which will eventually emphasize the eternal brotherhood of man and the identity of all Souls with the OverSoul, in the racial consciousness, as well as the oneness of the Life which pours through, permeates, animates and integrates the entire solar system. This Life functions therefore in and through all the planetary schemes, with their kingdoms of forms, and with all that can be included (throughout our solar universe) under the phrase "form life". That phrase itself contains three great and basic ideas: the ideas of life, of matter and of evolution.

Every Ray produces three major patterns which are imposed upon the matter aspect, whETHER it be that of a man, a nation or a planet. These three patterns are:

- a. *The Emotional pattern.* This embodies the aspiration of the man, the nation or the planetary life, and is the sum total of the desire tendency.
- b. *The Mental pattern.* This emerges later in time and governs the thought processes of the man, the nation and the planet. It eventually becomes the controlling factor of the personality or form life. The emotional and mental patterns are the negative and positive aspect of the Personality Ray.
- c. *The Soul pattern.* This is the predisposing goal, the ring-pass-not or destiny which the immortal principle, the solar angel, succeeds eventually and much later in time in imposing upon the form life. This Soul pattern finally supersedes and obliterates the two earlier pattern-producing processes.

## THE RAY OF THE EGO

In starting our study of the Ray of the Ego or Soul, certain major premises might be briefly stated and incorporated into a series of propositions. They are as follows:

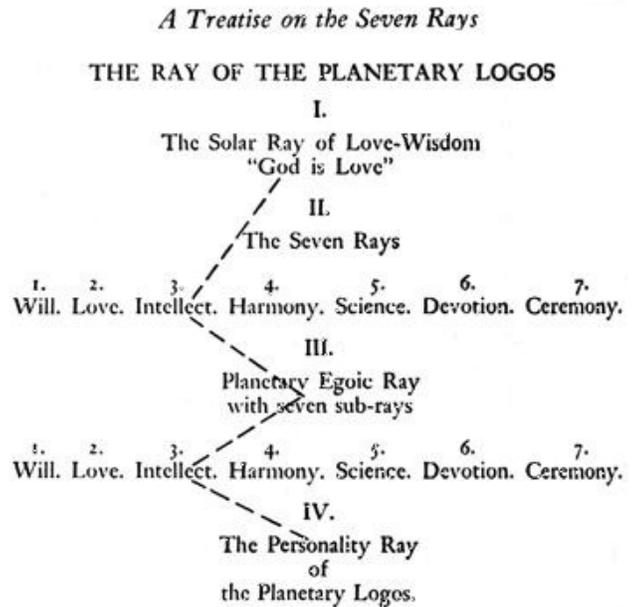
1. The Egos of all human beings are to be found upon one or another of the seven Rays.
2. All Egos found upon the fourth, the fifth, the sixth and the seventh Rays must eventually, after the third initiation, blend with the three major Rays, or Monadic Rays.
3. The Monadic Ray of every Ego is one of the three Rays of aspect, and the sons of men are either Monads of power, Monads of love, or Monads of intelligence.
4. For our specific purposes, we shall confine our attention to the seven groups of Souls found upon one or other of the seven Rays or streams of divine energy.
5. For the major part of our racial and life experience we are governed sequentially, and later simultaneously by:
  - a) The physical body, which is dominated by the Ray governing the sum total of the atoms of that body.
  - b) The emotional desire nature, which is to be found influenced and controlled by the Ray which colours the totality of Astral atoms.
  - c) The mind body or mental nature, and the calibre and quality of the Ray determining its atomic value.

d) Later, on the Physical plane, the Soul Ray begins to work in and with the sum total of the three bodies, which constitute—when aligned and functioning in unison—the personality. The effect of that general integration is actively to produce an incarnation and incarnations wherein the Personality Ray emerges clearly, and the three bodies or selves constitute the three aspects or Rays of the lower personal self.

e) When the Personality Ray becomes pronounced and dominant, and the three body Rays are subordinated to it, then the great fight takes place between the Egoic Ray or Soul and the Personality Ray. The differentiation becomes clearly marked, and the sense of duality becomes more definitely established.

6. Eventually, the Soul Ray or influence becomes the dominating factor, and the Rays of the lower bodies become the sub-rays of this controlling Ray. This last sentence is of basic importance, for it indicates the true relation of the personality to the Ego or Soul. The disciple who understands this relation and conforms to it is ready to tread the path of initiation.

7. Each of the seven groups of Souls is responsive to one of the seven types of force, and all of them are responsive to the Ray of the planetary Logos of our planet, which is the third Ray of Active Intelligence. All are therefore upon a sub-ray of this Ray, but it must never be forgotten that the planetary Logos is also upon a Ray, which is a sub-ray of the second Ray of Love-Wisdom.



## THE RAY OF THE PLANETARY LOGOS

It should be remembered that our planetary Logos functioning through the planet Earth is not considered as producing one of the seven sacred planets.

The work of each individual aspirant is therefore to arrive at an understanding of:

- a. His Egoic Ray.
- b. His Personality Ray.
- c. The Ray governing his mind.
- d. That governing his Astral body.
- e. The Ray influencing his physical body.

When he has achieved this fivefold knowledge, he has fulfilled the Delphic injunction: "Know thyself." and can consequently take Initiation.

Every human being is also governed by certain group Rays:

1. Those of the fourth kingdom in nature. This will have different effects, according to the Ray of the personality or Soul. The fourth kingdom has:
  - a) The fourth Ray as its Egoic Ray.
  - b) The fifth Ray as its Personality Ray.
2. The racial Rays, at this time, are the third and fifth, for our Aryan race, and this powerfully affects every human being.
3. The cyclic Ray.
4. The national Ray.

All of these control the personality life of each man. The Egoic Ray of the individual, plus the Egoic Ray of the fourth kingdom, gradually negate the Rays governing the personality as the man nears the path of probation and discipleship.

Man therefore is an aggregate of forces which dominate him serially and together; these colour his nature, produce his quality, and determine his "appearance", using this word in its occult sense of *exteriorisation*. For ages he is wielded by one or other of these forces, and is simply what they make him. As he arrives at a clearer understanding, and can begin to discriminate, he definitely chooses which of them shall dominate, until he eventually becomes controlled by the Soul Ray, with all the other Rays subordinated to that Ray and used by him at will.

The Personality Ray finds its major field of activity and expression in the physical body. It determines its life trend and purpose, its appearance and occupation. It is selective of quality, when influenced by the Egoic Ray.

The Egoic Ray has direct and specific action upon the Astral body. Hence the battlefield of the life is ever on the plane of illusions as the Soul seeks to dispel the ancient glamour, the aspirant is enabled to walk in the light.

The Monadical Ray influences the mental body, after integration of the personality has been brought about. It causes the mind nature to achieve that clear vision which finds its consummation at the fourth initiation, and releases the man from the limitations of form. There is an analogy to this triplicity and an interesting symbolic relation in the three Initiators.

- a. The first Initiator.....The Soul of Man. This controls gradually the personality.
- b. The second Initiator.....The Christ. Releasing the love nature.
- c. The final Initiator.....The Planetary Logos. Illuminating the mind.

The Egoic or Soul Ray begins to make its presence actively felt, via the Astral body, as soon as alignment has been achieved. The process is as follows:

- a. It plays on the Astral body externally.
- b. It stimulates it internally to greater size, colour and quality.
- c. It brings it and all parts of the physical life into activity and under control.

All the above propositions could be summed up in the statement that the Personality Ray induces a separative attitude and causes a detachment from the group of Souls of which the personality is an externalisation, and a constituent attachment to the form side of manifestation. The Egoic Ray induces *group consciousness* and detachment from external forms, causing attachment to the life side of manifestation and to the subjective whole. The Monadic Ray has an effect which can be understood only after man has taken the third initiation.

#### THE RAYS IN MANIFESTATION

Ray I	Not in manifestation.
*Ray II	In manifestation since 1575 A.D.
*Ray III	In manifestation since 1425 A.D.
Ray IV	To come slowly into manifestation around 2025 A.D.
*Ray V	In manifestation since 1775 A.D.
Ray VI	Passing rapidly out of manifestation. Began to pass out in 1625 A.D.
*Ray VII	In manifestation since 1675 A.D.

#### RAY METHODS OF TEACHING TRUTH

Ray I-----	Higher expression: The science of statesmanship, and of government. Lower expression: Modern diplomacy and politics. The process of initiation as taught by the Hierarchy of
Ray II-----	Higher expression: Masters. Lower expression: Religion. Means of communication or interaction. Radio, telegraph,
Ray III-----	Higher expression: telephone and means of transportation. Lower expression: The use and spread of money and gold.
Ray IV -----	Higher expression: The Masonic work, based on the formation of the Hierarchy and related to Ray II Lower expression: Architectural construction. Modern city planning.
Ray V -----	Higher expression: The science of the Soul. Esoteric psychology. Lower expression: Modern educational systems.
Ray VI -----	Higher expression: Christianity and diversified religions. Note relation to Ray II Lower expression: Churches and religious organizations.
Ray VII -----	Higher expression: All forms of white magic. Lower expression: Spiritualism in its lower aspects.

THE RAYS AND DISCIPLESHIP

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

THE NUMERICAL INFLUENCE OF THE RAYS

The Mineral Kingdom	Rays 7 and 1
The Vegetable Kingdom	Rays 2, 4 and 6
The Animal Kingdom	Rays 3 and 6
The Human Kingdom	Rays 4 and 5
The Soul Kingdom	Rays 5 and 2
The Planetary Kingdom	Rays 6 and 3
The Solar Kingdom	Rays 1 and 7

THE EXPRESSIONS OF RAY INFLUENCE

The Mineral Kingdom	Ray 7 Ray 1	Radiation Power
The Vegetable Kingdom	Ray 2 Ray 4 Ray 6	Magnetism Harmony of Color Growth towards Light
The Animal Kingdom	Ray 3 Ray 6	Instinct Domesticity
The Human Kingdom	Ray 4 Ray 5	Experience Intellect
The Kingdom of Souls	Ray 5 Ray 2	Personality Intuition
The Planetary Kingdom	Ray 6 Ray 3	The Plan Creative Work
The Solar Kingdom	Ray 1 Ray 7	Universal Mind, Will Synthetic Ritual

MICROCOSMIC CORRESPONDENCES

I. Mineral	Gonads	Sacral Center and Base of Spine
Vegetable	Heart, Lungs	Heart, Throat
Animal	Stomach, Liver	Solar Plexus
Human	Brain, Vocal organs	The two Head Centers
II. Mineral	Base of Spine	Adrenals
Vegetable	Heart Center	Thymus
Animal	Solar Plexus	Pancreas
Human	Sacral Center	Gonads
Egoic	Throat Center	Thyroid
Planetary	Ajna Center	Pituitary
Solar	Head Center	Pineal

III.	<u>Process</u>	<u>Secret</u>	<u>Purpose</u>
Mineral	Condensation	Transmutation	Radiation
Vegetable	Conformation	Transformation	Magnetization
Animal	Concretization	Transfusion	Experimentation
Human	Adaptation	Translation	Transfiguration
Egoic	Externalization	Manifestation	Realization

### NOTES ON THE FOUR KINGDOMS

1. The Mineral Kingdom is divided into three main divisions:
  - a. The base metals.
  - b. The standard metals.
  - c. The crystals and precious stones.
2. The Vegetable Kingdom is:
  - a. The transmitter of the vital pranic fluid.
  - b. A bridge between the so-called conscious and the unconscious.
  - c. In an esoteric relation to the Deva or angel kingdom.
3. The four minor Rays control the four kingdoms:
  - a. The 7th Ray controls the Mineral kingdom.
  - b. The 6th Ray controls the Vegetable kingdom.
  - c. The 5th Ray controls the Animal kingdom.
  - d. The 4th Ray controls the Human kingdom.
4. The 4th Ray and the 4th kingdom form a point of harmony for the three lower kingdoms.
5. The 5th Ray has a peculiar relation to the animal kingdom in that it is the Ray governing the merging of that kingdom in the human.
6. The human kingdom is seeking to make manifest the desire or the love nature of the planetary Logos. The three subhuman kingdoms seek to manifest the intelligent nature of the planetary Logos.
7. The mineral kingdom is responsive to the lowest type of energy, the lowest aspect of fire. The vegetable kingdom is responsive to that type of energy which produces the phenomenon of water. The animal kingdom is responsive to the type of energy which is a combination of the two above mentioned, fire and water. The human kingdom is responsive to the energy of fire at its highest manifestation in the three worlds.
8. The period of radiation is longest in the mineral kingdom and shortest in the human kingdom.
9. The mineral kingdom provides that negative yet vital something which is the essence of the human permanent atom. The vegetable kingdom provides the negative energy for the Astral permanent atom in the human kingdom. The animal kingdom provides the negative force which when energised by positive force becomes the mental unit.
 

Sattva-----	Rhythm -----	Mental body -----	Mental Unit-----	Animal
Rajas -----	Activity -----	Astral body -----	Astral permanent atom -----	Vegetable
Tamas -----	Inertia -----	Physical body-----	Physical permanent atom ---	Mineral
10. Each kingdom in nature is positive to the one next below.

## The Rays and the Animal Kingdom

1. The animal kingdom is to the human body what the dense physical body is to the seven principles.
2. The animal kingdom is the mother aspect, prior to the overshadowing of the Holy Ghost.
3. The animal kingdom is the field of individualisation.
4. Since Atlantean days the animal kingdom has been occupied with the development of karma.
5. Domestic animals constitute the Heart center in the life of the Entity Who enSouls the animal kingdom.
6. The animal kingdom does not react strongly to the 7th Ray.
7. The human kingdom does, but the 7th Ray will have three effects in relation to the two kingdoms and their interplay:
  - a. It will refine the animal bodies.
  - b. It will bring about a closer relation between men and animals.
  - c. It will cause a great destruction of the present animal forms.

### THE RAYS AND THE SENSES

1. Hearing	7th Ray	Magic	The Word of Power
2. Touch	1st Ray	Destroyer	The Finger of God
3. Sight	3rd Ray	Vision	The Eye of God
4. Taste	6th Ray	Idealism	The Desire of Nations
5. Smell	4th Ray	Art	The Beauty of Revelation
6. The Intellect	5th Ray	Mind	The Knowledge of God
7. The Intuition	2nd Ray	Love-Wisdom	Understanding of God

The four Rays of attribute, which find their synthesis in the third Ray of aspect, produce the varying qualities in greater detail than do the Rays of aspect. It might generally be stated that the three Rays of aspect find their main expression in relation to mankind through the medium of the three periodical vehicles:

Ray I	Power	Life	Ideas	Monad
Ray II	Love	Consciousness	Ideals	Soul
Ray III	Intelligence	Appearance	Idols	Personality

They find their secondary expression in the three bodies which form the personality of man:

Ray I	Power	Ideas	Mental Body	Purpose, Life
Ray II	Love	Ideals	Astral Body	Quality
Ray III	Intelligence	Idols	Physical Body	Form

The Rays of attribute, though expressing themselves equally on all the planes, and through the periodical vehicles and the three aspects of the personality, find their main expression through one or other of the four kingdoms in nature.

Ray IV	Harmony/Conflict	4th Kingdom	Human, the Balance
Ray V	Concrete Knowledge	3rd Kingdom	Animal
Ray VI	Devotion	2nd Kingdom	Vegetable
Ray VII	Ceremonial Ritual	1st Kingdom	Mineral

In relation to mankind, these four Rays of attribute find a wide expression in connection with the four aspects of the personality, or with the quaternary. The relationship is as follows:

Ray IV	Harmony through Conflict	Physical body
Ray V	Concrete Knowledge	Etheric body
Ray VI	Devotion	Astral body
Ray VII	Organization	Mental body

THE RAYS, KINGDOMS AND EXPRESSIONS

<u>No.</u>	<u>Kingdom</u>	<u>Ray</u>	<u>Expression</u>
1. Mineral-----		7. Ceremonial Organisation -----	Radio-Activity
		1. Will or Power-----	The basic reservoir of Power.
2. Vegetable -----		2. Love-Wisdom-----	Magnetism.
		4. Beauty or Harmony -----	Uniformity of colour.
		6. Idealistic Devotion -----	Upward tendency.
3. Animal -----		3. Adaptability-----	Instinct.
		6. Devotion-----	Domesticity.
4. Human -----		4. Harmony through Conflict ---	Experience. Grow
		5. Concrete Knowledge-----	Intellect.
5. Egoic or Soul-----		5. Concrete Knowledge-----	Personality.
		2. Love-wisdom -----	Intuition.
6. Planetary Lives-----		6. Devotion to ideas-----	The Plan.
		3. Active Intelligence -----	Creative Work.
7. Solar Lives-----		1. Will or Power-----	Universal Mind.
		7. Ceremonial Magic-----	Synthetic Ritual.

Influence-----The seventh Ray of Organisation and the first Ray of Power are the dominant factors.  
 Results -----The evolutionary results are radiation and potency, a static potency, underlying the rest of the natural scheme.

Process-----Condensation.  
 Secret-----Transmutation. *A Treatise on Cosmic Fire* defines this as follows:  
 "Transmutation is the passage across from one state of being to another through the agency of fire."  
 Purpose-----To demonstrate the radio-activity of life.  
 Divisions: Metals, precious stones.  
 Objective Agency----- Fire. Fire is the initiating factor in this kingdom.  
 Subjective Agency---- Sound.  
 Quality -----Extreme density. Inertia. Brilliance.

THE RELATION OF THE RAYS TO THE CENTERS

1. Head Center ----- Ray of Will or Power. First Ray.
2. The Ajna Center ----- Ray of Concrete Knowledge. Fifth Ray
3. The Throat Center ----- Ray of Active Intelligence. Third Ray.
4. The Heart Center----- Ray of Love-Wisdom. Second Ray.
5. The Solar Plexus----- Ray of Devotion. Sixth Ray
6. The Sacral Center----- Ray of Ceremonial Magic. Seventh Ray.
7. Base of Spine----- Ray of Harmony. Fourth Ray

## THE RAYS AND THE PLANETS

Each of the seven sacred planets (of which our Earth is not one) is an expression of one of the seven Ray influences. The student however must remember three things:

1. That every planet is the incarnation of a Life, or an Entity or Being.
2. That every planet, like a human being, is the expression of two Ray forces; the personality and the Egoic.
3. That two Rays are therefore in esoteric conflict in each planet.

### THE RAYS THAT MUST BE CONSIDERED IN CONNECTION WITH HUMANITY

1. The Ray of the solar system itself.
2. The Ray of the planetary Logos of our planet.
3. The Ray of the human kingdom itself.
4. Our particular racial Ray, the Ray that determines the Aryan race.
5. The Rays that govern any particular cycle.
6. The national Ray, or that Ray influence which is peculiarly influencing a particular nation.
7. The Ray of the Soul, or Ego.
8. The Ray of the Personality.
9. The Rays governing:
  - a. The mental body.
  - b. The emotional or Astral body.
  - c. The physical body.

### RAY RELATION TO THE RACES

<u>Ray</u>	<u>Full Expression</u>	<u>Major Influence</u>
Ray I Will 1st Ray Souls	In the 7th rootrace Perfection of Plan.	1st and 7th sub-races.
Ray II Love-wisdom 2nd Ray Souls	In the 6th rootrace Perfected intuition.	2nd and 6th sub-races.
Ray III Intelligence 3rd Ray Souls	In the 5th rootrace Aryan race Perfected intellect.	3rd and 5th sub-races.
Ray IV Harmony 4th Ray Souls	In the 4th rootrace Perfected Astralism. Perfected emotion. Atlantean race.	4th and 6th sub-races.
Ray V Knowledge 5th Ray Souls	In the 3rd rootrace Lemurian. Perfected physical.	5th and 3rd sub-races.
Ray VI Devotion 6th Ray Souls	In the 2nd root race	6th and 2nd sub-races.
Ray VII -- Ceremonial 7th Ray Souls	In the 1st root race	7th and 1st sub-races.

## 22 RAY METHODS OF ACTIVITY

These are twenty-one in number, making in their synthesis the twenty-two methods which are the expression of the great Law of Attraction.

### I. The Ray of Will or Power

1. Destruction of forms through group interplay. (1)
2. Stimulation of the self, the Egoic principle. (2)
3. Spiritual impulse or energy. (3)

### II. The Ray of Love-Wisdom

1. Construction of forms through group intercourse. (4)
2. Stimulation of desire, the love principle. (5)
3. Soul impulse or energy. (6)

### III. The Ray of Activity or Adaptability

1. Vitalising of forms through group work. (7)
2. Stimulation of forms, the Etheric or pranic principle. (8)
3. Material impulse or energy. (9)

### IV. The Ray of Harmony or Union

1. Perfecting of forms through group interplay. (10)
2. Stimulation of the solar Angels, or the manasic principle. (11)
3. Intuitional or Buddhic energy. (12)

### V. Ray of Concrete Knowledge

1. Correspondence of forms to type, through group influence. (13)
2. Stimulation of the Logoic dense physical body, the three worlds. (14)
3. Mental energy or impulse, Universal manas. (15)

### VI. Ray of Abstract Idealism or Devotion

1. Reflection of reality through group work. (16)
2. Stimulation of man through desire. (17)
3. Desire energy, instinct or aspiration. (18)

### VII. Ray of Ceremonial Order

1. Union of energy and substance through group activity. (19)
2. Stimulation of Etheric forms. (20)
3. Vital energy. (21)

## THE SEVEN KEYS TO THE SEVEN RAY METHODS

### Ray One

*"Let the Forces come together. Let them mount to the High Place, and from that lofty eminence let the Soul look upon a world destroyed. Then let the word go forth: 'I will persist.'"*

### Ray Two

*"Let all the life be drawn to the Center, and enter thus into the Heart of Love Divine. Then from that point of sentient Life, let the Soul realize the consciousness of God. Let the word go forth, reverberating through the silence: 'Naught is but Me!'"*

### Ray Three

*"Let the Army of the Lord, responsive to the word, cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and all lines gather into One. Let the Soul realize the One in Many, and let the word go forth in perfect understanding: 'I am the Worker and the Work, The One that Is:'"*

### Ray Four

*"Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the center of the hidden Light let the Soul speak, let the word roll forth: 'Beauty and glory veil Me not. I stand revealed. I Am.'"*

### Ray Five

*"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nEther aspects blend. Then let the Soul look out upon the inner world of light divine. Let the word triumphant go forth: 'I mastered energy for I am energy itself. The Master and the mastered are but One.'"*

### Ray Six

*"Let all desire cease. Let aspiration end. The search is over. Let the Soul realize that it has reached the goal, and from that gateway to eternal Life and cosmic Peace let the word sound: 'I am the seeker and the sought. I rest.'"*

### Ray Seven

*"Let the builders cease their work. The Temple is completed. Let the Soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent let him chant forth the word: 'The creative work is over. I, the Creator, Am. Naught else remains but Me.'"*

## SECTION THREE ESOTERIC PSYCHOLOGY II

### INTRODUCTORY REMARKS

The unfoldment of the human consciousness is signalised sequentially by the recognition of life after life, of being after being, and the realisation that these lives are in themselves the sum total of all the potencies and energies whose will is to create and to manifest. In dealing, however, with these energies and forces, it is impossible to express their appearance, quality and purpose except in symbolic form, and the following points should therefore be remembered:

1. The personality consciousness is that of the third aspect of divinity, the creator aspect. This works in matter and substance in order to create forms through which the quality may express itself and so demonstrate the nature of divinity on the plane of appearances.
2. The Egoic consciousness is that of the second aspect of divinity, that of the Soul, expressing itself as quality and as the determining subjective "colour" of the appearances. This naturally varies, according to the ability of the Soul in any form to master its vehicle, matter, and to express innate quality through the outer form.
3. The Monadic consciousness is that of the first aspect of divinity, that which *embodies* divine life-purpose and intent, and which uses the Soul in order to demonstrate through that Soul the inherent purpose of God. It is this that determines the quality. The Soul embodies that purpose and will of God as it expresses itself in seven aspects. The Monad expresses the same purpose as it exists, unified in the Mind of God Himself. This is a form of words conveying practically nothing to the average thinker.

As these three expressions of the One Great Life are realized by man on the Physical plane, he begins to tune in consciously on the emerging Plan of Deity, and *the whole story of the creative process becomes the story of God's realized purpose.*

All that concerns humanity at this time is the necessity for a revelation and a gradual apprehension of the Plan which will enable man to:

- Work consciously and intelligently
- Realize the relation of form and quality to life
- Produce that inner transmutation which will bring into manifestation the fifth kingdom in nature, the Kingdom of Souls.

All this has to be accomplished in the realm of conscious awareness or response, through the medium of steadily improving vehicles or response mechanisms, and with the aid of Spiritual understanding and interpretation. With the bigger questions we will not deal. With the consciousness of the life of God as it expresses itself in the three subhuman kingdoms, we need not concern ourselves. We shall deal entirely with the following three points:

1. With the strictly human consciousness as it begins with the process of individualisation and consummates in the dominant personality.
2. With the Egoic consciousness, which is that of the solar angel as it begins with the preparation for initiation on the Path of Discipleship and consummates in the perfected Master.
3. With the Monadic realisation. This is a phrase that means absolutely nothing to us, for it concerns the consciousness of the planetary Logos. This begins to be realized at the third initiation, dominating the Soul and working out through the personality.

*Man, the average human being*, is a sum total of separative tendencies, of uncontrolled forces and of disunited energies, which slowly and gradually become coordinated, fused, and blended in the separative personality.

*Man, the Solar Angel*, is the sum total of those energies and forces which are unified, blended and controlled by that "tendency to harmony" which is the effect of love and the outstanding quality of divinity.

*Man, the living Monad*, is the veiled reality, and that which the Angel of the Presence hides. He is the synthetic expression of the purpose of God, symbolised through revealed, divine quality and manifested through the form. Appearance, quality, life—again this ancient triplicity confronts us.

What is Initiation? Initiation might be defined in two ways. It is first of all the entering into a new and wider dimensional world by the expansion of a man's consciousness so that he can include and encompass that which he now excludes, and from which he normally separates himself in his thinking and acts. It is, secondly, the entering into man of those energies which are distinctive of the Soul and of the Soul alone—the forces of intelligent love and of Spiritual will. These are dynamic energies, and they actuate all who are liberated Souls. This process of entering into and of being entered into should be a simultaneous and synthetic process, an event of the first importance.

### THE GROWTH OF SOUL INFLUENCE

It should be borne in mind that individual separative success is in itself an evidence of Soul activity, for every individual is a living Soul, actuating the lower sheaths of bodies, and proceeding to:

1. Build sheath after sheath, life after life, that will be increasingly adequate to its own expression.
2. Produce that sensitivity in the sheaths—sequentially and finally simultaneously—which will enable them to respond to an ever increasing sphere or measure of divine influence.
3. Integrate the three sheaths into a unity which for three and sometimes seven lives (occasionally eleven lives) will function as a dominant personality in some field of wide expression, using the energy of ambition to bring this about.
4. Re-orient the lower individual self so that the realm of its desires and the satisfaction of personality achievement will eventually be relegated to their rightful place.
5. Galvanise the self-assertive man into that realisation of new achievements which will direct his steps on to the Path of Discipleship and eventually on to the Path of Initiation.
6. Substitute for past, necessarily self-interested and personal ambition, the needs of the group and the goal of world service.

Here are indicated two crises in the subjective life of the Soul:

1. The crisis wherein the Soul, blinded, limited and handicapped by form, begins to work in the quarry of experience, far from its own country, with inadequate tools, and in complete temporary self-imposed ignorance of the design, or pattern.
2. The crisis which comes very much later in the Soul's experience, wherein the Soul knows more clearly the design, and in which much material has been prepared. The Soul is no longer blind, and can now work in collaboration with other Souls in the preparation of the material for the final Temple of the Lord. The Soul, incarnate in human form, places in that Temple his particular contribution to the whole, which might be stated symbolically to be:
  - a) A stone placed in the foundations, typical of the consecrated physical life.
  - b) A column in the Temple itself, typical of the desire or aspirational life.
  - c) A design upon the tracing board, which coincides with the Great Design, and which is that fragment of that design which the individual had to supply and in search of which he went forth.
  - d) A radiance or light, which will augment the Shekinah, the light which "ever shineth in the East".

Three things emerge in connection with the task of the Soul as it appropriates sheath after sheath for expression:

- a. The condition of the substance of the sheaths which determines the equipment.
- b. Responsiveness to the pattern, which is dependent upon the stage of conscious development.
- c. Ability to work in connection with the Plan, which is dependent upon the number and quality of the crises undergone.

All this takes place as the Soul passes, time after time, through the experience of physical incarnation; later, progress is made consciously from plane to plane and this is undertaken with clear intent. The work is facilitated and progresses with increased rapidity as the Soul, actively, intelligently and intuitively, begins to work with the pattern, transmitting from crisis to crisis (each marking an expansion of consciousness) a newer reach of development and a fresh grasp of the great Design, coupled with a better and more adequate equipment through which to carry on the work.

The above should prove to be immediately practical. Initiation carried to its consummation, as far as humanity is concerned, produces the liberated Master of the Wisdom, free from the limitations of the individual, garnering the fruits of the individualisation process and functioning increasingly as the solar angel, because focused primarily in the inner Spiritual body.

We have thus touched upon the three great divisions which mark the Soul's progress towards its goal:

- a) Through the process of *Individualisation*, the Soul arrives at a true self-consciousness and awareness in the three worlds of its experience. The actor in the drama of life masters his part.
- b) Through the process of *Initiation*, the Soul becomes aware of the essential nature of divinity. Participation in full consciousness with the group and the absorption of the personal and individual into the Whole, characterise this stage on the path of evolution.
- c) Finally comes that mysterious process wherein the Soul becomes so absorbed into that supreme Reality and Synthesis through *Identification* that even the consciousness of the group fades out, except when deliberately recovered in the work of service.

It should be noted here, therefore, that there are, literally, two points of identification in the long experience of the Soul. One marks the stage wherein form, matter, substance, time and space are controlling factors, and imprison the Soul within their types of consciousness. This connotes *identification with form life*. The other connotes *identification with all that lies outside of form expression and is released from it*.

#### BASIC PREMISES

With this preamble, we will pass on to the consideration of the mechanism and of that which infuses it and motivates it with life and intelligence. Certain basic premises are recognised and can, therefore, be very briefly mentioned:

1. The Soul informs the mechanism in two ways and through two points of contact in the body:
  - a) The "thread of life" is anchored in the heart. The life principle is there to be found, and from that station it pervades the entire physical body through the medium of the blood stream, for "the blood is the life".
  - b) The "thread of consciousness" or of intelligence is anchored in the head, in the region of the pineal gland, and from that station of perception it orders or directs the Physical plane activities, through the medium of the brain and the nervous system.
2. The directive activity of the Soul, or its authoritative grasp upon the mechanism of the body, is dependent for its extent upon the point of development, or upon the so-called "age of the Soul". The Soul is ageless from the human angle, and what is really meant is the length of time that a Soul has employed the method of physical incarnation.

3. The result of this twofold hold upon the mechanism during the past ages has been the conditioning of the material, in conjunction with its own inherent conditioned nature. A form is produced which is adequate to the temporary need of the Soul and which is a reflection, in time and space, of its "relative age" or point of development. This, therefore, produces the type of brain, the conformation of the body, the condition of the endocrine system, and consequently the set of qualities, the type of mental reaction, and the character with which any given subject enters into life upon the Physical plane. From that point, the work proceeds. This work might be regarded as an effort to intensify the hold which the divine Thinker has upon the mechanism. This will lead to a wiser, fuller direction, a deeper realisation of the purpose, and an effort to clear the way for the Soul by the institution of those practices which tend towards right conduct, right speech, and good character. The thought underlying this paragraph links the conclusions of the materialistic school of psychologists with the introspectionist school and those schools which posit a self, a Soul or a Spiritual entity, and shows that both groups are dealing with facts, and that both must play their united parts in training the aspirant in the New Age.
4. As the introspective method is pursued, and as we study the human subject, we discover that underlying the human body in all its parts, and constituting a definite part of the human apparatus, there is a vehicle which has been called the "Ethereic body", composed entirely of threads of force which, in their turn, form the channels along which still more subtle and varying types of energy flow. These are, in their turn, "conditioned" during manifestations by the status of the Soul. These threads underlie and interpenetrate the entire body and the nervous system and are in reality the actuating power of the nervous system. Their responsiveness to impacts, outer and inner, is unbelievably great. The nervous reactions of the disciple and highly developed person, whose Etheric body is in close rapport with his nervous system, is beyond the average comprehension.
5. The sum-total of the nerves, with the millions of nadis or "thread counterparts" in the Etheric body, form a unit, and this unit, according to the teaching of the Ageless Wisdom, has in it points of focus for different types of energy. These are called "force centers", and upon these depend the life experience of the Soul and its expression, and not upon the body. They are the factors which condition the glandular system of the body.
6. This subjective and objective system governs the manifestation of the Soul on the Physical plane. It indicates to those who can see in truth, the grasp or hold that the Soul has upon its instrument; it can be seen whEther that grasp is occasional and partial or whEther it is entire and whole. This is most wonderfully indicated in a certain Masonic grip, which marks a climax in the experience of the candidate to the mysteries.
7. I previously referred to the main channel of communication between the Soul and its mechanism as:
  - a) The center at the Base of the Spine.
  - b) The center at the top of the head, where the most important center in the body is situated, from the standpoint of the Soul. There is its point of entry and exit; there is the great radio station of reception, and the distributing center for direction.
  - c) The spleen. This is a subsidiary center and organ in connection with the Heart center.
8. These two subjective and subconscious streams of energy cross each other in the region of the spleen and there form a cross in the human body, as they traverse each others lines of force. This is the correspondence in the human body to the cross of matter, spoken of in connection with Deity. Consciousness and life form a cross. The downpouring stream of life from the heart and the stream of life-giving energy from the spleen pass on (after crossing each other and producing a whirlpool of force) into the Solar Plexus region; from thence they are very definitely drawn togETHER as one stream at a certain stage in the life of the advanced aspirant. There they merge with the sum-total of energies, using the three points referred to—the head, the Base of the Spine and the spleen—as a definite mode of communication, of distribution and of control, and finally of ultimate withdrawal, consciously or unconsciously, at the moment of death or in the technique of inducing that stage of control known as *Samadhi*.

9. When the directing Agent in the head, deliberately and by an act of the will, raises the accumulated energies at the Base of the Spine, he draws them into the magnetic field of the centers up the spine and blends them with the dual energy emanating from the spleen. The spinal tract with its five centers then awakens into activity, and finally all the forces are gathered together into one fused and blended stream of energy. Three things then happen:
10. The kundalini fire is raised and immediately burns away all the Etheric webs which are the protective barriers, separating the various centers.
11. The Etheric body intensifies its vitality, and the physical body is consequently powerfully vitalised, galvanised, and energised.
12. The entire aura is coordinated and illumined, and the Soul can then, at will, withdraw from its physical vehicle in full waking consciousness, or stay in it as an incarnated Son of God, Whose consciousness is complete on the Physical plane, the Astral plane, and on the mental levels, as well as in the three aspects of lower mind, Causal consciousness and nirvanic realisation. This process finds its consummation at the third initiation.

In the life of the aspirant, the power to cause this tremendous happening is dependent upon the carrying forward of the inner subjective and Spiritual work previously described as the "building of the bridge on the Mental plane" between the above mentioned three aspects.

#### THE ANTAHKARANA

The human Soul (in contradistinction to the Soul as it functions in its own kingdom, free from the limitations of human life) is imprisoned by and subject to the control of the lower energies for the major part of its experience. Then, upon the Path of Probation, the dual energy of the Soul begins to be increasingly active, and the man seeks consciously to use his mind, and to express love-wisdom on the Physical plane. This is a simple statement of the objective of all aspirants. When the five energies are beginning to be used consciously and wisely in service, a rhythm is then set up between the personality and the Soul. It is as if a magnetic field were then established, and these two vibrating and magnetic units, or grouped energies, begin to swing into each others field of influence. In the early stages, this happens only occasionally and rarely. Later it occurs more constantly, and thus a path of contact is established which eventually becomes the line of least resistance, "the way of familiar approach", as it is sometimes esoterically called. Thus the first half of the "bridge", the Antahkarana, is constructed. By the time the third initiation is undergone, this way is completed, and the initiate can "pass to higher worlds at will, leaving the lower worlds far behind; or he can come again and pass upon the way that leads from dark to light, from light to dark, and from the under, lower worlds into the realms of light".

It is with the work of the "bridge-builders" that we are concerned. First, let it be stated that the real building of the Antahkarana only takes place when the disciple is beginning to be definitely focused upon mental levels, and when therefore his mind is intelligently and consciously functioning. He must begin at this stage to have some more exact idea than has hitherto been the case as to the distinctions existing between the Thinker, the apparatus of thought, and thought itself, beginning with its dual esoteric function which is:

1. The recognition of, and receptivity to, *Ideas*.
2. The creative faculty of conscious thought-form building.

This necessarily involves a strong mental attitude and a reorientation of the mind to reality. As the disciple begins to focus himself on the Mental plane (and this is the prime intent of the meditation work) he starts working in mental matter and trains himself in the powers and uses of thought. He achieves a measure of mind control; he can turn the searchlight of the mind in two directions—into the world of human endeavor, and into the world of Soul activity. Just as the Soul makes a way for itself by projecting itself in a thread or stream of energy into the three worlds, so the disciple begins consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of higher Spiritual mind and into the realm of the intuition. A reciprocal activity is thus set up.

The effort to draw forth the intuition requires directed occult (but not aspirational) meditation. It requires a trained intelligence, so that the line of demarcation between intuitive realisation and the forms of the higher psychism may be clearly seen. It requires a constant disciplining of the mind, so that it can "hold itself steady in the light", and the development of a cultured right interpretation so that the intuitive knowledge which has been achieved may then clothe itself in the right thought forms.

Subservience or obedience to the Plan involves something else than a vague and misty realisation that God has a Plan and that we are included in it. It is more than a hiding of oneself in the shadow of the will of God. It necessitates a wise differentiation between:

- a. The general perspective and the large world Plan for the planet.
- b. Those immediate stages of the Plan in which intelligent cooperation is, at this time, demanded.

This building of the Antahkarana is most assuredly proceeding in the case of every dedicated aspirant. When the work is carried on intelligently and with full awareness of the desired purpose, and when the aspirant not only recognizes the process, but is alert and active in its fulfillment, then the work proceeds apace and the bridge is built.

One thing only need be added in connection with this building of the Antahkarana, and that is the statement of the significant fact that the more people can achieve this linking of the higher and lower aspects of the human nature, the more rapidly will the task of salvaging the world proceed. The more painstakingly and persistently this work is carried forward, the sooner will the Hierarchy of the planet resume Its ancient task and status in the world, and the sooner will the Mysteries be restored and the world function, therefore, more consciously in line with the Plan. Here and there throughout the world, in every nation and practically every week, men and women are stepping off the Path of Probation on to the Path of Discipleship. In this lies the hope of the world today.

#### SEVEN RAY METHODS OF APPROPRIATION

In considering the processes of appropriation, the following phrases should be studied, as they throw a light upon the various stages from different angles:

1. The stage of concretisation and materialisation. The Soul takes to itself what it needs and desires for form building.
2. The stage of incarnation, taken at this time blindly.
3. The period wherein satisfaction of the desires is the major goal. These range all the way from physical desire and its satisfaction to a general and undefined desire for release.
4. The processes, in detail, of appropriating:
  - A body or bodies
  - A sheath or sheaths
  - A vehicle or vehicles
  - A form or forms
5. Immersion in darkness. This was the result of desire. The darkness of ignorance was chosen and man started, through desire, to work his way from darkness to light, from ignorance to knowledge, from the unreal to the Real. Such is the great symbolic work of Masonry. It is an elucidation of the Way of Relinquishment.
6. The Path of Outgoing in order to possess.
7. Selfishness, the major characteristic of the self in relation to, and identified with, the not-self.
8. Love of possession, the prostitution of Spiritual love.

9. Acquisitiveness, the illusion of material need.
10. The period called in the Bible, that of "riotous living" on the part of the Prodigal Son.
11. The application and use of energy for personal, selfish intent.
12. Personality life, with all that is therein implied; ambition, selfish purpose, etc.
13. Attachment to the seen, the known, and the familiar, external, objective forms.
14. The stage wherein thought forms are built, at first ignorantly, and then with deliberate selfishness.
15. The period of engrossment in the things of the kingdom of earth.
16. The world, the flesh, and the devil.

On the side of Soul expression, which is governed by detachment, the following phrases and sentences will give an idea of the progress and intent:

1. The stage of Spiritualisation and of de-materialisation. The Soul functions with the purpose of liberation before it, and not of further Physical plane experience.
2. The relinquishment of form life.
3. The period wherein satiety is experienced; the desires have been so dominant and so often satisfied that they no longer attract.
4. The process, in detail, of liberation from:
  - A body or bodies
  - A sheath or sheaths
  - A vehicle or vehicles
  - A form or forms
5. Emergence into light, a symbolic way of expressing the reverse of immersion in darkness.
6. The Path of Return, motivated by the wish to appropriate nothing for the separated self. The beginning of group consciousness and of group work.
7. Selflessness, the major characteristic of the Soul or Self.
8. Freedom from the desire to possess, freedom from acquisitiveness, and therefore the state of desirelessness.
9. The establishing of the sense of reality as the ruling principle of the life.
10. The return of the Prodigal Son to the Fathers home.
11. The application and use of energy for group purpose and in cooperation with the Plan for the whole.
12. The life of the Soul with all that is implied in that phrase.
13. Love of God in contradistinction to love of self.
14. Attachment to the unseen, the true, the subjective and the Real, which is only possible when there has been detachment from the seen, the false, the objective and the unreal.
15. Complete liberation from the control of the lower mind.
16. The period wherein the center of interest is the kingdom of God and of the Soul.
17. Reality. Formlessness. God.

## RAY METHODS OF APPROACH

### Ray One

#### *The Energy of Will or Power - The Destroyer Aspect*

Souls on this Ray are spoken of occultly as "crashing their way into incarnation". They appropriate dynamically that which they require. They brook no hindrance in the satisfactions of their desires. They stand alone in a proud isolation, glorying in their strength, and their ruthlessness. These qualities have to be transmuted into that intelligent use of power which makes them powerful factors in the Plan, and magnetic centers of force, gathering workers and forces around them. An illustration of this can be seen in the work of the Master Morya, Who is the center, the magnetic attractive center of all esoteric groups, conferring on them, by His power, the capacity to destroy that which is undesirable in the life of the disciples. Forget not that the work of stimulating that which is needed is one of the major tasks of a Master, and the power of a disciple to destroy that which limits him is greatly needed. Souls of this Ray, as they come into incarnation through desire, *grasp*. This expresses the nature of the force demonstration employed. There is a measure of violence in their technique. They eventually "take the kingdom of heaven by force."

### Ray Two

#### *The Energy of Love-Wisdom*

Souls on this Ray use the method of "gathering in", or "drawing into". The Soul sets up a vibration (little as we may yet grasp the real significance of that word) and that vibration affects its environment, and atoms of substance on all three planes are attracted to the central point of energy. The method is relatively gentle, when compared to the method of the first Ray, and the process is somewhat longer whilst the overshadowing (carried forward prior to entering into the three worlds for purposes of appearance) is very much longer. This refers to that overshadowing of the substance to be built into form, and not to the overshadowing of the completed form, i.e. the child in the mother's womb. In the first case, it might be said that Souls on the first Ray are sudden and rapid in their desire to incarnate, and in the methods employed. Souls on the second Ray are slower in coming to that "impulsive" action (in the sense of impulse to action and not impulse in time) which leads to the occult manufacture of an appearance with which to manifest.

Souls on this Ray, as they come into incarnation through desire, *attract*. They are magnetic more than they are dynamic; they are constructive, and they work along the line which is, for all lives and forms, the line of least resistance within our universe.

### Ray Three

#### *The Energy of Active Intelligence*

Just as the grasping and attracting are terms applicable to the methods of the two first Rays, so a process of "selective manipulation" is characteristic of this third Ray. This method is totally different in its technique to that of the two mentioned above. It might be said that the note which generates the activity set up by Souls on this Ray, is such that atoms of the different planes are moved as if consciously responding to a selective process. The vibratory activity of the Soul makes itself felt, and atoms collect from widely different points in response to a certain quality in the vibration. It is far more selective than in the case of the second Ray.

Just as Souls in the first case seem to *grasp* indiscriminately what they need, and force the substance thus grasped into the form or appearance required, enduing it with the quality needed in a dynamic and forceful way, and just as Souls on the second Ray set up a motion which gathers material out of the immediately surrounding environment, and imposes on it, through *magnetic attraction*, the desired quality, so in the case of Souls on the third Ray the required material is chosen here and there, but that chosen already has the needed quality (note this difference) and nothing whatever is imposed. It will be apparent, therefore, that substance itself exists in three major categories, and that these three categories are the correspondences in substance to the three Persons of the Trinity or to the three bodies of incarnated man. They are also the analogy in the third aspect of divinity (the life of the third Person of the Trinity) to the quality of the three periodical vehicles through which manifestation takes place.

One division or type of this substance is *dynamically electrified* and from this all first Ray Egos choose the material needed in the three worlds. Another type of substance is *magnetically electrified*, and from it all second Ray Egos select what they, in time and space, require in order to manifest. The third type of substance is *diffusively electrified* (I know of no better word to express the intent), and all third Ray Egos take from it their needed quota of substance from which to build the forms for manifestation.

As regards the methods, techniques and types of substance used by Souls on the remaining four minor Rays, they are necessarily qualified by the characteristics of the third major Ray, which eventually synthesises them.

## THE SEVEN LAWS OF SOUL, OR GROUP LIFE

We come now to a section of our study of the Soul and its life which is of real moment to all who live (or begin to live) and function as *conscious* Souls, through definite alignment and at-one-ment.

### THE LAW OF SACRIFICE

Esoteric Name: The Law of those who choose to die.

Symbol: A rosy cross with a golden bird.

Ray Energy: Outpouring fourth Ray, at-one-ing energy.

The section upon which we now enter in our studies will be difficult and controversial. The thread which will guide us out of the bewildering maze of thought into which we must perforce enter, is the golden one of *group love, group understanding, group relations and group conduct*.

It means *the impulse of giving*. The whole secret of the doctrines of "the forgiveness of sins" and of the "at-one-ment" lies hid in this simple phrase. It is the basis of the Christian doctrine of love and sacrifice. Hence the emphasis laid, in the Piscean Age and through the influence of Christianity, upon just these two things, — forgiveness and atonement. That man, as usual, distorted and misinterpreted the teaching and the truth, and that it fell, as does all else at present, under the glamour and illusion of the Astral plane, plus the Piscean influence, is true. Man's thought dominated and distorted the ideal and produced such a damnable doctrine as the elect of God, the chosen of the Lord, or the sole people to benefit by the sacrifice and death of the great Son of God, and who pass, due to the merits of that vicarious death, into a state of bliss in heaven, simply because of an emotional choice, which ignores millions of those who have made no such choice, nor had the opportunity to do so. The symbolic activity of the great Teacher of Nazareth will be properly understood and its significance will be properly appreciated only when group implications are more carefully studied, the meaning of sacrifice and of death come into their rightful place in the human consciousness, and the law of giving, with all that that entails, is correctly understood and applied.

There are three rules which are important to disciples at this time:

First, see to it that you permit no rift to appear in the inner relation in which you stand to each other. The integrity of the inner band of servers must be preserved intact.

Secondly, pursue your own duty and task, shoulder your own responsibility, and then leave your fellow disciples to do the same, free from the impact of your thought and criticism. The ways and means are many; the points of view vary with every personality. The principle of work is love for all men and service to the race, preserving at the same time a deeper inner love for those with whom you are destined to work. Each Soul grows into the way of light through service rendered, through experience gained, through mistakes made, and through lessons learnt. That necessarily must be personal and individual. But the work itself is one. The Path is one. The love is one. The goal is one. These are the points that matter.

Thirdly, preserve ever in work the attitude of mind which must grow out of the two rules above, faithfully followed. Your point of view and consciousness are your own, and therefore, are for you, right. Not necessarily is that which seems so clear to you and of such vital importance to you, of the same value or importance to your brothers. Your important principle may be realized by an abler mind than yours and by a more advanced disciple as embodying an aspect of a greater principle, an interpretation of a principle, correct and proper at a certain time, but capable of a different application at another time, and by another mind.

Under the Law of Sacrifice these three rules might be interpreted thus:

1. Relinquish or sacrifice the age-old tendency to criticise and adjust another's work, and thus preserve the inner group integrity. More plans for service have gone astray and more workers have been hindered by criticism than by any other major factor.
2. Relinquish or sacrifice the sense of responsibility for the actions of others, and particularly of disciples. See that your own activity measures up to theirs, and in the joy of struggle and on the way of service the differences will disappear and the general good will be achieved.
3. Relinquish the pride of mind which sees its way and its interpretations to be correct and true, and others false and wrong. This is the way of separation. Adhere to the way of integration which is of the Soul and not of the mind.

#### THE LAW OF MAGNETIC IMPULSE

Esoteric Name: The Law of Polar Union

Symbol: Two fiery balls and triangle.

Ray Energy: Radiatory energy, second Ray manifesting.

It would be well to remember that we are not considering here that aspect of the second Ray which is peculiarly concerned with form, and which constitutes the cohering, magnetic agent in any form, whether atom, man or solar system.

This Law of Magnetic Impulse governs the relation, the interplay, the intercourse, and the interpenetration between the seven groups of Souls on the higher levels of the Mental plane which constitute the first of the major *form* differentiations. These we can only study intelligently from the angle of the seven Ray groups, as they compose the Spiritual aspect of the human family. This law governs also the relationships between Souls, who, whilst in manifestation through form, are en rapport with each other. It is a law, therefore, which concerns the inter-relation of all Souls within the periphery of what the Christians call "the Kingdom of God."

Through a right understanding of this law, the man arrives at a knowledge of his subjective life; he can wield power subjectively, and thus work consciously in form and with form, yet holding his polarisation and his consciousness in another dimension, and functioning actively *behind the scenes*. This law concerns those inner esoteric activities which are not primarily related to form life.

This law is of major importance because of the fact that Deity itself is on the second Ray; because this is a second Ray solar system, and therefore all Rays and the varying states or groupings of consciousness, and all forms, in or out of physical manifestation, are coloured and dominated by this Ray, and therefore again finally controlled by this law. The Law of Magnetic Impulse is in the Soul realm what the Law of Attraction is in the world of phenomena.

This law governs also the relation of the Soul of a group to the Soul of other groups. It governs the interplay, vital but unrealized yet as a potency, between the Soul of the fourth kingdom in nature, the human, and the Soul of the three subhuman kingdoms, and likewise that of the three superhuman kingdoms

Just as certain human beings have, through meditation, discipline and service, most definitely made a contact with their own Souls, and can therefore become channels for Soul expression, and mediums for the distribution into the world of Soul energy, so men and women, who are oriented to Soul living in their aggregate, *form a group of Souls*, en rapport with the source of Spiritual supply.

### THE LAW OF SERVICE

Esoteric Name: The Law of Water and the Fishes.

Symbol: A man with a pot of water.

Ray Energy: Outpouring energy, sixth Ray, vivifying life.

It has previously been pointed out that the three great sciences which will come to the fore in the New Age, and which will lead humanity from the unreal to the real, and from aspiration to realisation are:

1. The science of Meditation, the coming science of the mind.
2. The science of Antahkarana, or of the bridging which must take place between higher and lower mind.
3. The science of Service, which is a definite technique of at-one-ment.

Secondly, this Law of Service is something which may not be escaped. Evasion brings its penalties, if that evasion is conscious. Ability to serve marks a definite stage of advance upon the Path, and until that stage is reached, spontaneous service, rendered in love and guided by wisdom, cannot be given.

The idea of service is, at this time, the major idea to be grasped for (in grasping it) we open ourselves wide to the new incoming influences. The Law of Service is the expression of the energy of a great Life, who, in cooperation with Him "in Whom we live and move and have our being", is subjecting the human family to certain influences and streams of energy which will eventually do three things:

1. Awaken the Heart center in all aspirants and disciples.
2. Enable emotionally polarised humanity to focus intelligently in the mind.
3. Transfer the energy of the Solar Plexus into the heart.

This unfolding of what we might call "the consciousness of the heart" or the development of true feeling is the first step towards group awareness. This group awareness and this identification with the feeling aspect of all groups is the quality which leads to service—a service to be rendered as the Masters render it, and as the Christ demonstrated it for us in Galilee.

### THE LAW OF REPULSE

Esoteric Name: The Law of all Destroying Angels.

Symbol: The Angel with the Flaming Sword.

Ray Energy: The rejecting energy of the first Ray.

This law has certain characteristics and basic effects which might be briefly enumerated as follows:

1. The energy displayed is dissipating in its effect. This law works as a dispersing agent.
2. When in active expression, it causes an active scattering or rejection of the aspects of form life.
3. It produces a discriminating contact which leads eventually to what is esoterically called "the Way of divine refusal."
4. It is, nevertheless, an aspect of the Law of Love, of the Vishnu or Christ aspect, and concerns an attitude of the Soul, whose essential nature is love.
5. This law expresses itself through the mind nature, and therefore can only make its presence and influence felt upon the Path of Discipleship.
6. It is the prime pre-requisite to true self-knowledge. It reveals at the same time that it divides or scatters.
7. It works through love and for the interest of the unit; the form and the existence which finally repulses the form.
8. It is an aspect of one of the greatest cosmic laws, the Law of the Soul, which is the cosmic Law of Attraction, for that which is attracted in time is automatically and eventually repulsed by that which attracted it in the first instance.

This law is one which primarily begins to impress the divine purpose upon the consciousness of the aspirant, and dictates to him those higher impulses and those Spiritual decisions which mark his progress upon the Path. It is the demonstration of the first Ray quality (a subray influence of the second Ray), for it should be remembered that to repulse a form, a situation or a condition may be the evidence of Spiritual love in the agent of repulsion. This is well pictured for us in the ancient symbol of the Angel with the flaming sword, who stands before the gate of Paradise to turn away those who seek the fancied security of that shelter and condition. This angel acts in love, and has so acted down the ages, for that state of realisation which we call Paradise is a place of essential danger for all, save those who have earned the right to sojourn there.

- |                                |                         |
|--------------------------------|-------------------------|
| 1. The Law of Sacrifice        | The Petals of Sacrifice |
| 2. The Law of Magnetic Impulse | The Petals of Love      |
| 3. The Law of Service          | The Petals of Knowledge |

This fourth Law of Repulse works through the first Law of Sacrifice and carries to the aspirant the quality, influence and tendency of the Spiritual Triad, the threefold expression of the Monad. Its full force is felt only after the third initiation, in which the power of the Spirit is, for the first time, consciously felt. Up to that time it has been the growing control of the Soul which was primarily registered. Therefore we have:

1. The Law of Repulse

Atma. Spiritual Will. This Fourth Law influence comes via the Egoic petals of sacrifice and the subsidiary Law of Sacrifice.

2. The Law of Group Progress

Buddhi. Spiritual Love. This Fifth Law comes via the love petals of the Egoic lotus, and the subsidiary Law of Magnetic Impulse.

3. The Law of Expansive Response

Manas. Higher Spiritual mind. This Sixth Law comes via the knowledge petals and the subsidiary Law of Service.

These higher Spiritual laws reflect themselves in the three lower Spiritual laws, finding their way into the lower consciousness via the Egoic lotus and the Antahkarana. This statement is the second basic postulate in connection with our study of this Law of Repulse, the first postulate being the earlier statement that unless there is a thread of light to act as a channel, that which this law conveys will remain unknown and unrealized.

These six laws give us the key to the entire psychological problem of every human being, and there is no condition which is not produced by the conscious or unconscious reaction of man, to these basic influences—the natural and Spiritual laws.

#### THE MAJOR AND MINOR LAWS

The three major laws are:

1. The Law of Economy, which governs primarily the instinctual nature of man.
2. The Law of Attraction, which governs the Soul aspect in man and in all forms of life, from an atom to a solar system.
3. The Law of Synthesis, which will govern man when he has arrived at the Path of Initiation, but which as yet means but little in his development.

There are, then, the seven minor Laws which produce the evolutionary unfoldment of man, the person, and man, the Soul. These are:

1. The Law of Vibration, the atomic law of the solar system.
2. The Law of Cohesion, an aspect of the Law of Attraction.
3. The Law of Disintegration.
4. The Law of Magnetic Control, governing the control of the personality by the Spirit via the Soul.
5. The Law of Fixation. By means of this law the mind controls and stabilises.
6. The Law of Love, whereby the lower desire nature is transmuted.
7. The Law of Sacrifice and Death.

These seven laws concern the form side of life. To these ten laws must be added the seven laws of the Soul which we are here considering. These begin to play upon the man and produce his more rapid Spiritual unfoldment after he has been subjected to the discipline of the Probationary Path, or the Path of Purification. He is then ready to tread the final stages of the Path.

These seven laws are the basis of all true psychological understanding and, when their influence is better grasped, man will arrive at real self knowledge. He will then be ready for the fourth initiation which releases him from all further need for rebirth.

These seventeen degrees prepare the man for the fourth or fundamental degree, *taken by a man who is a Master Mason*. It can only be taken when the Master is in possession of the true Lost Word. He has risen from the dead; he has been entered, passed, and raised, and now can be perfected. Herein lies a great mystery. These seventeen degrees, leading to the first great step, (taken by the risen Master) are subjectively related to the seventeen laws which we have been considering. There is a parallelism worth noting between:

1. The eighteen laws:
  - a. The three major laws of the universe,
  - b. The seven minor laws of the solar system,
  - c. The seven basic laws of the Soul, plus what we might call the great law of Deity Itself, the law of God's synthetic purpose.
2. The eighteen subplanes through which man makes his way:
  - a. The seven physical subplanes.
  - b. The seven Astral or emotional-desire subplanes.
  - c. The four lower mental subplanes.
3. The eighteen degrees in Masonry, from that of the Entered Apprentice to that of the perfected initiate of the Rose Croix Chapter.
4. The eighteen centers of force with which the Spiritual man has to work:
  - a. The seven centers in the Etheric body.
  - b. The seven centers in the Astral body.
  - c. The three rows of petals in the Egoic lotus.
  - d. The "Jewel in the Lotus", at the heart of the "flower of the Soul", making the 18th center.

An understanding of these symbolic relations will do much to clarify the way of the Soul in a body, and will constitute the basis of all true esoteric psychological study.

It is this realisation of man's fundamental bias or controlling factor that lies behind the teaching given by the Buddha, and which is embodied in the Four Noble Truths of the Buddhist philosophy, which can be summarised as follows:

## THE FOUR *NOBLE TRUTHS* OF BUDDHISM

1. Existence in the phenomenal universe is inseparable from suffering and sorrow.
2. The cause of suffering is desire for existence in the phenomenal universe.
3. The cessation of suffering is attained by eradicating desire for phenomenal existence.
4. The Path to the cessation of suffering is the noble eightfold path.

It was the realisation of the urgency of man's need to be delivered from his own desire-nature which led Christ to emphasise the necessity to seek the good of one's neighbor in contra-distinction to one's own good, and to advise the life of service and self-sacrifice, of self-forgetfulness and love of all beings. Only in this way can man's mind and "the eye of the heart" be turned away from one's own needs and satisfaction to the deeper demands of the race itself.

## THE EVOLUTIONARY PROGRESS OF MAN

The progress of the undeveloped and the *average man* can be covered by the following statements, taken sequentially and describing the stages of his progress under the promptings of desire:

1. The urge to experience, to exist, and to satisfy the instinctual nature.
2. Experience, grasping, existing, followed by renewed demand for more satisfying compliances of fate or destiny.
3. Cycle after cycle of demand for satisfaction, a period of satisfaction of a temporary nature, and then further demands. This is the story of the race.
4. Experience, steadily sought and pursued upon the three planes of human evolution.
5. Then the same experience, but this time as an integrated personality.
6. Demand met until satiety is reached, for in time all men do eventually achieve that which they demand.
7. Then comes the demand for inner Spiritual compliances, happiness and bliss. The "heaven wish" becomes powerful.
8. A vague realisation that two things are needed; purification and the power to choose aright, which is right discrimination.
9. A vision of the pairs of opposites.
10. The realisation of the narrow path which leads between these pairs of opposites.
11. Discipleship and the repulsing or repudiation (over a long period of time), of the not-self.

The Law of Repulse is equally difficult of understanding by the *disciple* as he enters upon the Path. He has to learn to recognise its influence; then he must himself learn to do three things:

1. Through service, steadily to decentralise himself and thus begin occultly to "repulse" the personality. He must see to it that his motive is love for all beings, and not desire for his own release.
2. Through an understanding of the pairs of opposites, he begins, esoterically, to "isolate" the "noble middle path" of which the Buddha spoke.
3. Through comprehension of the words of Christ, enjoining men to "let their light shine," he begins to construct the "path of light" which leads to the center of life and guides him out of darkness into light, from the unreal to the real, and from death to immortality. This is the true path of the Antahkarana, which the disciple weaves from out of himself (speaking symbolically), just as the spider weaves his thread.

Service, an understanding of the Way, and the building of the true line of escape—that is the task to be carried forward upon the Path of Discipleship. Such is the object set before all the students of the esoteric sciences at this time; provided they desire it enough, and can train themselves to work selflessly for their fellow men. As they succeed in doing this and approximate ever more closely to that which is *not* the pairs of opposites (and thus achieve "the Central Way"), steadily the Law of Repulse begins to swing into operation. When the third initiation is taken, this law will begin to hold the dominant place in the ruling of the life.

The way of discrimination, the method of dispassion and the discipline of the life have been made plain and clear by the teachings of the past two thousand years, and through the many books written to emphasise the teaching of the Christ and of the Buddha. Through a right understanding of these, right choice can be made, and that which should not be cherished or desired can be "repulsed". Many an earnest student (such as those who will read this Treatise) has found it of advantage to write down for himself his own personal understanding of the four words:

1. Discrimination
2. Dispassion
3. Discipline
4. Decentralisation

We shall base our thoughts upon the words earlier quoted: "The Law of Repulse drives in seven directions, and forces all it thus contacts back to the bosom of the seven Spiritual Fathers." We have come definitely to a consideration of the Way of Repulsion, governed by this law, which is the way or technique for each Ray type. Though the same law can be seen working in all seven cases and in all seven directions, yet the results will differ, because the quality and the phenomenal appearance upon which the law of the divine will makes its impact and consequent impression, differ so widely. The complexity of the problem is therefore great. These seven Soul laws lie behind all the various presentations of truth as they have been given out by the world Teachers down the ages. It requires much Spiritual insight, however, to enable the average disciple to see the correspondence or the trend of ideas which link, for instance:

1. The beatitudes (enunciated by the Christ) and these seven laws.
2. The stages of the Noble Eightfold Path and these Soul potencies.
3. The eight means to Yoga or union of the Soul, and this septenate of influences.
4. The Ten Commandments of the Semitic religion, and these seven Spiritual laws.

Students would find it of interest to test their understanding of the esoteric relationships existing between these groups of teaching and see if they can, for themselves, trace the basic meanings. Let us, by way of illustration, trace or indicate the relation between the seven laws and the eight means to Yoga, because this will give us an illustration of the difference existing between the means to Yoga as understood by the average yogi or esotericist, and as they can be understood by the trained disciple or initiate.

1. The five Commandments - Second Ray force - The Law of Magnetic Impulse. The universal duty.  
Inclusion. Attraction.
2. The Rules - Fourth Ray force - The Law of Sacrifice. For self training, "I die daily."
3. Posture - Sixth Ray force - The Law of Service. A poised attitude to right relations and of right ideals.
4. Pranayama - Seventh Ray force - The Law of the Group, of Rhythmic Progress, of Spiritual Development.
5. Abstraction - First Ray force - The Law of Repulse. Pratyahara. Withdrawal. The repudiation of desire.
6. Attention - Third Ray force - The Law of Expansive Correct Orientation. Response.
7. Meditation - Fifth Ray force - The Law of the Lower Four. Right use of the mind.
8. *Result* - Contemplation - Complete Spiritual detachment.

A close study of these relationships will be found suggestive to the disciple and illuminating to the initiate.

## THE LAW OF GROUP PROGRESS

Esoteric Name: The Law of Elevation.

Symbol: The Mountain and the Goat.

Ray Energy: Progressive energy, seventh Ray, factor of evolution.

This law begins to function and to be registered in the personal consciousness when the aspirant has achieved certain definite realisations, and knows certain ideals as facts in his experience.

The Law of Group Progress can only begin to have a conscious effect in the life of the disciple who has been pledged and accepted. When he has established certain rhythms, when he is working effectively along certain well recognised group lines, and when he is definitely and in understanding consciousness preparing himself for the expansions of initiation, then this law begins to sway him and he learns to obey it instinctively, intuitively and intellectually. It is through obedience to this law that preparation for initiation is instituted by the disciple.

1. Group Unity: This must be achieved through the practice of love, which is part of the practice of the Presence of God, through the subordination of the personality life to the group life, and constant, loving, living service.
2. Group Meditation: These groups will eventually be grounded in the kingdom of Souls, and the work done will be motivated and carried forward from the higher mental levels in the demonstration of the contemplative life. This involves the dual activity of the life of the disciple, wherein he functions consciously both as a personality and as a Soul. The life of the personality should be that of intelligent activity; that of the Soul is loving contemplation.
3. Group Activity: Each group will have some distinguishing characteristic and this will be dedicated to some specific form of service.

I have said that these groups constitute an experiment. This experiment is fourfold in nature and a concise statement about it may clarify conjecture:

I. *They are an experiment in founding or starting focal points in the human family through which certain energies can flow out into the entire race of men.* These energies are ten in number.

II. *They are an experiment in inaugurating certain new techniques in work and in modes of communication.* It is to be noted that in these last three words is summed up the whole story. These groups are intended to facilitate interrelation or communication as follows:

III. *They will be occupied with an endeavor to facilitate communication between individuals so that the rules and methods whereby speech can be transcended may become known and the new way of intercourse be brought about.* Eventually communication will be from:

- a) Soul to Soul, on the higher levels of the Mental plane. This involves complete alignment, so that Soul-mind-brain are completely at-one.
- b) Mind to mind, on the lower levels of the Mental plane. This involves the complete integration of the personality or lower self, so that mind and brain are at-one.

Students must remember these two distinctive contacts, and bear in mind also that the greater contact need not necessarily include the lesser. Telepathic communication between the different aspects of the human being is entirely possible at varying stages of unfoldment.

c) They will work at the establishment of communication between that plane which is the plane of illumination and pure reason (the Buddhic plane) and the plane of illusion which is the Astral plane. It should be remembered that our great task is to dispel the world illusion through the pouring in of illumination or of light. When enough groups have been started that have this for their objective, there will then be found upon the Physical plane, those channels of communication which will act as the mediators between the world of light and the world of illusion. They will be transmitters of that type of energy which will break up the existing maya or illusion and dissipate the ancient thought-forms. They will release the light and peace which will illumine the Astral plane and so dispel the illusory nature of its life.

d) Through other groups another type of energy must flow, producing another type of interrelation and communication. These groups will bring about the right healing of the personalities of individuals, in all aspects of their nature. The work intended is the intelligent transmission of energy to various parts of the nature—mental, Astral and physical—of the human being, through the right circulation and organisation of force. Healing must eventually be carried forward by groups which act as the intermediaries between the plane of Spiritual energy (either Soul energy, intuitional energy, or will energy) and the patient or group of patients. This last point is to be noted. The *group* idea must always be remembered, for this will distinguish the New Age methods from the past; the work will be group work for the group. The members will work as Souls and not as individuals. They will learn to communicate healing energy from the reservoir of living force to the patients.

e) Other groups of communicators will act as transmitters of two aspects of divine energy; knowledge and wisdom. These must be thought of in terms of energy. Their work will concern itself with the education of the masses, as a direct intermediary between the higher mind and the lower mind, and with the building of the Antahkarana; and their task is that of linking the three points of interest upon the Mental plane; the higher mind, the Soul, and the lower mind—so that there is established a group Antahkarana between the kingdom of Souls and the world of men.

f) Political work will occupy other groups more specifically than does any other branch of work. These groups communicate the "quality of imposition" and an authority that is lacking in many other branches of this divine group activity. The work is largely first Ray work. It embodies the method whereby the divine *Will* works out in the consciousness of races and nations. Members of this group will have much first Ray in their constitution. Their work is to act as channels of communication between the department of the Manu and the race of men. It is a noble thing to be channels of the *Will* of God.

g) Some groups will be, in a pronounced sense, channels between the activity of the second Ray, that of the World Teacher (at the present time, the Christ holds this office) and the world of men. The energy of the second Ray must pour through such groups of students and believers and allied groups of thinkers and workers, and there will be many of these. This fact is to be noted. There will be many such groups. The platform of the new world religion will be built by them.

h) A few groups will have an interesting function, but one which will not materialise for a long while, or not until the work of the building forces of the Universe are better understood. This will be coincident with the development of Etheric vision. These groups will act as channels of communication or intermediaries between the energies which constitute the forces which construct the forms, the fabricators of the outer garment of God, and human Spirits. The possibility is, therefore, to be noted that the main initial work will be concerned with the problem of reincarnation. That problem deals with the taking of an outer garment or form under the Law of Rebirth. Therefore, when these groups are organised, it will be with that subject that the members will at first work. They will make a deeper and different study than has heretofore been undertaken on the Law of Rebirth.

i) Some groups of energy communicators and transmitters will carry illumination between groups of thinkers. They are *illuminators of group thoughts*. They transmit energy from one thought center to another. They transmit, above everything else, the energy of ideas. That is their major function. The world of ideas is a world of dynamic force centers. This should not be forgotten. These ideas have to be contacted and noted. Their energy has to be assimilated and transmitted and this is the function of those force centers which will express themselves along these lines of activity.

j) Groups working in another category will have for their specific work the stimulating of the minds of men so that alignment can take place. They act primarily as channels of communication between the Soul of man and the Soul in any form. They will be the great psychometrical workers, for a psychometrist is one whose Soul is sensitive to the Soul in other forms of life; human and non-human. They evoke the Soul of the past, primarily, linking it with the present, and finding it also indicative of the future.

k) Members of other groups will be communicators between the third aspect of Deity as it expresses itself through the creative process and the world of human thought. They will link or blend life and form creatively. Today, unknowingly and without any true understanding, they bring about a concretisation of the energy of desire, which, in its turn, brings about the concretisation of money.

This, consequently, necessitates the materialisation of *things*. They have a most difficult task and that is why it is only during the past one hundred and fifty years that the science of world finance has made its appearance. They will deal with the divine aspect of money. They will regard money as the means whereby divine purpose can be carried forward. They will handle money as the agency through which the building forces of the universe can carry forward the work needed; and (herein lies the clue) those building forces will be increasingly occupied with the building of the subjective Temple of the Lord rather than with the materialising of that which meets man's desire. This distinction merits consideration.

IV. *They are the externalisation of an inner existing condition.* It must be realized that these Groups are not a cause but an effect. That they may themselves have an initiatory effect as they work upon the Physical plane is no doubt true, but they themselves are the product of inner activity and of subjective aggregations of force which must perforce become objective. The work of the group members is to keep, *as a group*, in close rapport with the inner groups, which form nevertheless, one large, active group. This central group force will then pour through the groups in so far as the group members, *as a group*:

- Keep in rapport with the inner sources of power.
- Never lose sight of the group objective, whatever that objective may be.
- Cultivate a dual capacity to apply the laws of the Soul to the individual life, and the laws of the group to the group life.
- Use all forces which may flow into the group in service, and learn, therefore, to register that force and use it correctly.

Other factors to keep in mind are:

1. Each group has its inner counterpart.
2. This inner counterpart is a complete whole. The outer result is only partial.
3. These inner groups, forming one group, are each of them expressive of, or governed by certain laws, embodying, the controlling factors in group work. A law is only an expression or manifestation of force, applied under the power of thought by a thinker or group of thinkers.
4. These inner groups, embodying differing types of force, and working synthetically to express certain laws, are an effort to bring in new and different conditions, and hence produce a new civilisation. This is the New Age that the Aquarian Age will see consummated.
5. The outer groups are a tentative and experimental effort to see how far humanity is ready for such an endeavor.

*They are also an experiment which has for its objective the manifestation of certain types of energy which will produce cohesion, or an at-one-ment, upon earth. The present distraught condition in the world, the international impasse, the religious dissatisfaction, the economic and social upheaval of the past few decades, are all the result of energies that are so potent owing to their immense momentum— that they can only be brought into rhythmic activity by the imposition of stronger and more definitely directed energies.*

When the groups are functioning adequately and have achieved, not only an internal group unity, but also harmony between the groups themselves, then some peculiar and esoteric work can be done. Such are some of the plans which the Hierarchy are attempting to carry forward and in which all true disciples and aspirants can have a part. They are brought to our attention in order to evoke our lasting cooperation.

This great and Spiritual grouping of servers is, on the Physical plane, only very loosely linked. On the Astral plane the linking is stronger and is based upon love of humanity; on the Mental plane the major linking takes place, from the angle of the three worlds as a whole. It will be apparent, therefore, that certain developments must have taken place in the individual before he can consciously become a functioning member of the New Group of World Servers, which is the principal group at this time definitely working under the Law of Group Progress:

- a) He must have the Heart center awakened, and be so outgoing in his "behaviour" that the heart is rapidly linked up with the Heart centers of at least eight other people. Groups of nine awakened aspirants can then be occultly absorbed in the Heart center of the planetary Logos. Through it, His life can flow and the group members can contribute their quota of energy to the life influences circulating throughout His body. The above piece of information is only of interest to those who are Spiritually awakened, and will mean little or nothing to those who are asleep.
- b) The Head center must also be in process of awakening, and the ability to "hold the mind steady in the light" must be somewhat developed.
- c) Some forms of creative activity must likewise be found and the server must be active along some humanitarian, artistic, literary, philosophic or scientific lines.

All this involves personality integration and alignment and that magnetic, attractive appeal which is distinctive of all disciples in some form or another. In this way from the standpoint of esotericism, certain great triangles of energy will be found in the individual and consequently increasingly in humanity. Then too the "forces of creative life" will circulate from the "point within the head" (the Head center) along the "line to the heart" and then, with the Throat center, form a "triangle of fiery light". Such is the Way of Group Progress, and when this is being consummated, then the Law of Group Progress begins definitely to function and to control. It might be of interest, if we here listed the recognised effects of the five laws with which we have been dealing:

<i>Law</i>	<i>Effect</i>	<i>Physical Effect</i>	<i>Reaction</i>	<i>Quality</i>
1. Sacrifice	World Saviours	Deliberate Death	Love for the Saviour	Selflessness
2. Magnetic Impulse	World Religion	Churches	Love of Ideas	Idealism
3. Service	Humanitarianism	Organizations	Love of Humanity	Compassion
4. Repulse	Fight vs. Evil	All Crusades	Love of Good	Discrimination
5. Group Progress	New Groups	NGWS	Love of Synthesis	Inclusiveness

#### THE LAW OF EXPANSIVE RESPONSE

The other five laws have worked out into a definite activity upon the Physical plane. The effect or consequences of the impulses behind them produce the working out of the purpose of the Most High, and can be recognised upon the plane of phenomena. They can all be so recognised, but at this time, the conscious awareness of humanity is such that only in five instances can the effect of these laws be noted, and then only by the most advanced of the world aspirants.

#### THE LAW OF THE LOWER FOUR

We stand today on the verge of great things. Humanity is on its way with renewed impetus. It stands no longer at the crossroads, but irrevocable decisions have been made, and the race is moving forward along a path which will lead it eventually into light and peace. It will find its way into "the peace which passeth understanding" because it will be a peace which is independent of outer conditions and which is not based upon what present humanity defines as peace. The peace which lies ahead of the race is the peace of serenity and of joy—a serenity, based upon Spiritual understanding; and a serenity is not an Astral condition but a Soul reaction. These qualities are not achieved as the result of disciplining the emotional nature, but demonstrate as a natural, automatic realignment. These two qualities of the Soul—serenity and joy—are the indications that the Soul, the Ego, the One Who stands alone, is controlling or dominating the personality, circumstance, and all enviroing conditions of life in the three worlds.

## THE NATURE OF THE SOUL

Modern psychology, speaking generally, regards the Soul in one or another of the following ways:

1. Either non-existent, the only obvious and provable thing being the intelligent mechanism.
2. As being the sum total of the conscious reactions of the cells of the body—the sentiency of the organism, in other words.
3. As a gradually evolving self, conveying life and, as time elapses, awareness; it is regarded as being conditioned by the body and as a product of the evolution of that body during the ages.
4. As a definite Self, an entity, informing a body, functioning at various levels of human consciousness, and having continuity, immortality and potentiality.

The occult teaching accepts all these hypotheses as correct, but as relative in time and space, and as having reference to different forms of divine life and to differing aspects of those forms. It is with the occult teaching, right or wrong, that we are at present engaged, and our premises and conclusions can be stated in the following propositions:

1. Every human being, in or out of incarnation, is a "fragment of divinity," and an outpost of the divine consciousness, functioning in time and space for purposes of expression.
2. All these Souls, selves, or human beings are found, as we have seen, on one or other of the seven emanations of Spiritual energy, issuing forth from God at the beginning of an era of creative activity. They return to their emanating Source when that particular cycle is brought to a close.
3. In the interim between emanation and reabsorption, these Souls pass through various experiences until such time as they can "shine forth in all their exactitude of truth."
4. They are called, as has been stated, in *A Treatise on Cosmic Fire*:
  - a) Lotuses of revelation.
  - b) Lotuses with perfume.
  - c) Radiant lotuses.
  - d) Lotuses wherein the flower is on the point of opening.
  - e) Lotuses of closed and sealed condition.
  - f) The colourless lotuses.
  - g) Lotuses in bud.
5. These Souls, cycling through various forms of life in the long evolutionary process arrive eventually at full, self-conscious existence. By this we mean that they are self-determined, self-conditioned, and self-aware. They are also conscious of and responsive to their environment.
6. Once this conscious awareness is achieved, then progress becomes more rapid. It should be borne in mind that many human beings are not thus aware. The groupings which arise out of this awareness (limiting our ideas entirely to those within the radius of the human family) can be expressed as follows:
  7. The Souls who live but whose consciousness sleeps. These are the dormant human beings whose intelligence is of such a low order, and their awareness of themselves and of life is so dim and nebulous, that only the lowest forms of human existence come into this category. Racially, nationally, and tribally they do not exist as pure types, but occasionally such a person emerges in the slums of our great cities. They are like a "throw back" and never appear among what are called the natural savages, or the peasantry.

8. The Souls who are simply aware of Physical plane life and of sensation. These people are slow, inert, inarticulate, bewildered *by their environment*, but they are not bewildered, as are the more advanced and emotional types, *by events*. They have no sense of time or of purpose; they can seldom be trained along any mental line, and they very rarely exhibit skill in any direction. They can dig and carry, under direction; they eat, sleep and procreate, following the natural instincts of the animal body. Emotionally, however, they are asleep, and mentally they are totally unawakened. These too are relatively rare, though several thousands of them can be found upon our planet.
9. The Souls who are beginning to integrate and who are emotionally and psychically alive. In them, of course, the animal nature is awake and the desire nature is becoming rampant. These people are to be found in all races to a small extent, and a number of them can be found among the negroes, which race contains a large number of those who are today relatively children. These are child Souls, and though the mental equipment is there and some of them can be trained to use it, the preponderance of the life emphasis is entirely upon physical activity as it is motivated by the desire for satisfaction of some kind, and by a shallow "wish-life" or desire nature, almost entirely oriented towards the physical life. These Souls are the modern correspondences to the old Lemurian cultures.
10. The Souls who are primarily emotional. The mind nature is not functioning strongly, and only rarely does it swing into activity, and the physical body is slipping steadily into the realm of the unconscious. In every race and nation there are millions of such Souls in existence. They may be regarded as the modern Atlanteans.
11. Those Souls who can now be classed as intelligent human beings, capable of mental application, if trained, and showing that they can think when need arises. They are still, nevertheless, predominantly emotional. They constitute the bulk of modern humanity at this time. They are the average citizens of our modern world; good, well-intentioned, capable of intense emotional activity, with the feeling nature almost over-developed, and oscillating between the life of the senses and that of the mind. They swing between the poles of experience. Their lives are spent in an Astral turmoil, but they have steadily increasing interludes wherein the mind can momentarily make itself felt, and thus at need effect important decisions. These are the nice good people, who are, nevertheless, largely controlled by the mass consciousness, because they are relatively unthinking. They can be regimented and standardised with facility by orthodox religion and government and are the "sheep" of the human family.
12. The Souls who think, and who are minds. These are steadily increasing in number and gaining in power as our educational processes and our scientific discoveries bring results, and expand human awareness. They constitute the cream of the human family, and are the people who are achieving success in some department of human life. They are writers, artists, thinkers in various fields of human knowledge and aspiration, politicians, religious leaders, scientists, skilled workers and artisans, and all those who, though in the front rank, yet take ideas and propositions and work with them for the ultimate benefit of the human family. They are the world aspirants, and those who are beginning to get the ideal of service into their consciousness.
13. Those Souls whose sense of awareness on the Physical plane is now of such an order that they can pass on to the Probationary Path. They are the mystics, conscious of duality, torn between the pairs of opposites, but who are yet unable to rest until they are polarised in the Soul. These are the sensitive, struggling people, who long for release from failure and from existence in the world today. Their mind natures are alive and active but they cannot yet control them as they should and the higher illumination remains as yet a joyous hope and final possibility.
14. Souls whose intelligence and love nature is becoming so awakened and integrated that they can begin to tread the Path of Discipleship. They are the practical mystics, or the occultists, of modern times.
15. The Souls who are initiate into the mysteries of the kingdom of God. These are Souls who are not only conscious of their vehicles of expression, the integrated personality, and conscious also of themselves as Souls, but they know, past all controversy, that there is no such thing as "my Soul and your Soul," but simply "the Soul". They know this not only as a mental proposition, and as a sensed reality, but also as a fact in their own consciousness.

16. The Souls who have achieved release from all the limitations of the form nature and who dwell eternally in the consciousness of the One Soul, withdrawn from identification with any aspiration of the form life, no matter how highly developed. They can and do use the form at will for the purposes of the general good. These are the Masters of Life, the perfected adepts.
17. In the development of the race at this time, we can now study the types, the qualities of these Souls, the apparatus of response which they must use, and the nature of the mechanism of contact which they have constructed in order to enable them to function in the world as we know it today. Science and religion together are producing that latest of the sciences which we call psychology. For this, the time is now ripe.
18. All these manifesting Souls have come forth from some Source at some time in their cyclic expressions. This, to the modern thinker, is purely speculative, and can be regarded probably unprofitable; it may also be interesting, but is presumably imaginative. May I say here that the occultist regards all the above affirmative statements as constituting an exact and proven science, but as being presented in symbolic form for the consideration of the minds of men. Esotericists and theosophists would do well to remember this, and to realize that their divisions and groupings, their affirmations and statements about occult teaching, and their pronouncements as to time and place are largely symbolical and must be thus considered.
19. The process whereby the Soul nature and the form nature meet and blend is termed *individualisation*.
  - a) *Individualisation* is the emergence of the Soul upon the path of outgoing, through the medium of a form. Thus through the use of a form, expression in the three worlds becomes possible.
  - b) *Initiation* is the process whereby a Soul, having exhausted the resources of form life, and having thus achieved mastery and expression, returns again to its source. This the Soul does through the medium of five stages, steps or initiations which are the correspondence in the interior life of the Soul to the five stages whereby expression is developed in the strictly human races, beginning with the Lemurian stage, passing through the Atlantean and the Aryan, and so on through the two final races upon our planet in this world cycle.

In connection with individualisation the following points should be remembered:

- a. Individualisation upon the moon chain took place in the fifth race of the third round.
- b. In Lemurian days, individualisation took place because it was the third root race and the fourth round.
- c. In Atlantis, the door of initiation opened, and forced initiation became the objective of the best of the human family. Those who could or can thus become initiate are the "lights which ever radiate." In Lemurian days it was the "lights which ever burn" that came into being.
- d. In our race we find the "lights which ever shine." This is the individualisation of the sixth race types who came in the second round.

It is well to remember that the Soul who came into incarnation in old Atlantis individualised upon that chain which is called the moon chain. This was a period of unfoldment so much earlier than that of our earth that we know nothing about it. These Egos, therefore, did not individualise on our earth at all but came into our cycle of evolution as human beings; of a low order as far as the lowest of our present humanity is concerned, but somewhat higher than the Egos which individualised upon ancient Lemuria.

It might be of interest here to note that Christ was the first of our earth humanity to achieve the goal, whereas the Buddha was the last of the moon chain humanity to do so. As far as the development of these two sons of God was concerned, so rapid was the development of the Christ that in Atlantean days He found Himself upon the Path of Probation as did also the Buddha. He, coming into incarnation from the moon chain (having been held in what the occult teaching calls "pralaya" till that time), entered upon the probationary Path a very short time ahead of His Brother, the Christ. From the angle of evolution the rapid unfoldment of the evolution of Christ was, and has been, *totally unparallelled*. It has never been duplicated, though there are people living today upon the planet who are beginning to develop now with equal rapidity (but not earlier, so that they have a background of slow individual development, which is only now being accelerated). This rapidity is, however, a different matter altogether, for many of the disciples today came into this earth evolution from the moon chain where already much had been unfolded. They have not worked up to their present point from Lemurian times as the Christ has done. He, therefore, stands uniquely alone.

## RULES FOR INDUCING SOUL CONTROL

### The Aim of These Rules

The objectives can be stated as four in number, but each of these is capable of re-expression in a number of ways. They simply indicate the four major goals which the Workers with the Plan have set Themselves. Let us state them succinctly, and later we can somewhat elaborate them:

1. The first aim and the primary aim is to establish, through the medium of humanity, an outpost of the Consciousness of God in the solar system. This is a correspondence, macrocosmically understood, of the relationship existing between a Master and His group of disciples. This, if pondered on, may serve as a clue to the significance of our planetary work.
2. To found upon earth a powerhouse of such potency and a focal point of such energy that humanity—as a whole—can be a factor in the solar system, bringing about changes and events of a unique nature in the planetary life and lives (and therefore in the system itself) and inducing an interstellar activity.
3. To develop a station of light, through the medium of the fourth kingdom in nature, which will serve not only the planet, and not only our particular solar system, but the seven systems of which ours is one. This question of light, bound up as it is with the colours of the seven Rays, is as yet an embryonic science, and it would be useless for us to enlarge upon it here.
4. To set up a magnetic center in the universe, in which the human kingdom and the kingdom of Souls will, united or at-oned, be the point of most intense power, and which will serve the developed Lives within the radius of the radiance of the *One About Whom Naught May Be Said*.

The seven factors or "Rules for Inducing Soul Control" are:

1. The tendency, innate and ineradicable, to blend and synthesise. This is a law or rule of life itself.
  - This tendency results, on the form side, in destruction and wreckage, with its accompaniments of pain and sorrow. On the life side, it results in release, liberation and subsequent expansion.
  - This tendency is the basic cause of all initiation—individual, racial, planetary and systemic.
  - It is the result of an act of the will, and is caused by the impulsion of the sensed and innate purpose of God. However (and this is a point oft forgotten) this tendency is motivated by the recognition of the planetary Logos, that His plan is conditioned in its turn, and is an integral part of a still larger plan— that of the solar Deity. God, the Solar Logos, is likewise conditioned by a still higher life purpose.
2. The quality of the hidden vision.
  - This quality, on the form side, produces physical sight, Astral illusion and concrete knowledge. On the life side it produces illumination. This includes the widespread illumination reflected by our planet in the heavens, as well as that which makes an individual man a light-bearer, and which will eventually enable humanity, (as a whole) to constitute a station of light upon earth.
  - This quality is the basic cause of all sensory perception and is the instinctive urge to consciousness itself, in all its many phases. With this quality the Hierarchy has to work, intensifying it and giving it magnetic power.
  - It is the high result of desire, which is itself intrinsically founded on the will to form a plan and a purpose.
3. The instinct to formulate a plan. This instinct governs all activity which, in process of evolution, divides itself into instinctual activity, intelligent activity, intuitional or purposive activity, and illumined activity, as far as mankind is concerned. This includes that department of the Hierarchy which works with humanity. The higher phases of planned activity are many and diverse, and are all synthesised under the third Ray activity, at present focused in the seventh Ray.

Viewed from the form side, this faculty of planning leads to separative and selfish activity. Viewed from the life side, it leads to a blended cooperation which swings each unit of energy in every form, in all its subjective and unified aspects, into the task of unification. This is potently taking place in the world today. It is the tendency to at-one-ment which leads the human being, first of all, to the development of an integrated personality, and then to the submergence of that personality in the good of the greater whole.

- a. This constitutes the basic cause of evolution itself—individual, planetary and systemic.
  - b. This instinct is the result of the development of manas, or mind, and the emergence of the intelligence. It is the peculiar quality or instinctual nature through the means of which humanity empowers the first Ray of Willed Intent, fostered by desire, and transmuted into intelligent activity.
4. The urge to creative life, through the divine faculty of imagination. This urge is, as can easily be seen, closely connected with the fourth Ray of Harmony, producing unity and beauty, won through conflict.
- a. This, on the form side, leads to warfare, struggle and the building of forms which must later be destroyed. On the life side, it leads to quality, vibratory radiance and the revelation upon earth of the *world of meaning*.
  - b. It is therefore the basic cause of that subtle essence or revelation which is seeking expression through every form in each kingdom in nature. There seems to be no better term by which to express this hidden wonder which must be revealed than the *revelation of meaning*. This is beginning to happen today.
  - c. It is the result of the ability—sometimes adequate and sometimes inadequate—of the inner consciousness to reveal its measure of control by the Plan, and its response to the larger intent. It is upon this response that the Members of the Hierarchy are today counting, as They endeavor to bring the hidden meaning to the fore in the consciousness of man.
5. The factor of analysis. This factor may surprise those who suffer from the misuse of the power to discriminate, to analyse and to criticise. It is, however, a basic, divine quality, producing wise participation in the Plan and skill in action.
- a. On the form side, it manifests as the tendency to separate, divide and to place in contradictory positions. On the life side, it leads to that understanding which tends to identification, through the wider choice and comprehension.
  - b. It is the basic cause and impulse which will lead to the eventual appearance of the kingdom in nature, higher than the human, which is strictly that of the Soul, and will produce the manifestation upon earth of the fifth kingdom in nature, that of the kingdom of gods. This phrase should be noted.
  - c. It is the result of the active work of the sons of God, the sons of mind, and is the part which they are contributing to the total planetary contribution, as part of the great systemic Plan. The Hierarchy itself is the outer and inner manifestation of the sacrifice of the divine Manasaputras, and its members respond to Their sensed vision of the Plan for the whole. The Hierarchy is essentially the germ or nucleus of the fifth kingdom in nature.
6. The quality, innate in man, to idealise. This is founded upon the success of the Plan itself. This Plan sought originally to awaken in man the following responses: right desire, right vision and right creative activity, based upon right interpretation of ideals. This triplcity of purpose merits thoughtful consideration.
- a) On the form side, this has worked out as material desire, leading eventually to cruelty and frequently to an extreme sadistic expression. On the life side, it has led to sacrifice, one pointed purpose, progress on the path, and devotion.
  - b) It is the basic cause of all organisation and of cooperation. The ideal before the Hierarchy is the realized Plan. This is brought to humanity in the form of ideas, which become, in time, ideals—to be desired and fought for. In order to materialise these ideals, the trend to organise comes into being.

- c) It is the result—curiously enough—of the work of a peculiar group of world workers, who are recognised by humanity under the name of World Saviours. These are the Founders of those forms through which the divine ideas become the ideals of the masses, in all realms of human thought.
  - d) Every great world leader is necessarily a "suffering Saviour."
7. The seventh rule or controlling force with which the Hierarchy works is *the interplay of the great dualities*. Through the activity engendered by this interplay, and through the results achieved (producing always a third factor), the whole manifested world is swept into line with the divine Purpose. This does not become apparent to the man who is immersed in the detail of life, but could we see the planetary life as it can be seen by the Masters Themselves, we would note the pattern emerging in all its beauty, and the structure of God's thought for the universe appearing today in clearer outline and greater synthesis and beauty of detail than ever before.
- a. On the form side, this produces the sense of being imprisoned by the time factor, the victim of speed, and the implacable forces of all life activity, as they play upon the imprisoned human being. On the life side, it results in rhythmic living and conscious adaptation of energy to the immediate purpose and goal.
  - b. It is necessarily the basic cause of the appearance and the disappearance of forms, human and humanly constructed.
  - c. It is the result of at-one-ments wrought out on the Physical plane, thus producing the lower unifications, just as the at-one-ments wrought out hitherto in the human consciousness, have produced unification with the Soul. The higher at-one-ments, hitherto effected on the plane of mind, have to be expressed eventually on the plane of physical life.

#### LAWS AND RULES

- 1. *The Laws of the Universe* express the divine Will, and lead to the manifestation of divine Purpose. This is wisdom. They ordain and nurture the Plan.
- 2. *The Rules for Inducing Soul Control* express the divine quality and lead to the revelation of God's Nature, which is love.
- 3. *The Laws of Nature*, or the so-called physical laws, express the stage of manifestation or the point reached in the divine expression. They concern multiplicity, or the quality aspect. They govern or express that which the divine Spirit (which is will, functioning in love) has been able to effect in conjunction with matter for the production of form. This emerging revelation will produce the recognition of beauty.

#### TYPES OF VIBRATION AFFECTING MAN

- 1. The vibration of the Soul itself.
- 2. The vibration of the inner group with which he is, even if unconsciously, affiliated.
- 3. The vibration of the Master as the focal point of the group.
- 4. His Ray vibration, as sensed via his Soul and the Master.
- 5. The vibration resulting from the interplay between his Soul and his personality.
- 6. The three different vibrations of his vital body, his emotional body and the mind.
- 7. The vibration of the groups or the group with which he must work upon the outer plane.
- 8. The Soul vibration of other people whom he contacts.
- 9. The vibration of such a group as the New Group of World Servers.

## SEVEN RAY METHODS OF INDIVIDUALISATION

### Ray One

Dynamic one-pointedness. Destructive energy. Power realized selfishly. Lovelessness. Isolation, a longing for power and authority. Desire to dominate. Expressed strength and self-will, leading to a dynamic use of energy for the furtherance of the Plan. The use of destructive forces in order to prepare the way for the Builders. The will to power in order to cooperate. Power realized as the major weapon of love. Identification with the rhythm of the Whole. The cessation of isolation.

### Ray Two

The power to build for selfish ends. Capacity to sense the Whole and to remain apart. The cultivation of a separative Spirit. The hidden light. The realisation of selfish desire. Longing for material well-being. Selfishness, and subordination of all Soul powers to this end, leading to Building wisely, in relation to the Plan. Inclusiveness. A longing for wisdom and truth. Sensitivity to the Whole. Renunciation of the great heresy of separativeness. The revelation of the light. True illumination. Right speech through generated wisdom.

### Ray Three

Force manipulation through selfish desire. Intelligent use of force with wrong motive. Intense material and mental activity. The realisation of energy as an end in itself. Longing for glory, beauty and for material objectives. Submergence in illusion, glamour, and maya, leading to the manipulation of energy in order to reveal beauty and truth. The use of forces intelligently for the furtherance of the Plan. Ordered rhythmic activity in cooperation with the Whole. Desire for right revelation of divinity and light. Adherence to right action. The revelation of glory and good will.

### Ray Four

Confused combat. The realisation of that which is high and that which is low. The darkness which precedes form expression. The veiling of the intuition. The sensing of inharmony, and cooperation with the part and not the whole. Identification with humanity, the fourth Creative Hierarchy. Undue recognition of that which is produced by speech. Abnormal sensitivity to that which is the Not Self. Constant points of crisis, leading to Unity and harmony. The evocation of the intuition. Right judgment and pure reason. The wisdom which works through the Angel of the Presence.

### Ray Five

The energy of ignorance. Criticism. The power to rationalise and destroy. Mental separation. Desire for knowledge. This leads to material activity. Detailed analysis. Intense materialism and temporarily the negation of Deity. Intensification of the power to isolate. The implications of wrong emphasis. Distorted views of truth.

Mental devotion to form and form activity. Theology, leading to a knowledge of reality. The realisation of the Soul and its potentialities. Power to recognize and contact the Angel of the Presence. Sensitivity to Deity, to light and to wisdom. Spiritual and mental devotion. The power to take initiation. (This is a point of real importance.)

### Ray Six

Violence. Fanaticism. Willful adherence to an ideal. Short sighted blindness. Militarism and a tendency to make trouble with others and with groups. The power to see no point except one's own. Suspicion of people's motives. Rapid reaction to glamour and illusion. Emotional devotion and bewildered idealism. Vibratory activity between the pairs of opposites. Intense capacity to be personal and emphasise personalities, leading to directed, inclusive idealism. Steadiness of perception through the expansion of consciousness. Reaction to, and sympathy with, the point of view of others. Willingness to see the work of other people progress along their chosen lines. The choosing of the middle way. Peace and not war. The good of the *Whole* and not the part.

### Ray Seven

Black magic, or the use of magical powers for selfish ends. The power to "sit upon the fence" till the selfish values emerge. Disorder and chaos, through misunderstanding of the Plan. The wrong use of speech to bring about chosen objectives. Untruth. Sex magic. The selfish perversion of Soul powers. leading to white magic, the use of Soul powers for Spiritual ends. The identification of oneself with reality. Right order through right magic. Power to cooperate with the *Whole*. Understanding of the Plan. The magical work of interpretation. Manifestation of divinity.

## THE TWO CYCLES OF EGOIC APPROPRIATION

We shall now enter upon a somewhat technical consideration of the relation of the Ego and its Ray to the sheaths or vehicles through which it must express itself, and through which it must enter into contact with certain phases of divine experience. The foundation of what is here elaborated in relation to the cycles of appropriation, will be found briefly touched upon in *A Treatise on Cosmic Fire* and the following statements, gathered from those pages, will be elucidated in the succeeding pages.

1. As the Ego appropriates to itself a sheath for expression and experience, two points of crisis occur:
  - a) The work of passing onto a particular plane for purposes of incarnation is one such point. This concerns the passing down to a lower plane, or from a lower plane onto a higher. Indications of the importance and the crucial nature of such transition can be seen in certain formulas which are used when passing from one degree in Masonry to another, as in raising a Lodge from a lower to a higher degree.
  - b) Another such point of crisis occurs when the mental body is swept into activity and the Etheric body is similarly vitalised.
2. Relationship between the Ego or Soul and the dense physical body is established when:
  - a) Matter of the three lowest subplanes of the Physical plane is built into the Etheric body, prior to physical incarnation, and the potential channels of communication and of exit are established. These are the main channel or line of communication found between the center at the Base of the Spine and that in the head, via the spleen.
  - b) A corresponding activity takes place in the process of liberation upon the Path of Return in which the bridge (or the Antahkarana) is established between the lower mental body, the Causal body, and the higher mental worlds.

## CHARACTERISTICS OF A SERVER

These characteristics can be easily and briefly noted. They are not exactly what one may have been led to believe. I am not here speaking of the qualifications required for the treading of the Path of Discipleship or the Probationary Path. These are well known; they are the platitudes of the Spiritual life, and constitute the battleground, or the Kurukshetra of most aspirants. We are here concerned with those qualities which will emerge when a man is working under the impulse of the Law of Service. They will appear when he is a real channel for the life of the Soul. His major characteristics will then be three in number:

1. He will be distinguished, as might be expected, by the quality of *harmlessness*, and by an active refraining from those acts and that speech which might hurt or cause any misunderstanding. By no word, suggestion, implication, innuendo or voiced dissatisfaction will he hurt his group. You will note that I do not say "will not hurt any individual." Those working under the Law of Service need no reminder not to hurt any individual. They often need, under the exuberance of Spiritual stimulation and the intensity of their aspiration, to be reminded to demonstrate group harmlessness.
2. The second characteristic is *a willingness to let others serve as seems best to them*, knowing that the life flowing through the individual server must find its own channels and outlets, and that direction of these currents can be dangerous and prevent the rendering of the intended service. The server's efforts will be turned in two directions:
  - a) To the task of helping others to "stand in Spiritual being", as he himself is learning to stand.
  - b) To aiding the individual to express his service in his chosen field as he desires to express it, and not as the onlooking helper deems that he should do it.
3. The third characteristic of the new server is *joyfulness*. This takes the place of criticism (that dire creator of misery) and is *the silence that sounds*.

## METHODS OF RAY SERVICE

As time goes on this will be proved decidedly, and each Ray worker and server will be found to render his service along peculiar and specific lines. These indicate for him the line of least resistance and, consequently, of the greatest efficiency.

The seven Ray types will work in the following ways, which I am stating very briefly for to do more than that might limit the expression of those who do not know enough to be discriminating as to their characteristics, and might unduly qualify and colour the experience of those servers who recognise (as some already do) their Ray. They might, with entirely good intention, seek to force the Ray qualities of their Souls into dominance before the Personality Ray is adequately known or controlled. Other servers frequently confuse the two Rays and deem their Soul Ray to be of a particular type, whereas it is only their Personality Ray to which they predominantly conform, and by which they are pre-eminently governed.

### Ray I

Servers on this Ray, if they are trained disciples, work through what might be called the imposition of the Will of God upon the minds of men. This they do through the powerful impact of ideas upon the minds of men, and the emphasis of the governing principles which must be assimilated by humanity. These ideas, when grasped by the aspirant bring about two developments. First, they initiate a period of destruction and of a breaking up of that which is old and hindering, and this is later followed by the clear shining forth of the new idea and its subsequent grasping by the minds of intelligent humanity. These ideas embody great principles, and constitute the New Age ideas. These servers, therefore, work as God's destroying angels, destroying the old forms, but nevertheless, behind it all lies the impetus of love.

With the average aspirant, however, who is on the first Ray, the activity is not so intelligent. He grasps the idea that is needed by the race, but he will seek to impose it primarily as his idea, something which he has seen and grasped and which impatiently he seeks to impose upon his fellow men for their good, as he sees it. He inevitably destroys as fast as he builds, and finally destroys himself. Many worthy aspirants and disciples in training for service at this time work in this sad way.

### Ray II

Servers on this Ray ponder, meditate upon and assimilate the new ideas associated with the Plan, and by the power of their attractive love, they gather together those who are at that point in their evolution where they can respond to the measure and rhythm of that Plan. They can select, and train those who can "carry" the idea deeper into the mass of humanity. We should not forget that the work of the Hierarchy at this time, and the task of the new Group of World Servers is primarily associated with ideas. The disciples and servers on the second Ray are "busy building habitations for those dynamic entities whose function it has ever been to charge the thoughts of men and so to usher in that new and better age which will permit the fostering of the Souls of men." By magnetic, attractive, sympathetic understanding, and the use of slow action, based on love, do the servers on this Ray work.

### Ray III

The servers on this Ray have a special function at this time in stimulating the intellect of humanity, sharpening it and inspiring it. They work, manipulating ideas so as to make them more easy of comprehension by the mass of intelligent men and women who are to be found in the world at this time and whose intuition is not yet awakened. Ideas are taken by the third Ray aspirant, as they emerge from the elevated consciousness of Those for whom the first Ray works and are rendered attractive by the second Ray worker (attractive in the esoteric sense) and adapted to the immediate need and rendered vocal by the force of the intellectual third Ray types. In this lies a hint for many of the third Ray personalities to be found working in various fields of service at this time.

### Ray IV

This Ray is not in incarnation at the time and therefore few fourth Ray Egos are available in world service. There are, however, many fourth Ray personalities and they can learn much by the study of the work of the New Group of World Servers. The major task of the fourth Ray aspirant is to harmonise the new ideas with the old, so that there can be no dangerous gap or break. They are those who bring about a "righteous compromise", and adapt the new and the old so that the true pattern is preserved. They are engaged with the bridging process, for they are the true intuitives and have a capacity for the art of synthesis so that their work most definitely can help in bringing forward a true presentation of the divine picture.

### Ray V

The servers on this Ray are coming rapidly into prominence. They are those who investigate the form in order to find its hidden idea, its motivating power, and to this end they work with ideas, proving them either true or false. They gather into their ranks those whose personalities are on this Ray and train them in the art of scientific investigation. From the sensed Spiritual ideas, lying behind the form side of manifestation, from the many discoveries in the ways of God with man and nature, from the inventions (which are but materialised ideas) and from the witness to the Plan which law portrays, they are preparing that new world in which men will work and live a more deeply conscious, Spiritual life.

Disciples working along these lines in every country today are more active than at any other time in human history. They are, knowingly and unknowingly, leading men into the world of meaning, and their discoveries will eventually end the present era of unemployment, and their inventions and improvements, added to the steadily growing idea of group interdependence will eventually ameliorate human conditions so that an era of peace and leisure can supervene.

### Ray VI

The effect of the activity of this Ray, during the past two thousand years, has been to train humanity in the art of recognising ideals, which are the blue prints of ideas. The main work of the disciples on this Ray is to capitalise on the developed tendency of humanity to recognise ideas, and— avoiding the rocks of fanaticism, and the dangerous shoals of superficial desire—train the world thinkers so ardently to desire the good, the true and the beautiful, that the idea which should materialise in some form on earth can shift from the plane of the mind and clothe itself in some form on earth.

Some people have to be galvanised into activity by an idea. With these the first Ray disciple can be effective. Others can be reached more easily by an ideal, and will then subordinate their personal lives and wishes to that ideal. With these the sixth Ray disciple works with facility, and this he should endeavor to do, teaching men to recognise the truth, holding steadily before them the ideal, restraining them from a too energetic and fanatical display of interest, in the need for the long pull.

The sixth Ray, it should be remembered, when it constitutes the Personality Ray of a man or a group, can be far more destructive than the first Ray, for there is not so much wisdom to be found, and, as it works through desire of some kind, it is following the line of least resistance for the masses, and can therefore the more easily produce Physical plane effects. Sixth Ray people need handling with care, for they are too one pointed and too full of personal desire, and the tide of evolution has been with this type for a very long time. But the sixth Ray method of evoking desire for the materialising of an ideal is indispensable, and, fortunately, there are many aspirants and disciples on this Ray available today.

### Ray VII

This Ray provides at this time an active and necessary grouping of disciples who are eager to aid the Plan. Their work lies naturally on the Physical plane. They can organise the evoked ideal which will embody as much of the idea of God as the period and humanity can evidence and produce in form upon the earth. Their work is potent and necessary and calls for much skill in action. This is the Ray that is coming into power. None of these Ray participants in the hierarchical crusade today can really work without each other, and no group can carry on alone.

The difference between the methods of the old age and that of the new can be seen expressed in the idea of leadership by one and leadership by a group. It is the difference between the imposition of an individual's response to an idea upon his fellow men and the reaction of a group to an idea, producing group idealism and focalising it into definite form, carrying forward the emergence of the idea without the dominance of any one individual. This is the major task today of the seventh Ray disciple, and to this end he must bend every energy. He must speak those Words of Power which are a group word, and embody the group aspiration in an organised *movement*, which, it will be noted is quite distinct from an organisation.

## THE RAY OF THE PERSONALITY

As we start this new part of our study, we can proceed to consider man as he is upon the Physical plane, in the majority of cases. Speaking with a broad generalisation, we could say that human beings can be grouped into four classes:

1. A few who are under the influence of their Souls, or who are rapidly becoming so.
2. Personalities, of whom there are many today.
3. A vast number of people who are awakening to mental consciousness.
4. The great mass of humanity, who are the unawakened human beings and the bulk of the population of the world.

The majority of the Souls in the human family come into incarnation in obedience to the urge or the desire to experience, and the magnetic pull of the Physical plane is the final determining factor. They are, as Souls, oriented towards earth life. Increasingly, awakening Souls, or those who are (occultly speaking) "coming to themselves", enter into physical life experience only dimly aware of another and higher "pull." They are, therefore, without as true an orientation to the Physical plane as are the bulk of their fellow men. These awakening Souls are the ones who can at times be influenced to retard or delay their entry into physical life in order to effect a conditioning of the processes of civilisation. Or again, they can be prevailed upon to hasten their entrance into life so as to be available as agents for such a conditioning process. This process is not carried forward by them through any emphasised or intelligently appreciated activity, but it is naturally brought about by the simple effect of their living in the world and there pursuing their life objectives. They thus condition their surroundings by the beauty, the power, or the influence of their lives, and are themselves frequently quite unconscious of the effect that they are having. It will be apparent therefore, that the needed changes in our civilisation can be brought about rapidly or slowly, according to the number of those who are living as *Souls in training*.

The second category of human beings, who are here designated as *personalities*, is also becoming powerful. It merges with both the first group and the third.

We have in the world today the following types of personalities:

- a) Personalities who are rapidly shifting into the category of "conditioning Souls."
- b) Personalities who are integrated, coordinated men and women, but who are not yet under the influence of the Soul. Their "self-will and self-love" is such a powerful factor in their lives that they exert a determining influence upon their environment.
- c) Awakening personalities are also found. These merge with our third classification and are the cream or the best expression of the third group.

The one unit descends towards the ascending related unit, (speaking in terms of an approach from two directions). This takes place under divine impulsion and human aspiration, and both act equally under:

1. The Law of Karma.
2. The Law of Necessity.
3. The Law of Cycles.
4. The Law of Attraction.

Three types of energy meet and blend in the personality, finding their expression through the medium of an outer tangible form which is itself coloured, motivated and conditioned by a fourth type of energy—the energy of basic matter. This basic matter is the product of the first solar system, and the energy of which it is composed does not, therefore, belong to our solar system at all, except through an act of appropriation, performed by our planetary Logos at the dawn of the creative activity of God. Seeking to impress, impel and motivate this group of four energies is the energy of the informing, indwelling Soul. This fifth type of energy is itself dual in nature, being the transcendent archetype of both mind and emotion, or will and love. These six energies in their turn are animated or impelled by the life of God Himself, thus making the seven energies now in manifestation. This is, of course, well known, as the theory constitutes the very bones of the occult body of truth, and in this statement is formulated the essential structure upon which esotericism is built. I have stated it purely in terms of energy, and not of principles or bodies, so as to bring the Ageless Wisdom into line with modern truth and scientific conclusions.

## THE ENERGIES OF THE PERSONALITY

1. The energy of Mind: The force of manas. The reflection of divine will and purpose. Motivation. The impulse to plan, under the Law of Synthesis.
2. The energy of Sentiency: The capacity to respond. Emotional feeling, Astral energy. The reflection of love. The force of desire. The impulse to aspire. The divine evolutionary urge. The tendency to attract, to be magnetic, under the Law of Attraction.
3. The energy of Life: The capacity to integrate, to coordinate. The force of the vital or Etheric body. The reflection of intelligent activity or divine movement. The impulse to act, to be energetic, under the Law of Economy.
4. The energy of dense matter: Externalised activity. The automatic reactions of the outer sheath. The densest point of unity. The lowest aspect of synthesis.

## THE ENERGIES OF THE SOUL

5. The energy of Buddhi: The force of divine, reasoning love. The intuition. This is part of the flower of attractive energy and focuses itself in the "love petals of the Egoic lotus." Its reflection is found in the Astral, emotional, sentient consciousness of the personality.
6. The energy of Atma: The force of the divine will. The embodiment of divine purpose. This focuses itself in the "sacrifice petals of the Egoic lotus." Its reflection is found in the mind nature of the personality.

## THE ENERGY OF THE SPIRIT

7. The energy of the One Life.

These energies constitute the human being, a unit of energy. They make him *essentially* an active, intelligent, loving, living, human being. They are unfolded sequentially in time and space and, as a result of the great experiment of evolution, bring him eventually to the full flowering of his nature, and to a full expression of the seven types of energy which condition him.

The question arises as to when man can become aware in his own personal and separated consciousness (as registered in the waking brain) of the truth of the existence of this septenate of energies. I would reply:

1. Unevolved man, and low grade human beings are aware of the urges of the automatic physical nature and the impulses of the vital or Etheric body.
2. Awakening human beings are coordinating and becoming aware of both these primitive urges and impulses, plus the sentient and emotional reactions of the emotional or Astral body.
3. Intelligent humanity is, in due time, conditioned by the urges, impulses and sentiency of the three lower types of energy, plus the energy of the mind. When this has really been achieved, the man is then definitely an aspirant upon the probationary path.
4. Aspirants are now becoming aware of the fifth type of basic energy—that of the Soul. This response to Soul energy, and the blended activity of the Soul energies (Buddhi-Atma) produce the unfolding of the outer layer of petals, the knowledge petals, which are formed of three types of force.
  - a) Manasic energy. The energy of the abstract levels of the Mental plane, inherent in the Soul.
  - b) Mental energy. This is the energy of the concrete levels of the Mental plane, and is definitely a contribution of the human being himself.
  - c) The energy of the mind found in matter itself. This is inherent mind, and is inherited from an earlier solar system.

These three aspects of mind energy are thus blended and are a synthesis of the intelligent force of deity. They embody as much of the mind of God as a human being can embrace in time and space, for they are:

- a) The energy of intelligent life, coming from God the Father.
  - b) The energy of intelligent Soul or consciousness, coming from God the Son.
  - c) The energy of intelligent matter coming from God the Holy Spirit.
5. The disciples of the world are occupied with the integration of the personality with the Soul, or with the synthesis of the first five aspects of energy as the lotus petals of love come into conscious recognition, and the intuition begins faintly to function. These petals of love, which are only symbolic forms of expressing energy, have a dual activity—they attract upward the planetary energies and bring downward the energies of the Spiritual Triad, the expression of the Monad.
6. Initiates are becoming conscious of the sixth type of energy, that of Atma, the will aspect of Spirit. This causes them to work with the Plan and through the lotus petals of sacrifice to bring the service of the Plan into being. This is ever the aim of the initiate members of the Hierarchy. They understand, express and work with the Plan.
7. After the third initiation, the disciple begins to work with, and to understand the significance of Spirit and his consciousness shifts gradually out of the Soul into that of the Monad in the same way as the consciousness of the personality shifted out of the lower awareness into that of the Soul.

It would be useful to bear in mind here what was earlier pointed out:

- a) The Mental body is governed by Rays 1-4-5.
- b) The Astral body is governed by Rays 2-6.
- c) The Physical body is governed by Rays 3-7.

This is often forgotten and people will have to readjust their ideas in this matter. It is by an understanding of these dominant types of force as they condition the various vehicles that the true nature of the problem of psychology will emerge and the right clue to the solution will appear.

In considering the personality, therefore, and its conditioning Rays we will study:

- a. *The appropriation of the bodies:*
  - a) Their building psychologically, or their coherent construction.
  - b) Their development and eventual alignment.
  - c) Their inter-relation in the life of the personality.
- b. *The coordination of the Personality:*
  - a. The techniques of integration, seven in number.
  - b. The technique of fusion, leading to the emergence of the Ray of the Personality.
  - c. The technique of duality, divinely understood, or the relation of the Ray of the Personality and the Ray of the Soul.
- c. *Some problems of Psychology, arising from the point in evolution of the personality.*
  - a. The technique of appropriation. Physical and Etheric integration.
  - b. The technique of acquiescence. Astral or psychic healing.
  - c. The technique of enlightenment. Mental education.

#### CONSTRUCTION OF THE SHEATHS

In theosophical literature, there is much talk anent the various elementals or lunar lords which compose, constitute and control the lower nature. These, in their triple totality, form the personality. They are of man's own creation, and form the basis of the problem which he, as a Soul, has always to face until the final liberation is achieved. The mental elemental, the Astral elemental and the physical elemental have a definite life of their own which is coloured by the Rays upon which these various bodies or elementals have

their being, until the man has reached a relatively high point in evolution.

The problem can be posited and its extent made clear by the following tabulation which gives the Rays that may be supposed or imagined to govern or control a problematical or hypothetical man in a particular incarnation.

- |  |                                |
|--|--------------------------------|
| 1. The Ray of the Monad (the <i>life</i> aspect)         | Second Ray of Love-Wisdom.     |
| 2. The Ray of the Soul (the <i>consciousness</i> aspect) | First Ray of Will or Power.    |
| 3. The Ray of the Personality (the <i>matter</i> aspect) | Second Ray of Love-Wisdom.     |
| a. Ray of the mental body                                | Fifth Ray of Concrete Science. |
| b. Ray of the Astral body                                | Sixth Ray of Devotion.         |
| c. Ray of the physical body                              | Second Ray of Love-Wisdom.     |

Certain ideas should here be considered. They are here given in the form of statements, but we will not elaborate them, simply leaving them to the student for his pondering and careful thinking.

1. Only initiates are in a position to sense, determine, or discover the nature of their Monadic Ray or that of their disciples. The Monadic Ray is that life element in man with which They have definitely to deal as They seek to prepare him for initiation. It is the "unknown quantity" in a man's nature. It does not, however, greatly complicate his problem in the three worlds of ordinary human endeavor, as it remains relatively quiescent until after the third initiation, though it basically conditions the Etheric body itself.
2. The three Rays (termed, in *The Secret Doctrine*, "the three periodical vehicles") are therefore the Rays of the Monad, the Ego and the personality, and are essentially three streams of energy, forming one great life stream. These relate a human being to the three aspects or expressions of divinity in manifestation:
  - a) The Monadic Ray is the energy which, when consciously employed, relates the initiate to the Father or Spirit aspect and gives Him "the freedom of the solar system".
  - b) The Egoic Ray, when consciously utilised, relates the disciple to the second aspect of divinity and gives him the "freedom of the planetary sphere".
  - c) The Personality Ray, again when consciously governed and employed, relates a man to the matter or substance aspect of divinity and gives him the "freedom of the three worlds" and of the subhuman kingdoms in nature.
3. Taking the hypothetical chart given above, students should notice how the Rays of the personality relate them, within the sphere or periphery of their own manifestation, to the major Rays of the Monad, Ego or personality. This is a correspondence (within the microcosmic manifestation) to the macrocosmic situation, touched upon in the previous paragraph. In the case cited (which is one of quite usual occurrence) we find that
  - a) The fifth Ray of the mental body relates the man to his Egoic Ray, thereby facilitating Soul contact. Had it related him to his Monadic Ray a very different situation would have eventuated. The line of 1-3-5-7 must ever be remembered.
  - b) The sixth Ray of the Astral body relates the man to his Monadic Ray, and it will finally constitute his Astral-Buddhic approach to life, and will be employed when he takes the fourth initiation. This Ray relates him also to his personality and intensifies his natural problem. The line of 2-4-6 must also be carefully borne in mind.
  - c) The second Ray quality of his physical body relates him both to the personality and finally to the Monad. It is, therefore, for him a great problem, a great opportunity, and a great "linking" energy. It makes the life of the personality exceedingly dominant and attractive, and at the same time facilitates the future contact (whilst in a physical body) with the Monad. His problem of *Soul* consciousness will not, however, be so easily solved.

You will note also that the Monad (2nd Ray), the Astral body (6th Ray) and the physical body (2nd Ray) are all along the same line of activity, or of divine energy, creating a most interesting psychological problem. The Soul (1st Ray) and the mental body (5th Ray) are along another line entirely, and this combination presents great opportunity and much difficulty.

4. In the lower expression of the man whose psychological chart we are considering, the psychologist will find a person who is intensely sensitive, inclusive and self-willed. Because of the fact that the second Ray personality and the physical body are related by similarity of Ray, there will also be a clearly pronounced tendency to lay the emphasis upon *material* inclusiveness and tangible acquisition, and there will, therefore, be found (in this person) an exceedingly selfish and self-centered man. He will not be particularly intelligent, as only his fifth Ray mental body relates him definitely and directly to the mind aspect of Deity, whilst his first Ray Egoic force enables him to use all means to plan for himself, and to use the will aspect to acquire and to attract the material good he desires or thinks he needs. His predominant second Ray equipment, however, will eventually bring the higher values into play. In the higher expression of the same man and when the evolutionary cycle has done its work, we will have a sensitive, intuitive, inclusive disciple whose wisdom has flowered forth, and whose vehicles are outstandingly the channel for divine love.

It will also be apparent that, as the relationships of the different aspects of a man's manifested life appear, his seven centers are related to the seven aspects or qualities which embody a man's essential divinity. The following is therefore of interest:

- |                            |                         |                                      |
|----------------------------|-------------------------|--------------------------------------|
| 1. The Head Center         | Monad. Life.            | First aspect.                        |
| 2. The Heart Center        | Soul. Consciousness.    | Second aspect.                       |
| 3. The Ajna Center         | Personality. Substance. | Third aspect.                        |
| 4. The Throat Center       | Mind.                   | The mental aspect and energy.        |
| 5. The Solar Plexus Center | Emotion.                | The Astral aspect and energy center. |
| 6. The Sacral Center       | Physical.               |                                      |
| 7. The Root Center         | Life itself.            | Monadic center.                      |

The first three are the three major centers for the advanced man. I diverged briefly for a moment and took up the subject of the Rays of the three bodies of the personality before completing the detail of the outline previously given on the Ray of personality. This I did with deliberation, as I was anxious to have clearly established the difference which will be found existing between the Rays governing the elementals of the three lower bodies and that of the personality. The life of these three elementals is founded primarily in the three lowest centers in the Etheric body:

- |                            |                              |   |
|----------------------------|------------------------------|---|
| 1. The Sacral Center       | The Mental elemental life    | Transferred later to the Throat center. |
| 2. The Solar Plexus Center | The Astral elemental life.   | Transferred later to the Heart center.  |
| 3. The Root Center         | The Physical elemental life. | Transferred later to the Head center.   |

The life of the indwelling Soul is focused in the three higher centers:

- |                      |                             |
|----------------------|-----------------------------|
| 1. The Head Center   | The mental consciousness.   |
| 2. The Throat Center | The creative consciousness. |
| 3. The Heart Center  | The feeling consciousness.  |

Two important stages in the life of the man take place during the evolutionary process:

First: The stage wherein there comes the first great fusion or "assertion of control" by the Soul. At this time the Ajna center comes alive. This stage precedes a man's passing on to the Probationary Path and is the stage which distinguishes the average man and woman at this time in the world.

Second: The stage wherein there comes a more definite Spiritual awakening. At this time the center at the Base of the Spine comes into rapport—through its circulating life—with all the centers in the Etheric body. This step precedes what is called initiation and signals the arousing into activity of the central focus of power at the heart of each of the chakras or Etheric lotuses. In all the previous stages, it has been the petals of the various lotuses, chakras or vortices of force which have come into increased motion. At this later stage, the "hub" of the wheel, the "point in the center" or the "heart of the lotus" comes into dynamic action and the whole inner force-body becomes related in all its parts and begins to function harmoniously.

This is of value to remember and upon this the teaching of esoteric psychology is based. We have therefore, three stages of activity spread over a long evolutionary cycle, and differing according to Ray and to the karmic conditions engendered.

1. The stage of being alive. This is the earliest and simplest stage wherein the man functions as an elementary human being. During this period all the centers are necessarily active in a slow and rhythmic way. All have a light in them, but it is dim and feeble; all have the three petals (not more) functioning and this the clairvoyant can see. As time goes on *all* the petals in the centers below the diaphragm become active, but they are not dynamic in the essential sense, nor are they brilliant focal points of light.
2. The stage of the first fusion as related above. Then all the centers have their petals vibrant. They are, at the same time, conditioned by:
  - a. The fact as to whether the *drive* of the life is above or below the diaphragm.
  - b. The nature of the particular Ray energy.
  - c. The stage already reached upon the evolutionary way.
  - d. The type of physical mechanism, which is itself conditioned by the karma of the person and the field of service chosen in any one life.
  - e. The quality of the aspiration and many other factors.
3. The stage of the second fusion, in which the initiate expresses himself through all the centers and in which both the group of petals and the central point of energy are fully and dynamically alive. Christ symbolically expressed these three stages for us at the Birth experience, the Transfiguration enlightenment, and the Ascension liberation.

In summarising, it might be said:

1. At the *stage of Individualisation*:
  - The centers throughout the body awaken and begin to function faintly.
  - The centers below the diaphragm receive the major impact and effect of the incoming life.
  - Three of the petals in all centers are "awake" and demonstrate activity, quality and light.
2. At the *stage of Intellection* wherein a man is a self-conscious, self-directed being, and a definite personality:
  - All the petals in all the centers are awake, but the central focal point of each center is quiescent. It glows with a faint light, but there is no true activity.
  - The centers above the diaphragm, with the exception of the Ajna and Head centers, are receptive to impact and inflow of life.
3. At the *stage of Discipleship*, when the individuality and the personality are beginning to merge:
  - The two Head centers are becoming increasingly active.
  - The petals are all vibrant, and the dynamic life of the Soul is beginning to sweep the center of the lotus into activity.
  - The light of the petals in the centers below the diaphragm is beginning to dim, but the center of the lotus is becoming more and more brilliant and living.

All the above process takes much time, and it includes the Path of Probation or Purification and the Path of Discipleship.

4. At the *stage of Initiation* when complete at-one-ment is established:
  - The four centers above the diaphragm become dominantly active.
  - The center at the Base of the Spine comes into awakened activity and the three fires of the matter aspect, of the Soul, and of the Spirit (Fire by Friction, Solar Fire, and Electric Fire) merge.
  - All the centers in the body of the initiate can be intensified electrically at will and used simultaneously, or one at a time, according to the demand and the need which must be met by the initiate.

All the above takes place progressively upon the Path of Initiation. This same truth can also be expressed in terms of the Rays:

At the stage of *Individualisation*, the Rays governing the physical and emotional bodies are dominant. The Soul Ray is scarcely felt and only flickers with a dim light at the heart of each lotus.

At the stage of *Intellection*, the Ray of the mental body comes into activity. This second process is itself divided into two stages:

- That in which the lower concrete mind is developing.
- That in which the man becomes an integrated, coordinated person.

At each of these latter two stages, the Rays of the lower nature become increasingly powerful. Self-consciousness is developed, and then the personality becomes clearer and clearer, and the three elementals of the lower nature, the force of the so-called "three lunar Lords" (the triple energies of the integrated personality) come steadily under the control of the Ray of the Personality. At this stage, therefore, four Rays are active in the man, four streams of energy make him what he is and the Ray of the Soul is beginning, though very faintly, to make its presence felt, producing the conflict which all *thinkers* recognise.

At the stage of *Discipleship*, the Soul Ray comes into increased conflict with the Personality Ray and the great battle of the pairs of opposites begins. The Soul Ray or energy slowly dominates the Personality Ray, as it in its turn has dominated the Rays of the three lower bodies.

At the stage of *Initiation*, the domination continues and at the third initiation the highest kind of energy which a man can express in this solar system—that of the Monad, begins to control.

At the stage of *Individualisation*, a man comes into being; he begins to exist. At the stage of intellection, the personality emerges with clarity and becomes naturally expressive. At the stage of discipleship, he becomes magnetic. At the stage of initiation, he becomes dynamic.

#### THE 'DWELLER ON THE THRESHOLD'

There is a higher duality to which it is necessary that we refer. There is, for the disciples, the duality which becomes obvious when the Dweller on the Threshold and the Angel of the Presence face each other. This constitutes the final pair of opposites.

The Dweller on the Threshold is oft regarded as a disaster, as a horror to be avoided, and as a final and culminating evil. I would here remind you, nevertheless, that the Dweller is "one who stands before the gate of God", who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient Scriptures call it. The Dweller can be defined as the sum total of the forces of the lower nature as expressed in the personality, prior to illumination, to inspiration and to initiation. The personality *per se*, is, at this stage, exceedingly potent, and the Dweller embodies all the psychic and mental forces which, down the ages, have been unfolded in a man and nurtured with care. It can be looked upon as the potency of the threefold material form, prior to its conscious cooperation and dedication to the life of the Soul and to the service of the Hierarchy, of God, and of humanity.

The Dweller on the Threshold is all that a man is, apart from the higher Spiritual self; it is the third aspect of divinity as expressed in and through the human mechanism. This third aspect must be eventually subordinated to the second aspect, the Soul. The two great contrasting forces, the *Angel* and the *Dweller*, are brought together—face to face—and the final conflict takes place. Again, you will note, that it is a meeting and battle between another and a higher pair of opposites. The aspirant, therefore, has three pairs of opposites with which to deal as he progresses towards light and liberation:

#### THE PAIRS OF OPPOSITES FACED UPON THE PATH OF INITIATION

Upon the <u>Physical</u> plane:	The dense and Etheric forces. These are faced upon the Path of Purification.
Upon the <u>Astral</u> plane:	The well-known dualities. These are faced upon the Path of Discipleship.
Upon the <u>Mental</u> plane:	The Angel of the Presence and the Dweller on the Threshold.

## THE PROCESS OF SOUL CONTROL

In the early stages of manifestation, it is the nature of the form or of the vehicle which dominates and is the outstanding characteristic. The nature of quality, of the underlying Soul, is *not* apparent. Then the form or vehicle is sentient in two directions: outwards towards the environment, which leads (as evolution proceeds) to the perfecting of the vehicle, and inwards towards the higher progressive impulse, which leads to the definite expansion of consciousness. These higher impulses are progressive in their appearance. It might, in this connection be stated that:

1. The physical nature becomes responsive to:
  - a. Desire
  - b. Ambition
  - c. Aspiration

The fusion of the sentient, Astral body and the physical body then becomes complete.

2. This basic duality then becomes responsive to:
  - a. The lower concrete mind,
  - b. The separative impulses of the selfish mental body,
  - c. The intellect, the synthesis of mind and instinct,
  - d. The promptings of the Soul.

This produces an integration of the three energies which constitute the threefold lower man.

3. This triplicity then becomes responsive to:
  - a) Itself, as an integrated personality. Then the rhythm set up by the fusion of the lower energies (the Astral and the mental) becomes dominant.
  - b) The Soul, as the fundamental center of experience. The personality gets a vision of its destiny, which is to be an instrument of a higher force.
  - c) The intuition.
  - d) The source of inspiration, the Monad.

A few students may get the symbolic significance of the process, if they grasp the fact that, in the earlier stages upon the evolutionary path, the Monad is the source of the exhalation or of the expiration which brought the Soul into being upon the Physical plane: upon the Path of Return, with which we are concerned in the latter stage, the Monad is the source of inhalation or of the inspiration.

In the process of exhalation or of the breathing-out, a certain type of divine energy focused itself as a center of experience in that type of sentient substance which we call higher mental matter. This eventually formed that aspect of man which we call the Soul. In its turn, the Soul continued in this process of exhalation or breathing out, initiated by the Monad, or the One Life. The energy thus sent forth forms centers of experience in the three worlds through the process of "attractive appropriation" of qualified material or substance. Through these centers, the needed experience is gained, the life process is intensified, the range of experience through contact with an ever-widening environment becomes possible, leading to successive expansions of consciousness which are called initiations in the later stages, when consciously undergone and definitely self-initiated. Thus the field of Soul influence is steadily enlarged. Whilst this Soul activity is proceeding, a paralleling activity in the material substance is going on, which steadily brings the negative aspect of matter or substance up to the positive requirements of the Soul. The vehicles of expression, the mechanism of manifestation and the centers for experience improve as the consciousness widens and deepens.

Man's origin and his goal remain largely unconsidered, and he is studied from the angle of this one short life, and from the point of view of his present equipment. Until he is integrated into time as well as into his environment and until the Law of Rebirth is admitted as the most likely hypothesis, there will be no real understanding of the process of evolution, of the relationships of individuals, and the nature of the unfoldment of the equipment. There will be no true wisdom. *Knowledge* comes, as the individual

integrates into his environment. *Wisdom* comes as he becomes coordinated into the processes of time. The mechanism is related to the environment, and is the apparatus of contact and the means through which the experiencing Soul arrives at a full awareness of the field of knowledge. This Soul is the identity—which is time—conscious in the true sense of the word, and which views the period of manifestation *as a whole*, gaining thus a sense of proportion, an understanding of values and an inner sense of synthesis.

Little by little the triple mechanism is developed and the center of experience expands in knowledge. Today this knowledge is of a very high order, and the world is full of personalities. Supplementing our earlier definitions, a personality might be simply defined as:

- a) An equipment which is becoming adequate in three directions of contact. The experiencing Soul can now begin to use the instrument effectively.
- b) An expression of the creative power of the Soul which is ready to transmute knowledge into wisdom.
- c) An incarnate Soul, which is now ready to work consciously with the time factor, for, having learned how to work with the factor of environment, the Soul can now begin to control circumstances and environment from the standpoint of time. This means, in the first instance, the right use of time and opportunity and then the establishing of continuity of consciousness.

### THREE GROUPS OF PEOPLE

We can divide people into three groups:

1. Those who are unconsciously gaining experience, but are at the same time so engrossed with the processes of the results of experiencing, that they remain unaware of the deeper objectives.
2. Those who are dimly awakening to the fact that adaptation to the ways of living to which they are subjected, and from which there seems no escape, means for them the learning of some lesson which:
  - Enriches their lives, usually in the practical and material sense.
  - Intensifies their sensitive perception.
  - Permits of the development of quality and the steady acquiring of characteristics, facilities and capacities.
3. Those who are awakened to the purpose of experience, and who are consequently bringing to every event an intelligent power to extract from the happenings to which they are subjected some gain to the life of the Soul. They have learnt to regard the environment in which they find themselves as the place of purification and the field of their planned service.

This is a rough and broad generalisation, but it accounts for human experience and consequent attitudes in the three major groupings. It is of interest to bear in mind that the process of the appropriation of the bodies, presents similar stages with respect to the evolution of the form and to the evolution of the indwelling life. In the history of the material aspect of manifestation, there have been the following stages:

1. The stage of involution, or of appropriation, and of construction of the vehicles of expression upon the downward arc, where the emphasis is upon the building, growth and appropriation of the bodies, and not so much upon the indwelling, conscious Entity.
2. The stage of evolution, or of refinement and the development of quality, leading to liberation upon the upward arc.

It is the same in the psychological history of the human being. There too we find a somewhat similar process, divided into two stages, marking the involution and the evolution of consciousness. Hitherto in the occult books the emphasis has been upon the development of the form side of life, and upon the nature and quality of that form as it responds, upon different levels of the planetary life, to the impact of the environment in the early stages and to the impress of the Soul at the later stages.

In this Treatise with which we are now engaged, our primary aim is to point out the effect upon the Soul of the experiences undergone in the bodies, and the process whereby the consciousness aspect of divinity is expanded, culminating as it does in what is technically called an initiation. Each of the two major divisions of this process—involution and evolution—could be divided into six definite expansions of consciousness. Those upon the upward arc differ from those upon the downward arc in objective and motive and in scope, and are essentially sublimations of the lower aspects of the unfoldment of consciousness.

These six stages might be called:

1. The stage of Appropriation
2. The stage of Aspiration
3. The stage of Approach
4. The stage of Appearance
5. The stage of Activity
6. The stage of Ambition

Each stage, when at its height of expression, involves a period of crisis. This crisis precedes the unfoldment of the next stage in the conscious awakening of man. We here are viewing *Man* as a conscious thinker, and not man as a member of the fourth kingdom in nature. Ponder upon this distinction, for it marks the points of emphasis and the focus of the identification.

In the first stage of appropriation, we have the Soul or the conscious thinker (the divine son of God, or Manasaputra) doing three things:

1. Consciously registering the desire to incarnate. This is the will to exist, or the will-to-be upon the Physical plane.
2. Consciously focusing attention on the processes involved in the decision to "make an appearance".
3. Consciously taking the necessary steps to appropriate the needed substance through which to appear and thereby satisfy the demand for existence.

The second stage of aspiration concerns the aspiration or the desire of the Soul to appear, and brings the consciousness down on to what we call the Astral plane. The inclination of the Soul is towards that which is material. We must not forget this fact. We have been apt to regard aspiration as the consummation or the transmutation of desire. However, in the last analysis, it might be said that aspiration is the basis or root of all desire and that we have only used the word "desire" to signify aspiration which has a natural object in the consciousness of man, confining the word "aspiration" to that transmuted desire which makes the Soul the fixed objective in the life of the man in incarnation. But all phases of desire are essentially forms of aspiration and, on the involutory arc, aspiration shows itself as the desire of the Soul to experience in consciousness those processes which will make it conscious and dynamic in the world of human affairs.

When this conscious realisation is established and the Soul has appropriated a form upon the Mental plane through the will to exist, and one also upon the Astral plane through aspiration, then the third stage of approach takes place upon Etheric levels. The consciousness becomes focused there, preparatory to the intense crisis of "appearing", and there takes place what might be regarded as a ranging or a gathering of all the forces of the consciousness in order to force the issue and thus emerge into manifestation. This is a vital moment in consciousness; it is a period of vital preparation for a great Spiritual event—the coming into incarnation of a son of God. This involves the taking of a dense physical body which will act either as a complete prison for the Soul or as a "form for revelation", as it has been called, in the cases of those advanced men whom we regard as the revealed sons of God.

Then, when the gathering of forces during the stage of approach is consummated, the fourth stage takes place, that of appearance, and the man emerges into the light of day and runs his little cycle upon the Physical plane, developing increased sensitivity in consciousness, through the medium of experience gained through the processes of life in a physical body. After appearing in form, he becomes (with each new appearance) increasingly active and alive and awake, and the stage of activity grows in intensity until the consciousness of the man is swept by ambition. The two final stages of activity and of ambition are those covered by the ordinary man and dealt with by the ordinary psychologist.

Thus we have the stages succeeding each other from the initial appropriation upon the Mental plane until the man, in consciousness, has worked his way down through the planes and back again to the Mental plane, which brings him to the stage of the coordination of the personality, and the emergence into full expression of what we call the Personality Ray. Life after life takes place. Again and again, the Soul incarnates and, in consciousness, passes through the stages outlined above. But gradually a higher sense of values supervenes; there comes a period when desire for material experience and for ambitious personality satisfactions begins to fade out; newer and better values and higher standards of thought and desire begin slowly to appear.

The consciousness aspect then passes through all the stages upon which we have touched but in reverse order, and this time upon the upward arc, corresponding to the evolutionary stage in the great cycle of natural processes, concerned with the form life. It expands slowly from the consciousness of ambition through activity and the succeeding unfoldments, to the stage of approach to the divine reality upon the Mental plane and that of the final appropriation, wherein the consciousness of man, becomes merged in that of the Soul upon its own level, and finally appropriates in full awareness (if one can use so paradoxical a phrase) the One.

When the consciousness of the Soul, incarnate in a human form, arrives at a realisation of the futility of material *ambition*, it marks a high stage of personality integration and precedes a period of change or of a shift in activity. During this second stage upon the Path of Return, the shift of the consciousness is away from the physical body *altogEther*, into the Etheric or vital body, and from thence into the Astral body. There duality is sensed and the battle of the pairs of opposites takes place. The disciple makes his *appearance* as Arjuna. Only after the battle and only when Arjuna has made his fateful decisions, is it possible for him to make his approach upon the Mental plane to the Soul. This he does by:

1. Realising himself as a Soul and not as the form. This involves a process of what is called "divine reflection", which works out in two ways. The Soul now begins definitely to reject the form, and the man, through whom the Soul is experiencing and expressing itself, is himself rejected by the world in which he lives.
2. Discovering the group to which he belongs, blocking his way of approach until he discovers the way of approach by service.
3. Identifying himself with his group upon his own Ray and so earning the right to make his approach, because he has learnt the lesson that "he travels not alone".

Then comes that peculiar stage of transcendent *aspiration*, wherein desire for individual experience is lost and only the longing to function as a conscious part of the greater Whole remains. Then and only then can the conscious Soul *appropriate* the "body of light and of splendour, the expression of the glory of the One" which, when once assumed, makes all future incarnations in the three worlds impossible, except as an act of the Spiritual will. The significance of the above may be found difficult of comprehension for it is one of the mysteries of a higher initiation.

Therefore, it will be seen that we begin and we end with an expansion of consciousness. The first one led to the inclusion of the material world, and the second one includes or appropriates, consciously and intelligently, the Spiritual world. We see the desire consciousness transmuted into aspiration for the Spiritual realities and the focused, vital approach to the kingdom of God. We see the appearance on the Physical plane of the imprisoned consciousness, limited and confined for purposes of defined, intelligent development, within an evolving form, and the final emergence upon the Mental plane of the enriched, released consciousness into the full freedom of the Mind of God.

We see the activity of the conscious mind of man slowly expanding and intensifying, until it becomes the activity of the illumined mind, reflecting the divine consciousness of the Soul. We see the ambition of the conscious man transformed at first into the Spiritual ambition of the pledged disciple and finally into the expression of the Will of God or of the Monad, in the initiate.

Thus the three aspects of divinity are released upon earth through the medium of an incarnated and fully developed consciousness, that of a Son of God. From the conscious appropriation of form back again to the conscious appropriation of divinity is the work carried forward and the plan of Deity worked out.

For the majority, the expert assistance of the modern trained educator and psychologist, the churchman or the physician, will suffice to give the needed aid, particularly when three happenings eventuate, which will inevitably be the case before so many decades have gone by:

1. These four types of experts—educators, psychologists, churchmen and physicians—will work in conjunction with each other, and each will place his skill and his peculiar point of view and interpretation of conditions at the disposal of his fellow workers.
2. The fact of the Soul will be admitted as a reasonable hypothesis, and the fact that there may be an indwelling entity, seeking to control in some measure the mechanism, will also be accepted.
3. The Law of Rebirth will be regarded as a law in nature, and place will be given in the thoughts of these four groups of human helpers, for a man's past and his rapidly developing future.

We shall study the process of coordination and the methods whereby two great integrations take place:

1. The integration of the personality, or the means whereby the consciousness of the person:
  - Shifts out of one body into another, so that a definite expansion of consciousness takes place.
  - Begins to be active in all the three personality vehicles simultaneously.
2. The integration of the personality and the Soul so that the Soul can:
  - Function through any one body at will, or
  - Function through all the three bodies which constitute the personality simultaneously.

Step by step, the various bodies have been developed, utilised, refined and organised; step by step the sensory apparatus of man has been sensitised and used, until the world today is full of men and women whose response apparatus, and whose instruments of contact are as far removed in effectiveness from those of primitive man as are the vehicles of the average modern man from those of the Christ and the Buddha, with Their immensely wide range of subjective and divine awareness. Step by step, the unfoldment of the nervous system has paralleled that of the inner psychological apparatus, and the glandular equipment has faithfully reflected that of the great centers of force, with their inter-connecting lines of energy.

Step by step, the consciousness of man has shifted from:

1. That of the purely animal, with its emphasis upon the natural physical appetites, into that of the vital, personal being, responding to the impacts of an environment which he does not intelligently understand but in which he finds himself. This is the primitive and so-called savage state of consciousness and lies far behind us today, in a distant racial history. This primitive stage saw the birth of that religious direction to which we give the name of animism.
2. That of a vital, primitive being into that state of consciousness which is coloured almost entirely by desire for material satisfaction. This in time transmutes itself into that of an emotional response to the enviroing conditions, leading thus to an intensified "wish-life" a development of the imaginative faculty. It ends finally in the production of the *Mystic*, with his aspiration, his sense of duality, and his reaching out after God, plus an intense devotion to an ideal of some kind or another.
3. That of the vital, emotional, desire emphasis and state of longing into that of a mental consciousness; intelligent, enquiring, intellectually sensitive, responsive to thought currents and reacting with increasing steadiness, vigour and sensitivity to the impact of ideas.
4. That of one or another of these states of consciousness, alternating in their emphasis, or predominantly active in some one or other of these lower aspects, to that of integrated personality, selfishly occupied with self-emphasis, self-interest, self-expression, and so demonstrating as a great or intrepid individual, demonstrating power and purpose in a world which he exploits for his own selfish ends.

When this stage is reached, the focus of the life is predominantly material, and the man is ambitious, effective, and powerful. Yet there slowly arises in him a divine discontent; the savor of his life experience and enterprises begins to prove unsatisfactory. Another shift in consciousness takes place, and he reaches out—at first unconsciously and later consciously—to the life and significance of a dimly sensed reality. The Soul is beginning to make its presence felt, and to grip in a different sense than hitherto, and in a more active manner, its vehicles of expression and of service.

Little by little, the consciousness of the third aspect of divinity is coordinated with that of the second, and the Christ consciousness is aroused into activity through the medium of experience in form. Man begins to add to the gained personality experience of the three worlds of human endeavour, the intuitive Spiritual perception which is the heritage of those who are awake within the kingdom of God.

Paralleling this development of the consciousness in man is the evolution of the instruments whereby that consciousness is brought en rapport with a rapidly expanding world of sensory perception, of intellectual concepts and of intuitive recognitions. With the development of this form aspect we will not concern ourselves, beyond pointing out that, as the consciousness shifts from one body to another and its range of contacts, therefore, steadily expands, the centers in man's Etheric body (three below and four above the diaphragm) are awakened in three major stages, though through the medium of many smaller awakenings:

1. They begin to develop from that of the "closed bud to that of the opened lotus". This takes place during the period of ordinary evolution.
2. The petals of the lotus become vibrant and alive. This is the stage of personality integration.
3. The heart of the lotus, "the jewel in the lotus" also becomes actively alive. This is the period of the final stages upon the Path.

This process of unfoldment is itself brought about by five crises of awakening, so that we have a threefold process and a fivefold movement.

1. The centers below the diaphragm are the controlling and dominant factor. The stage of dense materiality, of lower desire and of physical urge is in full expression. This was carried to its higher point of development in Lemurian times. The sacral center was the controlling factor.
2. The centers below the diaphragm become fully active, with the major emphasis in the Solar Plexus center. This center eventually becomes the great clearing house for all the lower forces and marks the period of the shift into a higher body, the Astral body. This was characteristic of Atlantean racial development.
3. The awakening of the Throat center and the shift of much of the lower energy into the throat activity. The Ajna center also begins to become active, producing integrated and creative personalities. This stage is characteristic of the present Aryan race.
4. The awakening of the Heart center and the shift of the Solar Plexus energy into that center, thus producing groups and the entrance of a new and fuller sense of Spiritual energy. The shift of emphasis is then into those states of awareness which reveal the kingdom of God. The fifth kingdom in nature becomes creatively active on earth. This will be characteristic of the consciousness of the next great race.
5. The awakening of the Head center, with the consequent arousing of the kundalini fire at the Base of the Spine. This leads to the final integration of Soul and body, and the appearance of a perfected humanity upon earth. This will express the nature of the final race.

## THE COORDINATION OF THE PERSONALITY

We have considered, cursorily I realize, the fact that the Ego appropriates to itself forms, through which expression can be made possible upon the various levels of divine manifestation. We observed that these forms, in due process of time, become embodiments of the will and purpose of their divine Indweller. This Indweller is the Soul. As the evolutionary cycle runs its course, three developments take place:

1. The forms for expression are developed, little by little as a result of:
  - a) Successive incarnations.
  - b) The impulse and consequent activity of desire.
  - c) The interpretation of experience, intensifying and becoming more correct and adequate with time.
  
2. The self within, or identified with, the form nature:
  - a) Becomes slowly conscious and intelligently active in the three worlds of human evolution.
  - b) Shifts its focus of attention successively from one body to another, passing, in consciousness, into higher and higher states of awareness until the Path of Pursuit becomes the Path of Return, and desire for identification with form changes into aspiration for self-awareness. Later, comes identification with Self on its own level of consciousness.
  - c) Reorients itself and thus occultly "leaves behind the hitherto desirable and aspires to that which has not hitherto been seen."
  
3. The aspirant passes through an intermediate stage in the process of evolution wherein "divine attraction" supersedes the attraction of the three worlds. This stage falls into five parts:
  1. A period wherein duality and lack of control are realized.
  2. A period wherein an assertion of self-control takes place, through the following process:
    - a. Decentralisation.
    - b. Comprehension of the task ahead.
    - c. An investigation, by the divine Observer of the nature of form life.
    - d. Divine expression, through the medium of the form, understandingly practised.
  3. A period wherein alignment takes place, and (through understanding and practice) the form is gradually subordinated to the requirements of the Self, and begins to work in unison with Self.
  4. A period wherein the forms, aligned at increasingly frequent intervals, are:
    - a) Integrated into a functioning, active personality.
    - b) Swept by the power of their own dominant, integrated, personality life.
    - c) Gradually controlled by the Self, and fused into an instrument for effective world service.
    - d) Unified, in intent and purpose, with the Soul.
  5. A period wherein the Personality Ray and the Soul Ray are blended into one united energy, and the Personality Ray becomes a quality of, and complementary to, that of the Soul, making Soul purpose in the three worlds possible.

It is thus that we progress, and in this manner form and consciousness, appearance and quality, are brought together and divine unity is achieved, thus ending the duality hitherto sensed, which up till this time has handicapped the aspirant.

It will be wise to keep these three stages carefully in mind, because all the many modern psychological problems are founded upon:

- a. The process of reorientation with its consequences of personality upheaval and disorders.
- b. The process of integration which is going on within the lower nature of intelligent humanity, leading inevitably to duality and conflict.
- c. The fusion of the personality and the Soul *in consciousness*, with its physiological and personality effects, producing the problems and psychological dilemmas of the highly developed aspirant and disciple. In this stage, the so-called "diseases of mystics" become pronounced.

## SEVEN RAY TECHNIQUES OF INTEGRATION

What I have to say concerning each Ray and its work with the individuals upon it in integrating the personalities, will be conveyed by means of a formula of integration. This will itself be divided into two parts, dealing with those processes in time and space which bring about the integration of the personality. The words, covering the process in every case, are:

*Alignment – Crisis – Light – Revelation - Integration*

Under the heading of each Ray we shall have therefore:

1. The formula of integration.
2. Its dual application of destruction and rebuilding, with a brief indication of the process and the result.
3. The final stage of the process wherein the man:
  1. Brings the three bodies into alignment.
  2. Passes through a *crisis* of evocation, thus, as the Bhagavad Gita says, becoming "manifest through the magical power of the Soul".
  3. Enters into a phase of light, wherein the man sees clearly the next step to be taken.
  4. Receives the *revelation* of the Plan and of what he has to do in connection with it.
  5. *Integrates* the three bodies into one synthetic whole, and is therefore ready for the Technique of Fusion, which is suited to his Ray type.

This will bring us to our second point which concerns the *Technique of Fusion* and the emergence into activity of the Personality Ray.

### Ray One

*"The love of power must dominate. There must also be repudiation of those forms which wield no power. The word goes forth from Soul to form; 'Stand up. Press outward into life. Achieve a goal. For you, there must be not a circle, but a line. Prepare the form. Let the eyes look forward, not on either side. Let the ears be closed to all the outer voices, and the hands clenched, the body braced, and mind alert. Emotion is not used in furthering of the Plan. Love takes its place.'*

Such is the pattern of the thought and the process of the life of the man upon the first Ray who is seeking first of all to control his personality, and then to dominate his environment. His progress is that of "achieved control; that of being controlled, and then again controlling." At first, his motive is that of selfish, separative achievement, and then comes failure to be satisfied. A higher achievement then takes place as a result of the service of the Plan, until the time eventually comes when the first Ray man can be trusted to be God's Destroying Angel—the Angel who brings life through the destruction of the form. Such integrated personalities are frequently ruthless at first, selfish, ambitious, self-centered, cruel, one-pointed, implacable, undeviating, aware of implications, of significances, and of the results of action but, at the same time, unalterable and undeviating, moving forward to their purposes. They destroy and tear down in order to rise to greater heights upon the ruin they have wrought. They do thus rise. They trample on other men and upon the destinies of the little person. They integrate their surroundings into an instrument for their will and move relentlessly forward upon their own occasions. This type of man will be found expressing these qualities in all walks of life and spheres of action, and is a destroying force in his home, business or in the nation.

All this is made possible because the first Ray has at this stage integrated the personality vehicles and has achieved their simultaneous control. The man functions as a *whole*. This process and method of work brings him eventually to a *point of crisis*; a crisis based upon the unalterable fact of his essentially divine nature or being, which cannot remain satisfied with the gaining of power in a personality sense and in a material world. Power selfishly used exhausts its user and evokes a display of power antagonistic to him; he is thereby destroyed, because he has destroyed. He is separated off from his fellow men because he has been isolated and separative in his nature.

This crisis of evocation brings him to an inner point of change which involves an alteration in his direction, a change of method, and a different attitude. The change of direction takes him back to the center of his being, the heart; a change of method takes place, for, instead of moving straight forward, he waits in patience and seeks to feel. A change of attitude can be noted, for he reaches out his arms to his fellow men—to the greater whole—and thus becomes inclusive.

Standing thus in quietness at the center, and searching within himself for responsiveness to his environment, he thus loses sight of self and the light breaks in. It is as if a curtain were raised. In that light, the first thing which is revealed to him is the Devastating sight of that which he has destroyed. He is subjected to what has esoterically been called "the light which shocks." Slowly and laboriously, using every power of his aligned personality and, in his realized desperation, calling in the power of his Soul, he proceeds one-pointedly to rebuild that which he has destroyed. In rebuilding, he lifts the entire structure on to a higher level than any he has hitherto touched.

Through this type of personality, his first Ray Soul can demonstrate, because the disciple has "recovered feeling, gained divine emotion, and filled his waiting heart with love." In such cases as this, the Astral body is usually on the second Ray, the mental body upon the fourth Ray, and the physical body upon the sixth Ray. This naturally tends to balance or upset the intensity of the first Ray vibrations of the personality and Soul. It is in the third life of reorientation that he gains the reward for the arresting of his selfish efforts, and aspects of the Plan are then revealed to him.

#### Ray Two

*"Again I stand; a point within a circle and yet myself.' The love of love must dominate, not love of being loved. The power to draw unto oneself must dominate, but into the worlds of form that power must some day fail to penetrate. This is the first step towards a deeper search. The word goes forth from Soul to form: 'Release thyself from all that stands around, for it has naught for thee, so look to me. I am the One who builds, sustains and draws thee on and up. Look unto me with eyes of love, and seek the path which leads from the outer circle to the point.*

*I, at the point, sustain. I, at the point, attract. I, at the point, direct and choose and dominate. I, at the point, love all, drawing them to the center and moving forward with the travelling points towards that great Center where the One Point stands. What mean you by that Word?"*

In reference to this second Ray, it is advisable to recollect that all the Rays are but the subrays of the second Ray of Love-Wisdom. The One in the center, Who is the "point within the circle" of manifestation, has three major qualities: life or activity in form, love and the power of abstraction. It is these last two qualities of Deity with which we are concerned in these formulas and (in connection with the second Ray) the dualities of attraction and abstraction emerge, both latent and both capable of perfected activity in their own field.

There comes ever the moment in the life of the aspirant when he begins to consider with wonder the significance of that familiar reaction of finding no satisfaction in the familiar things; the old life of desire for well known forms of existence and expression ceases to attract his interest. The pull or attractive power of the *One* at the center (Who is his true self) also fails. It is not yet a familiar "call." The aspirant is left, unsatisfied and with a deepening sense of futility and emptiness, "pendent upon the periphery" of the divine "ring-pass-not" which he has himself established.

There comes ever the moment in the life of the aspirant when he begins to consider with wonder the significance of that familiar reaction of finding no satisfaction in the familiar things; the old life of desire for well known forms of existence and expression ceases to attract his interest. The pull or attractive power of the *One* at the center (Who is his true self) also fails. It is not yet a familiar "call." The aspirant is left, unsatisfied and with a deepening sense of futility and emptiness, "pendent upon the periphery" of the divine "ring-pass-not" which he has himself established. It is at this point and in this situation that he must reflect upon and use this formula.

It is this period of crisis which presents the major problem to the advanced aspirants of today and evokes consequently the concern of the psychiatrist and psychologist. Instead of treating the difficulty as a sign of progress and as indicating a relatively high point in the evolutionary scale and therefore a reason for a sense of encouragement, it is treated as a disease of the mind and of the personality.

Light reveals, and the stage of *revelation* now follows. This light upon the way produces vision and the vision shows itself as:

1. A vision, first of all, of defects. The light reveals the man to himself, as he is, or as the Soul sees the personality.
2. A vision of the next step ahead, which, when taken, indicates the procedure next to be followed.
3. A vision of those who are travelling the same way.
4. A glimpse of the "Guardian Angel," who is the dim reflection of the Angel of the Presence, the Solar Angel, which walks with each human being from the moment of birth until death, embodying as much of the available light as the man—at any given moment upon the path of evolution—can use and express.
5. A fleeting glimpse (at high and rare moments) of the Angel of the Presence itself.
6. At certain times and when deemed necessary, a glimpse of the Master of a man's Ray group. This falls usually into two categories of experience and causes:
  - a) In the early stages and whilst under illusion and glamour, that which is contacted is a vision of the Astral, illusory form upon the planes of glamour and illusion. This is not, therefore, a glimpse of the Master Himself, but of His Astral symbol, or of the form built by His devoted disciples.
  - b) The Master Himself is contacted. This can take place when the disciple has effected the needed integrations of the threefold lower nature.

It is at this moment of "integration as the result of revelation" that there comes the fusion of the Personality Ray with the Egoic Ray.

### *Ray Three*

*"Pulling the threads of Life, I stand, enmeshed within my self-created glamour. Surrounded am I by the fabric I have woven. I see naught else. The love of truth must dominate, not love of my own thoughts, or love of my ideas or forms; love of the ordered process must control, not love of my own wild activity."*

*The word goes forth from Soul to form: 'Be still. Learn to stand silent, quiet and unafraid. I, at the center, Am. Look up along the line and not along the many lines which, in the space of aeons, you have woven. These hold thee prisoner. Be still. Rush not from point to point, nor be deluded by the outer forms and that which disappears. Behind the forms, the Weaver stands and silently he weaves.'*

It is this *enforced* quiet which brings about the true alignment. This is the quiet not of meditation but of living. The aspirant upon the third Ray is apt to waste much energy in perpetuating the glamorous forms with which he persistently surrounds himself. To offset this, he must stand quiet at the center and (for a time at any rate) cease from weaving; he must no longer make opportunities for himself but—meeting the opportunities which come his way (a very different thing)—apply himself to the need to be met. This is a very different matter and swings into activity a very different psychology. When he can do this and be willing to achieve divine idleness (from the angle of a glamoured third Ray attitude), he will discover that he has suddenly achieved *alignment*. This alignment naturally produces a *crisis* which is characterised by two qualities:

1. The quality of deep distress. This is a period of difficulty and of real concern because it dawns upon his consciousness how useless, relatively, are his weaving and his manipulations, and how much of a problem he presents to the other Weavers.
2. The quality which might be expressed as the determination to stand in Spiritual being.

This crisis evokes understanding, which is, as many will recognise, an aspect of *light*. The aspirant slowly begins to work with the Plan as it is, and not as he thinks it is. As he works, *revelation* comes, and he sees clearly what he has to do. Usually this entails first of all a disentangling and a release from his own ideas. This process takes much time, being commensurate with the time wasted in building up the agelong glamour. The third Ray aspirant is always slower to learn than the second Ray, just as the first Ray aspirant learns more rapidly than the second Ray.

When, however, he has least to be quiet and still, he can achieve his goal with greater rapidity. The second Ray aspirant has to achieve the quiet which is ever present at the heart of a storm or the center of a whirlpool. The third Ray aspirant has to achieve the quiet which is like to that of a quiet mill pond, which he much dislikes to do. Having, however, learned to do it, integration then takes place. The man stands ready to play his part.

We will now take the formulas which will embody the techniques of integration for the four minor Rays, and glimpse the possibilities which they may unfold. We will emphasize in connection with each of them the same five stages of the technique we are studying: Alignment, Crisis, Light, Revelation and Integration.

#### Ray Four

*"Midway I stand between the forces which oppose each other. Longing am I for harmony and peace, and for the beauty which results from unity. I see the two. I see naught else but forces ranged opposing, and I, the one, who stands within the circle at the center. Peace I demand. My mind is bent upon it. Oneness with all I seek, yet form divides. War upon every side I find, and separation. Alone I stand and am. I know too much."*

*The love of unity must dominate, and love of peace and harmony. Yet not that love, based on a longing for relief, for peace to self, for unity because it carries with it that which is pleasantness.*

*The word goes forth from Soul to form. 'Both sides are one. There is no war, no difference and no isolation. The warring forces seem to war from the point at which you stand. Move on a pace. See truly with the opened eye of inner vision and you will find, not two but one; not war but peace; not isolation but a heart which rests upon the center. Thus shall the beauty of the Lord shine forth. The hour is now.'*

The *function* of this intermediate group is to embody a type of energy, which is that of at-one-ment. This is essentially a healing force which brings all forms to an ultimate perfection through the power of the indwelling life, with which it becomes perfectly atoned. This is brought about by the Soul or consciousness aspect, qualified by the Ray in question.

The *relation* of the human family to the divine scheme, as it exists, is that of bringing into close rapport the three higher kingdoms upon our planet and the three lower kingdoms of nature, thus acting as a clearing house for divine energy. The *service* humanity is to render is that of producing unity, harmony, and beauty in nature, through blending into one functioning, related unity the Soul in all forms. This is achieved individually at first, then it takes place in group formation, and finally it demonstrates through an entire kingdom in nature. When this takes place, the fourth Creative Hierarchy will be controlled predominantly by the fourth Ray (by which I mean that the majority of its Egos will have fourth Ray personalities, thus facilitating the task of fusion), and the consciousness of its advanced units will function normally upon the fourth plane of Buddhic energy or intuitional awareness.

When this fourth Ray alignment is produced and the disciple becomes aware of it, a *crisis* is evoked. The phrase "the disciple becomes aware of it," is significant, for it indicates that states of consciousness can exist and the disciple remain unaware of them. However, until they are brought down into the area of the brain and are recognised by the disciple in waking, physical consciousness, they remain subjective and are not usable. They are of no practical benefit to the man upon the Physical plane.

The crisis thus precipitated leads to fresh illumination when it is properly handled. These crises are produced by the bringing toEther (oft the clashing toEther) of the higher forces of the personality and Soul energy. They cannot therefore be produced at a low stage of evolutionary development, in which low grade energies are active and the personality is neither integrated nor of a high grade and character.

This fourth Ray crisis, evoked by a right understanding and a right use of the fourth Ray formula, produces the following sequential results:

1. A sense of isolation. Putting this into more modern language, a complex is produced of the same nature as that which temporarily overcame Elijah. He was overwhelmed with a sense of his clarity of vision in relation to the problem with which he was faced, of his unique response to it, and also with a sense of aloneness which Devastated him.
2. A sense of despairing futility. The forces arraigned against the disciple seem so great and his equipment so inadequate and feeble.
3. A determination to stand in the midst and, if not victorious, at least to refuse to admit defeat, taking with determination the position which St. Paul expressed in the words: "*Having done all, to stand.*"
4. A sudden recognition of the Warrior within, Who is invisible and omnipotent but Who can only now begin His real work when the personality is aligned, the crisis recognised, and the will-to-victory is present. We would do well to ponder on this.

It is valuable also to remember that this revelation comes to the race in three stages:

1. Individually, when the disciple "relinquishes the fight in order to stand, thereby discovering victory ahead, achieving oneness with the enemy, the Warrior and the *One.*"
2. In group formation. This approach to the revelation is today going on in the world, and is producing a moment of extreme crisis in connection with the work of the New Group of World Servers. Their moment of crisis lies immediately ahead.
3. In the human family as a whole. This revelation will come to the race at the end of the age and with it we need not for the moment, therefore, concern ourselves. It is essentially the revelation of the Plan as a whole, embodying the various aspects of the Plan as—from cycle to cycle—the race has grasped the smaller aspects and revelations and succeeded eventually in bringing them into concrete manifestation. It is a revelation of the purposes of Deity—past, present and future purposes—as grasped by those who have developed the divine aspects and are, consequently, in a position to understand.

This series of Spiritual happenings or unfoldments of consciousness in the life of the individual and the group produces a definite integration upon the three levels of personality work (mental, emotional and physical). It also lays the ground for those processes of fusion which will blend the Rays of the personality and of the Soul. If you will carry this concept of integration (achieved upon the three levels of the three worlds of human endeavour) into the activities and relationships of groups, you will find much of interest and of informative value anent the work of the New Group of World Servers.

#### Ray Five

*"Towards me I draw the garment of my God. I see and know His form. I take that garment, piece by piece. I know its shape and colour, its form and type, its parts component and its purposes and use. I stand amazed, I see naught else. I penetrate the mysteries of form, but not the Mystery. I see the garment of my God. I see naught else.*

*Love of the form is good but only as the form is known for what it is—the veiling vase of life. Love of the form must never hide the Life which has its place behind, the One who brought the form into the light of day, and preserves it for His use; The One Who lives, and loves and serves the form, the One Who Is.*

*The Word goes forth from Soul to form: 'Behind that form, I am. Know Me. Cherish and know and understand the nature of the veils of life, but know as well the One Who lives. Know Me. Let not the forms of nature, their processes and powers prevent thy searching for the Mystery which brought the mysteries to thee. Know well the form, but leave it joyously and search for Me.*

*Detach thy thought from form and find Me waiting underneath the veils, the many-sided shapes, the glamours and the thought-forms which hide my real Self. Be not deceived. Find Me. Know Me. Then use the forms which then will neither veil nor hide the Self, but will permit the nature of that Self to penetrate the veils of life, revealing all the radiance of God, His power and magnetism; revealing all there is of form, of life, of beauty and usefulness. The mind reveals the One. The mind can blend and fuse the form and life. Thou art the One. Thou art the form. Thou art the mind. Know this."*

This fifth Ray formula is of exceeding potency at this time and should be used often, but with care, by those upon this line of divine energy. It has most powerful integrating properties, but the person who employs it must be mindful to visualise and hold in his mind's eye the even, balanced, equilibrated distribution of the divine energy set in motion by the use of this fifth Ray formula so that the three aspects of the Spiritual entity concerned—the mind, the One Who uses it (the Self) and the form nature—may be equally stimulated.

This statement means, for instance, that if all the emphasis of the Soul energy available is poured into the lower nature, the natural man, it might result in the shattering of the form and the consequent uselessness of the man in service. If all of it, on the other hand, is poured into the receiving chalice of the Astral nature, it might only serve to intensify the glamour and to produce fanaticism.

1. The lower psychic man—physical and Astral—must receive a balanced quota of force.
2. The mind must receive its share of illuminating energy.
3. A third part of that energy must be retained within the periphery of the Soul nature to balance thus the other two.

This is a replica of the experience of the Monad when coming into manifestation, for the Monad retains a measure of energy within itself, it sends energy forth which is anchored in that center of energy which we call a Soul. Still more energy pours forth also, via the Soul, for the production of a human being—an expression of the Soul upon the Physical plane, just as the Soul is an expression of the Monad upon the Mental plane, and both are expressions also of that one Monad.

The use of this formula, which produces eventually a definite relation between the Soul and the various aspects of the form, brings about a needed alignment, and again (as in the other cases considered previously) produces also, and evokes, *a crisis*. This crisis must be regarded as producing two lesser crises in the consciousness of the personality:

1. That in which there comes the achieving of equilibrium and what might be called a "balanced point of view." This balanced vision causes much difficulty and leads to what might be called the "ending of the joy-life and of desire." This is not a pleasant experience to the disciple; it leads to much aridness in the life-experience and to a sense of loss; it often takes much wise handling, and frequently time elapses before the disciple emerges on the other side of the experience.
2. This balanced condition in which the not-Self and the Self, the life-aspect and the form-aspect, are seen as they essentially are (through the aid and the use of the discriminating faculty of the mind), leads eventually to a crisis of choice, and to the major task of the disciple's life. This is the detaching of himself from the grip of form experience, and consciously, rapidly, definitely and with intention preparing himself for the great expansions of initiation.

When this dual crisis is over and that which it has evoked has been rightly handled, then the light streams forth, leading to the revelation of the relationships of form to Soul. These two are then seen as one in a sense never before realized and are then regarded as possessing a relation quite different to the theoretical relationships posited in ordinary occult and religious work. It will be apparent, therefore, how a new relationship and a new type of integration then becomes possible and how the mind quality of the fifth Ray (critical, analytical, separative and over-discriminating) can become, what in the middle ages it used to be called, the "common sense." When this takes place, form and life are indeed one unity and the disciple uses the form at will as the instrument of the Soul for the working out of the plans of God.

### Ray Six

*"I see a vision. It satisfies desire; it feeds and stimulates its growth. I lay my life upon the altar of desire—the seen, the sensed, that which appeals to me, the satisfaction of my need—a need for that which is material, for that which feeds emotion, that satisfies the mind, that answers my demand for truth, for service, and my vision of the goal. It is the vision which I see, the dream I dream, the truth I hold, the active form which meets my need, that which I grasp and understand. My truth, my peace, my satisfied desire, my dream, my vision of reality, my limited ideal, my finite thought of God;—for these I struggle, fight and die.*

*Love of the truth must always be. Desire and aspiration, reaching out for that which is material or soaring upward towards the vision of reality must ever find their satisfaction. For this men work, driving themselves and irking others. They love the truth as they interpret it; they love the vision and the dream, forgetting that the truth is limited by mind—narrow and set, one-pointed, not inclusive; forgetting that the vision touches but the outer fringe of mystery, and veils and hides reality.*

*The word goes out from Soul to form: 'Run not so straight. The path that you are on leads to the outer circle of the life of God; the line goes forward to the outer rim. Stand at the center. Look on every side. Die not for outer forms. Forget not God, Who dwells behind the vision. Love more your fellow men.'*

It will be apparent, therefore, that the sixth Ray disciple has first of all to achieve the arduous task of dissociating himself from his vision, from his adored truth, from his loved ideals, from his painted picture of himself as the devoted follower and disciple, following his Master unto death, if need be; forcing himself (from very love of form) and forcing all his fellowmen to dedicate themselves to that which he sees.

It must be recognised that he lacks the wide love of the second Ray disciple which is a reflection of the love of God. He is all the time occupied with *himself*, with *his* work, *his* sacrifice, *his* task, *his* ideas, and *his* activities. He, the devotee, is lost in his devotion. He, the idealist, is driven by his idea. He, the follower, runs blindly after his Master, his chosen ideal and loses himself in the chaos of his uncontrolled aspirations and the glamour of his own thoughts.

The problem, therefore, of the sixth Ray aspirant is to divorce himself from the thralldom of form (though not from form) and to stand quietly at the center, just as the third Ray disciple has to learn to do. There he learns breadth of vision and a right sense of proportion. These two qualities he always lacks until the time comes when he can take his stand and there align himself with all visions, all forms of truth, all dreams of reality, and find behind them all—God and his fellow men. Then and only then can he be trusted to work with the Plan.

The alignment evoked by this "peaceful standing still" naturally produces *a crisis* and it is, as usual, a most difficult one for the aspirant to handle. It is a crisis which seems to leave him destitute of incentive, of motive, of sensation, of appreciation by others and of life purpose. The idea of "my truth, my master, my idea, my way" leaves him and as yet he has nothing to take its place. Being sixth Ray, and therefore linked with the world of Astral psychic life, the sixth plane, he is peculiarly sensitive to his own reactions and to the ideas of others where he and his truths are concerned.

The problem of the disciple upon this Ray is greatly increased by the fact that the sixth Ray has been the dominant Ray for so many centuries and is only now passing out. Therefore the idealistic, fanatical thought-forms, built up by the devotees upon this Ray, are powerful and persistent. The world today is fanatically idealistic, and this is one of the causes of the present world situation. It is hard for the man who is the one-pointed devotee to free himself from the prevailing influence, for the energy thus generated feeds that which he seeks to leave behind. If he can, however, grasp the fact that devotion, expressing itself through a personality, engenders fanaticism and that fanaticism is separative, frequently cruel, often motivated by good ideals, but that it usually overlooks the immediate reality by rushing off after a self-engendered vision of truth, he will go far along the way to solving his problem. If he can then realize that devotion, expressing itself through the Soul, is love and inclusiveness plus understanding, then he will learn eventually to free himself from the idealism of others and of himself and will identify himself with the loving working out of God's Plan.

### Ray Seven

*"I seek to bring the two together. The plan is in my hands. How shall I work? Where lay the emphasis? In the far distance stands the One Who Is. Here at my hand is form, activity, substance, and desire. Can I relate these and fashion thus a form for God? Where shall I send my thought, my power the word that I can speak?"*

*I, at the center, stand, the worker in the field of magic. I know some rules, some magical controls, some Words of Power, some forces which I can direct. What shall I do? Danger there is. The task that I have undertaken is not easy of accomplishment, yet I love power. I love to see the forms emerge, created by my mind, and do their work, fulfill the plan and disappear. I can create. The rituals of the Temple of the Lord are known to me. How shall I work?"*

*Love not the work. Let love of God's eternal Plan control your life, your mind, your hand, your eye. Work towards the unity of plan and purpose which must find its lasting place on earth. Work with the Plan; focus upon your share in that great work.'*

*The Word goes forth from Soul to form: 'Stand in the center of the pentagram, drawn upon that high place in the East within the light which ever shines. From that illumined center work. Leave not the pentagram. Stand steady in the midst. Then draw a line from that which is without to that which is within and see the Plan take form.'"*

This great and powerful Ray is now coming into manifestation and it brings new energies to man of so potent a nature that the disciples of today must move and work with care. They are literally handling fire. It is the children who are now coming into incarnation who will eventually work more safely and more correctly with these new potencies. There is much, however, to be done in the meantime, and the disciples upon this seventh Ray can ponder on this formula and seek their own interpretation of it, endeavouring first of all to stand in the East, within the protection of the pentagram. As he realizes the task to be carried out and the nature of the work to be done by the seventh Ray worker, and appreciates the fact that it is the magical work of producing those forms on earth which will embody the Spirit of God (and in our particular time, this necessitates the building of new forms), each seventh Ray disciple will see himself as a relating agent, as the one who stands in the midst of the building processes, attending to his portion of the task. This, if really grasped and deeply considered will have the effect of producing alignment.

The moment that this alignment is achieved, then let the disciple remember that it will mean a tremendous inflow of power, of energy from both the aligned points, from both directions, converging upon him, as he stands in the midway place. Ponder deeply upon this truth, for it is this fact which always evokes a seventh Ray crisis. It will be obvious what this crisis is. If the man concerned is materially minded, selfishly ambitious and unloving, the inpouring energy will stimulate the personality nature and he will immediately be warring furiously with all that we mean by the instinctual, psychic, intellectual nature. When all these three are stimulated, the disciple is often for a time swung off the center into a maelstrom of magical work of the lower kind—sex magic and many forms of black magic. He is glamoured by the beauty of his motive, and deceived by the acquired potency of his personality.

If, however, he is warned of the danger and aware of the possibility, he will stand steady at the center within the mystical pentagram, and there *suffer* until the light in the East rises upon his darkness, discovering him still at the midway point. Then comes the revelation of the Plan, for this has ever to be the motivating power of the seventh Ray disciple. He works on earth, upon the outer plane of manifestation, with the construction of those forms through which the divine will can express itself. In the field of religion, he works in collaboration with the second and sixth Ray disciples. In the field of government he labours, building those forms which will enable the first Ray activity to be expressed. In the field of business, he cooperates with third Ray energies and the executives of the Plan. In the field of science, he aids and assists the fifth Ray workers. He is the expression of the builder, and the creator, bringing into outer manifestation God's Plan.

He begins, however, with himself, and seeks to bring into expression the plan of his Soul in his own setting and worldly situation. Until he can do this, he is unable to stand in the East within the pentagram.

It is occultly said that "*the pentagram is open and a place of danger when the disciple knows not order within his own life, and when the ritual of the Soul is not imposed and its rhythm not obeyed. The pentagram is closed when order is restored and the ritual of the Master is imposed.*" The writing goes on to say that "*if the disciple enters through the open pentagram, he dies. If he passes over into the closed pentagram, he lives. If he transmutes the pentagram into a ring of fire, he serves the Plan.*"

## THE TECHNIQUES OF INTEGRATION, FUSION AND DUALITY

It might be of value here if I pointed out to you that the three words: Integration, Fusion and Duality when dealt with, as they are, in connection with the final stages of the Path of Evolution, are significantly different. For one thing it might be said that:

1. The Technique of *Integration*, a sevenfold technique, is applied upon the Path of Probation.
2. The Technique of *Fusion* is applied upon the Path of Discipleship.
3. The Technique of *Duality* is applied upon the Path of Initiation.

Integration here refers to the bringing into one field of resultant magnetic activity of five types of energy:

1. Physical and emotional sentient energy (2 energies therefore) are brought together and eventually form one expressive force.
2. Physical, emotional-sentient and mental energy (3) are also brought into relationship; one potent vortex of force is then set up which eventually becomes so systematised and integrated that we call its aggregated expression *Personality*, (4) and in time this aggregate becomes a realized potency and thus completes the fourfold lower man.
3. These four types of energy are then brought into relationship with the Ego or Soul. This brings then into play another and higher type of energy expression, and thus the five energies integrate, blend and fuse.

The Technique of Fusion deals with the production of a close interplay of the five above enumerated aspects of energy which have been, in due time, integrated into a unity. It is really a fusion of the four forces and the one energy. This fusion produces:

4. A demonstration of personality activity when, in response to the Technique of Integration, there is:
  - Response and interplay between the threefold lower man.
  - A gradual emergence of the dominant note of the lower man which will, in time, indicate the nature of the Personality Ray.
  - The quality of the Personality Ray, in its higher aspects, emerges into living expression. Great beauty of character or great forcefulness will then appear.

Gradually, the qualities of the personality energy are transmuted into those of the Ego or Soul and the fusion of the two energies—Soul and body—is then complete. This Technique of Fusion might be better understood by all of you if it were called the Technique of Transmutation, but it must be remembered that the transmutation referred to is not that of bad qualities into good or of bad characteristics into good ones (for this should take place quite definitely upon the Path of Probation) but the transmutation of the higher aspects of the Personality Ray into those of the Soul.

When this has been to a great extent carried forward satisfactorily, then the Technique of Duality comes into play—a duality differing greatly from that to which we refer when we speak of the higher and lower selves. It is a duality which is utilised upon the Path of initiation by Those Who Know no sense of separateness, and signifies one wherein the transmuted and purified personality qualities and characteristics are used by the initiate in the three worlds for service and the furthering of the Plan.

The man who will seek to use the Technique of Fusion is the disciple who is conscious of personality power, owing to the fact that his mind is beginning to dominate his sentient emotional nature, much in the same way as his emotional-sentient nature has, for ages, controlled his physical body. The use of the mind is becoming "second nature" to certain advanced types of men, and it is called into play, when they reach this stage, almost automatically. The result is that the integration of the three energies is proceeding fast. At the same time, the man is definitely oriented to Soul contact and knowledge, and frequently the mind (when it is the controlling personality factor) is itself brought suddenly and dynamically under the control of the Soul.

This accounts for the intense difficulty of the life of every disciple at this stage. Several processes are simultaneously going on:

1. The mind factor is steadily becoming more dominant, increasingly clarified and usable.
2. The three aspects of the lower nature are working in closer unity all the time, each growing at the same time in individual potency.
3. The Personality Ray is making its presence felt, and the expressed power of the man (within his environment) is equally increasing.
4. The Soul Ray is, at times, projecting itself and this produces in the early stages those difficult upsets and turmoils which are usually of a distressing kind.

It is at this stage therefore that the Technique of Fusion can profitably be used, preserving at the same time the realized integrity of the motive which, if correctly apprehended, should be:

1. The motive of a realized objective of Soul control in response to a living reaction to its sensed pull/call.
2. The motive of service, in response to a sentient realisation of humanity's need.
3. The motive of cooperation with the Plan, in response to an intelligent appreciation of its nature and existence.

Again you will note that we have swung back to our three major themes: *Soul Control - Service - The Plan*

This Technique of Fusion evokes these three qualities in relation to the Soul, to service and to the Plan. At the same time, it brings illumination to the mind (thus revealing the Soul and the kingdom of God); it brings increased imagination (creative and dynamic) to the emotional sentient nature, the Astral body (thus revealing relationship and responsibility); it brings likewise inspiration to the physical life, to the physical body, via the brain (revealing actual capacity to cooperate intelligently with the Plan).

Therefore, we shall have to consider a technique which will do three things:

1. Bring *Illumination*, through the evocation of the Will or first aspect of divinity.
2. Bring *Imagination*, through the evocation of Love, the second aspect or of sentient response to the world Soul in all forms.
3. Bring *Inspiration*, through the evocation of the Intelligence, the third aspect.

#### SEVEN RAY APPROACHES TO FUSION

The first Ray technique must, therefore, do the following things and produce the following results:

1. The divine will must be evoked, of which the mind aspect is the reflection, and the brain (or the phenomenal appearance) the shadow. This brings into functional activity upon the Physical plane what is called in theosophical books, Atma, or the first qualified differentiation of the Monadic Life. The quality is often called the Spiritual will.
2. The evocation of this will produces an illumination of the mind, differing from the illumination achieved through ordinary meditation and about which much has been written in the mystical books. This latter illumination is essentially the evocation of the intuition, which brings the illumination of direct knowledge to the mind. The one to which I here refer is, symbolically speaking, related to the state of consciousness of the Creator when He sent forth the phenomena-producing fiat: "Let there be *Light*."

3. This illumination, coming from the highest aspect which man can conceive follows a direct line of approach, or pours down through a direct channel from:
  - a. The level of Atma, or that center of Spiritual will which is dynamic and effective but seldom called into play, to the will petals of the Egoic lotus, upon which I touched in *A Treatise on Cosmic Fire*. These petals are the reflection in the Soul of this particular aspect of energy.
  - b. From this layer of petals to the mind body.
  - c. From the mind body to the brain.
  - d. From the brain, in due and set time, to the center at the Base of the Spine, thus arousing the kundalini fire.

It will interest students to note how the first Ray disciple, when employing this first Ray technique of fusion, ends by producing second Ray characteristics of which illumination, producing understanding love and sympathetic cooperation, is the predominant note. The second Ray disciple, through rightly applied technique, produces curiously enough, third Ray results, of which the use of the creative imagination is the outstanding characteristic. The third Ray disciple through the development of the "power to inspire" adds to his innate qualities certain definitely first Ray potencies. All are, however, subordinated to the second Ray nature of the divine expression in this solar system.

The technique of Fusion, employed by the second Ray disciple, will produce the following results:

1. Increased sentient response to the world Soul and to the environment in which the disciple finds himself will increasingly be achieved.
2. This is largely done through the cultivation of the creative imagination. This is one of the great building attributes of deity. It is brought about by the evocation of the love nature and, as earlier noted, brings in Soul power in full tide. In the world of phenomenal appearance, the Soul is the creating agent, the major building factor, the constructor of forms, and, through the Technique of Fusion, the power to imagine or to use imaginative thought power (in conjunction with the faculty to visualise, to wish, to dream into being) is definitely and scientifically developed.
3. This creative tension or one-pointed focus of imaginative dreaming swings the Astral body into complete subordination to the Soul. The Soul is in complete control; no sense of separateness is again possible.
4. The channel through which this synthesising and creative energy pours down is as follows:
  - a) From the Monad to the love petals of the Egoic lotus.
  - b) From these love petals to the Astral vehicle, energising all Astral matter found in the equipment of the phenomenal man. "The Spirit of God moves upon the face of the waters."
  - c) From thence to the Solar Plexus center.
  - d) From that center to the Heart center. The needed duality connected with the Astral body thus appears. We have here also a correspondence to the descent of the fire of the will to the base of the spine with its subsequent raising, along the spinal column, to the head.

The third Ray disciple, employing the Technique of Fusion, finds that:

1. It evokes a full functioning of the divine creative faculty. It will be apparent at this point how important is *motive*, for it determines the line of activity and differentiates man's activity into what is called (by esotericists) black and white magic. It is interesting also to note that it is the very rare man indeed who swings into the field of so-called black magic. This indicates, does it not, my brother, the extraordinarily triumphant work of the Great White Lodge.
2. The fiat which initiated this creative activity, as far as it relates to man, has been inadequately couched in the words: "*Let the earth bring forth abundantly*", thus inaugurating the age of creativity. This creative fecundity has steadily shifted during the past few thousand years into the creation of those effects of which ideas are the cause, producing within the creative range of man's mind:
  - a. That which is useful and so contributing to man's present civilisation.
  - b. That which is beautiful, thus gradually developing the aesthetic consciousness, the sense of

- colour, and the recognition of the use of symbolic forms in order to express quality and meaning.
3. As a result of the disciple's use of this technique, there is brought about an increased vital livingness, and a dynamic inflow of Spiritual life into the Physical plane experience. The disciple becomes "inspired" by the fire of love, and this evokes the "service of creation" as an expression of that love.
  4. The power which inspires him and which makes him dynamic and creative in his environment comes likewise from the will aspect of the Monad, sweeping the higher mind into activity upon the higher mental level which is that on which the creative ideas of God emerge in form to be recognised by the human consciousness.
  5. The channel of approach or of downflow is as follows:
    - a. From the will aspect of the Monadic life to that level of consciousness and of energy which we call that of the higher mind.
    - b. From the higher mind to the knowledge petals of the Egoic lotus.
    - c. From these vortexes of force to the lower or concrete mind—that in which the average intelligent man familiarly works—to the Throat center and from thence immediately to the sacral center (the center of Physical plane creation or reproduction). From there it is raised again to the Throat center where the creative physical urge is transmuted into artistic or literary creation in some form or another, and later still into the power to create groups or organisations which will express some idea or some thought which emanates from the Mind of God, and which demands immediate precipitation upon earth.

The result of this inflow of supremely high energies is that the processes set in motion by the Technique of Integration are completed and the Rays of the lower man are welded or fused into the Personality Ray. This itself is later blended with the Egoic Ray, enabling that Spiritual Identity which we recognise as standing behind phenomenal man to work through both these Rays, thus bringing about a correspondence to that grouping within the divine expression which we call the major and minor Rays. The Rays of the triple lower nature then form one single avenue through which the Soul, and later the energy of Spirit can contact the larger *Whole* in manifestation upon the physical, Astral and Mental planes.

Now let us for a moment consider the Technique of Fusion. The keynotes of the three techniques are as follows:

- First Ray: *Isolated Unity*  
 Second Ray: *Inclusive Reason*  
 Third Ray: *Presented Attributes*

The first thing the disciple who seeks to use these techniques undertakes is to arrive at an understanding (practical, experimental and subjective) of the appropriate phrase for his Ray. Let me paraphrase or elucidate each of them, inadequately perforce owing to the lack of comprehension and the limited evolution of the average disciple, but in any case in order to bring suggestion to your minds.

*Isolated Unity* is that stage of consciousness which sees the whole as one and regards itself, not theoretically but as a realized fact, as identified with that whole. It is a whole which is "isolated" in the consciousness of the man, and not the man himself who regards himself as isolated. The word "isolated" refers to that complete organised organism of which the man can feel and know himself to be a part. The word "unity" expresses his relationship to the whole.

It will be apparent therefore that this whole is something progressively realized. For the bringing about of this progressed realisation the great expansions of consciousness, called initiations, have been temporarily arranged as a hastening or forcing process. This progression of realized "isolations in unity" may begin with the disciple's group, environment or nation and, through right use of the understanding, will end by enabling him to isolate the whole divine scheme or living structure, and to identify himself with it in an active capable manner.

The result of meditation upon this theme will be:

1. A definite illumination of the mind, for it will then be at-one with the Universal Mind and all the ways of God and the plans of God will stand revealed to him.
2. The creative imagination will be powerfully evoked in response to this revelation, and modes and methods of cooperation will be *sentiently* developed and the disciple will become a creative cooperator and not just an obedient servant of the Plan.
3. His life will be then inspired by the desire to serve humanity and to cooperate with the Custodians of the Plan. This will bring in the full tide of Soul life, producing temporarily a violent conflict between the Personality Ray and the Soul Ray, but also producing a steady subordination of the lower to the higher, of the minor to the major.

#### A TECHNIQUE FOR MEDITATION

This particular technique of meditation involves the use of the Head center, demands the ability to focus the consciousness in the Soul form, the Spiritual body, and, at the same time, to preserve Soul consciousness, mind consciousness and brain consciousness—no easy task for the neophyte and something which lies far ahead for the majority of students who read these words. This condition has been described as "the intensest reflection of the man, isolated in God Who is the negation of isolation and is nevertheless the Whole which is set apart from other Wholes." When this state of awareness has been achieved (and Patanjali hints at it in the last book of the Sutras) the disciple becomes invincible upon the Physical plane, for he is completely unified and linked up with all aspects of himself in the greater Whole of which he is a part, is fusing all attributes and is at-one with the Whole, not simply subjectively and unconsciously (as are all human beings) but in full, waking, understanding awareness.

*Inclusive Reason*, which is the theme for the initiatory meditation of the second Ray disciple, produces that inherent divine capacity which enables the detail of the sensed Whole to be grasped in meticulous entirety. This wide, yet detailed, scope or universal recognition is extremely difficult for me to explain or for you to understand. The second Ray has been called the Ray of Detailed Knowledge and where this term has been employed, the beginner has necessarily laid the emphasis upon the word "detail". It might rather be called the Ray of Detailed Unity or the Ray of the Divine Pattern, or of beauty in relationship. It involves on the part of the disciple a very high point of synthetic comprehension.

*Presented attributes*, are those which have presented themselves to the consciousness of the advanced disciple, which are as yet not capable of interpretation nor can they be comprehended by average human beings, but which are attributes of the Kingdom of Souls, and which will distinguish that kingdom in its final stages. These latent attributes can be gradually comprehended and brought into activity by those who can function as Souls.

I would like to lay down four fundamental propositions:

1. That in time and space, man is essentially dual, consisting of Soul and body, of intelligent life and form, of a Spiritual entity and the apparatus of contact—the body nature whereby that entity can become aware of worlds of phenomena and states of consciousness of a nature different to those on its own level of awareness.
2. That this body nature consists of the physical outer form, the sum total of vitality or the Etheric body (which science today is rapidly coming to recognise), the sensitive, emotional, desire body, and the mind. Through the physical body contact is made with the enviroing tangible world; through the vital body the impulses come which produce direction and activity upon the Physical plane; through the sensory vehicle the Astral or emotional nature originates the bulk of those desires and impulses which direct the undeveloped or average man, and which can be called desire-impulses or the wish-life of the individual; through the mind comes eventually intelligent understanding and a life directed by purpose and planning instead of desire.
3. That human unfoldment proceeds by a series of integrations, of processes of coordination or synthesis, involving as they do (particularly when the intelligence is beginning to control) a sense of cleavage and of duality. These integrations, as far as humanity is concerned, either lie far behind in the past, are proceeding at this time, or lie ahead in the future.

### Past Integrations

Between the animal body and the vital body. Between these two and the sensitive desire nature. Between these three and the lower concrete mind.

### Present Integrations

Between these four aspects thus producing a coordinated personality.

### Future Integration

Between the personality and the Soul.

The point to be remembered is that in racial history, many of these integrations have already taken place unconsciously as the result of life-stimulation, the evolutionary urge, the normal processes of living, experience through contact with the environment, and also of satisfaction leading to satiety of the desire nature. But there comes a time in racial unfoldment, as in the lives of individuals, when the blind process of evolutionary acquiescence becomes the living conscious effort, and it is right at this point that humanity stands today.

Hence the realisation of the human problem in terms of modern psychology; hence the widespread suffering of human units everywhere; hence the effort of modern education; and hence also the emergence in every country on a wide scale and in increasingly large numbers of three kinds of people:

1. Those conscious of cleavage.
  2. Those achieving integration with much pain and difficulty.
  3. Personalities, or integrated and therefore dominant people.
4. That at the same time in every country, men and women are proceeding towards a still higher synthesis and achieving it; the synthesis of Soul and body. This produces a sense of destiny, individual and racial; a sense of purpose, and of plan. It produces also the unfoldment of the intuition (the sublimation of the intellect, as that was the sublimation of the instinctual nature) and the consequent recognition of the higher ideas and idealism, and of those basic truths which when disseminated among the thinking people of the world, will produce great mental and material changes, with their transitory accompaniments and upheaval, of chaos, experiment, destruction and rebuilding.

Attention will then be given to the integration of the personality, so that all three aspects shall function as one unit. We have, therefore:

- a. The child state, in which the three first integrations are brought about, and the objective of the educational procedure will be to effect this with the minimum of difficulty.
- b. The human state, dealing with the integration of all the aspects into one functioning self-conscious, self-directed personality.
- c. The Spiritual state, dealing with the integration of the personality and the Soul, thus evoking the consciousness of the Whole. When this is accomplished, group consciousness is added to self-consciousness, and this is the second great step on the way to God consciousness.

The difficulty today is that we have on every hand people at all different stages in the integrative process; all of them in a "state of crisis" and all of them therefore providing the problems of modern psychology.

These problems may be divided more precisely into three major groupings:

1. The Problems of Cleavage: These in their turn are of two kinds:
  - a. The problems of integration.
  - b. Those arising out of a sense of duality.

This sense of duality, as the result of realized cleavage, ranges all the way from the "split personality" difficulties of so many people to those of the mystic with his emphasis upon the lover and the loved, the seeker and the sought, upon God and His child.

2. The Problems of Integration, which produce many of the difficulties of the more advanced people.
3. The Problems of Stimulation: These arise as the result of an achieved synthesis and integration, producing consequently an inflow of unaccustomed energy. This inflow may express itself as a high voltage ambition, as a sense of power, as desire for personality influence or as true Spiritual power and force. In every case, however, comprehension of the resultant phenomena is required, and most careful handling. Arising from these problems we find also:
  1. *Mental Problems*: Certain definite complexes occur when the integration of the mind with the three lower aspects has been brought about, and some clear thought about them will be useful.
  2. *The Diseases of Mystics*: These are concerned with those attitudes of mind, those complexities of idea and those "Spiritual enterprises" which affect the mystically inclined or those who are aware of the Spiritual dualism of which St. Paul wrote in the Epistle to the Romans. (*Romans VII, 14-24*)

These difficulties will call for increasing attention as the race proceeds towards personality integration and from thence to Soul contact.

#### THE INTERNAL ANATOMY OF MAN

In considering the inner structure of man and those factors which produce the outer appearance and quality and condition it, thus producing the resultant behaviour and conduct, psychologists will have to study the following subjects, beginning with the lowest aspect and expanding their ideas to include the highest possible. These might be grouped and listed as follows:

1. The outer response apparatus, acting under impulses received from the outer environment and the inner subjective realms. These come, according to the esoteric theories, via:
  - a) The brain, from whence certain aspects of the nervous system are directed and controlled, first by mental influence and then by conscious Soul direction.
  - b) The endocrine or glandular system, acting under impulses entering the physical body via the seven centers in the Etheric body; of these centers, the glandular system is simply the externalisation, or physical counterpart. The glands condition the man through the blood stream, being in their turn conditioned by the centers.
  - c) The Solar Plexus, directing and controlling certain aspects of the nervous system, and which is in large part the instinctual or animal brain.
  - d) The heart, the center of life.
2. The vital or Etheric body. This is the major energising factor and is an exact replica or counterpart of the outer form, being the true intermediary between the inner worlds and the outer man. The *nadis* (lines or threads of force) underlie every nerve in the human body and the centers which they form at certain points of intersection or juncture are the background or motivating agency of every ganglion or plexus found in the human body. Certain of these centers, major and minor, are of unique evolutionary importance. These are as follows:
  - a) The Head center is the seat of Soul energy, or the center through which the conscious, Spiritual man functions.
  - b) The Heart center is the seat of life, of the highest principle which expresses itself through man.
  - c) The Solar Plexus center is the seat of the instinctual life, of the animal Soul, and of the highly developed emotional nature.
  - d) The center at the Base of the Spine is the major integrating center and comes into functioning activity when two major fusions have been effected: that of the fusions of the three bodies into one coordinated personality, and when Soul and body are at-oned.

3. *The Emotional or Sentient body*, which is often called the Astral body. From this vehicle emanate the desires, impulses, aspirations and those conflicts of duality which so oft afflict and hinder the disciple. It is the seat also of the creative, imaginative life of man. It also possesses centers of force which are counterparts of those to be found in the Etheric body, but for the majority of people it is energised mainly from the world of illusion and from the Astral plane. It is from this plane of illusory awareness, that the advanced man has to learn to withdraw himself.
4. *The Mind nature*, which works through four centers and only four.
5. *The Soul itself*, or the true Spiritual man, the self in manifestation, working through or seeking to work through, its phenomenal appearance, the fourfold lower man.

If the above is carefully studied, it will become apparent that the cleavages which exist in man are cleavages in certain inherent or basic relations:

1. *Found within the man himself*, in one or other of these various focal points of realization or awareness:
  - a. Unrecognised by the man himself or by those around him. When this is the case, the man is unevolved and the cleavages or gaps in his consciousness do no real harm relatively, either to himself or to those in his environment. They simply indicate lack of development.
  - b. When recognised, they produce distress and difficulty and the man becomes in need of sound psychological help. Correct information along the lines here laid down can be given in those cases where the intellectual type is involved; the psychologist is then dealing with people who should be able and willing to help themselves.
  - c. When the man has effected the necessary bridging and unification, he then becomes a unified personality. Then the mystic can emerge. This means that he has achieved the point wherein the higher bridging between the integrated personality and the Soul becomes possible. Finally, a Master of the Wisdom, Who is an exponent of the Christ consciousness, in its unifying, salvaging and constructive aspects, appears.

The at-oneing of the higher and the lower nature will produce results which will be determined in their field of expression by a man's Ray. These Ray conditions will result in a man's finding his right field of usefulness and right expression in the political, religious, or scientific fields, and in other modes of divine manifestation.

1. *Found between a man and his environment*. The effect of this may mean that he is an anti-social human being, or unpopular, full of fear of life, or expressing, in many other forms, his inability to tune in on his surroundings. Lack of understanding, of right relationship, and inability correctly to blend the inner and the outer forms of the life structure, will be evidenced. The cause of the cleavage in this case is usually found somewhere within the Astral body itself.
2. *Found between a man and his life task*, or the life activity to which fate ordains him and pre-disposition inclines him. The difficulty here lies in a definite break or failure of continuity between the mind nature, determining purpose, and the Astral nature, governing impulse.
3. *Found between a man and his overshadowing (and slowly domination) Soul*. This leads to much realized unhappiness, dire conflict, and the eventual and symbolic "death of the personality."

Here again I would like to pause and to point out that the concepts of death, of substitution, of the vicarious at-one-ment and of sacrifice, will in the New Age be superseded by the concepts of resurrection or of livingness, of Spiritual unity, of transference and of service, so that a new note will enter into human life, bringing hope and joy and power and freedom.

## PROBLEMS OF INTEGRATION

One of the first things which happens when a man has succeeded (alone or with academic psychological aid) in healing or bridging certain cleavages is the recognition of an immediate sense of well-being and of demand for expression. This in its turn, brings its own problems among which are these:

A sense of power, which makes the man, temporarily at least, selfish, dominant, sure of himself and full of arrogance. He is aware of himself as facing a larger world, a wider horizon, and greater opportunities. This larger sense can bring, therefore, serious troubles and difficulties. This type of person, under the influence of this extension of consciousness, is often beautifully motivated and actuated by the highest intentions, but only succeeds in producing inharmony in his surroundings.

These tendencies, when allowed to rule unchecked, can lead eventually to a serious state of Egomania, for Egomania is outstandingly a problem of integration. All these difficulties can be obviated and offset if the man can be brought to realize himself as an integral part of a much greater whole. His sense of values will then be adjusted and his sense of power rightly oriented.

A tendency to over-emphasis may also show itself, turning the man (as a result of integration and a sense of well-being or power and capacity) into a fanatic, at any rate for a time. Again with the best motives in the world, he seeks to drive everyone the way that he has come, failing to recognise the differences in background, Ray type, point in evolution, and tradition and heredity. He becomes a source of distress to himself and to his friends. A little learning can be a dangerous thing, and the cure for many ills, particularly of a psychological nature, is the recognition of this. Progress can then be made on the Path of Wisdom.

The over-development of the sense of direction or of vocation, if you like to call it so, though the two are not identical, for the sense of direction is less definite than the recognition of vocation. In the schools of esoteric psychology, a phrase is sometimes used in connection with this sense of direction or inner guidance which runs as follows: "the bridging of the gaps induces a man continuously to run across the bridge." Certain aspects of the man are now *consciously* recognised, and the higher of these constantly attracts him. When, for instance, the gap between the Astral or emotional body and the mind has been bridged, and the man discovers the vast field of mental activity which has opened up before him, he may for a long time become materialistically intellectual and will tune out as far as he can all emotional reactions and psychic sensitivity, glamouring himself with the belief that they are, for him, non-existent. He will then work intensively on mental levels. This will prove only a passing matter from the point of vision of the Soul (e'en if it last an entire incarnation or several incarnations); but it can cause definite psychological problems, and create in the man's perception of life, "blind spots." However, much trouble is cured by leaving people alone, provided the abnormality is not too excessive.

Once the fact of the Soul is admitted, we shall see an increasing tendency to leave people to the directing purpose and guidance of their own Souls, provided that they understand what is happening to them and can discriminate between:

1. The upward surging of the *subconscious* self into the lighted area of consciousness,
2. The play and force and recognitions of the immediately *conscious* self.
3. The downflow of the *superconscious* self, the Soul, carrying inspiration and higher knowledge.

These words—*subconscious*, *conscious* and *super-conscious*—need definition, for the purpose of this treatise; they are bandied about so freely and mean different things according to the school of psychological thought to which the student belongs.

I use the term *subconscious* to signify the entire instinctual life of the form nature, all the inherited tendencies and innate predispositions, all the acquired and accumulated characteristics (acquired in past incarnations and frequently lying dormant unless suddenly evoked by stress of circumstance) and all the unformulated wishes and urges which drive a man into activity, plus the suppressed and unrecognised desires, and the unexpressed ideas which are present, though unrealized. The subconscious nature is like a deep pool from which a man can draw almost anything from his past experience, if he so desires, and which can be stirred up until it becomes a boiling cauldron, causing much distress.

The *conscious* is limited to that which the man knows himself to be and have in the present—the category of qualities, characteristics, powers, tendencies and knowledges of all kinds which constitute a mans stock in trade and of which he is definitely aware or of which the psychologist is aware. These are displayed in his window for all to see, and they make him what he apparently is to the outer onlooking world.

By the *super-conscious*, I mean those potencies and knowledges which are available but which are as yet uncontacted and unrecognised and, therefore, of no immediate use. These are the wisdom, love and abstract idealism which are inherent in the nature of the Soul but which are not yet, and never have been a part of the equipment available for use. Eventually, all these powers will be recognised and used by man.

### FUTURE PSYCHOLOGY

It will be apparent to you, therefore, that one of the first studies to be made in this new approach to the psychological field will be to discover:

1. Which Rays, major and minor, are conditioning and determining the nature of the man, and evoking the quality of his daily life.
2. Which of these five energies is (at the time of the difficulty) the most dominant, and through which body or vehicle it is focused.
3. Which of these Ray energies is struggling against the imposed dominance, mentioned above. These are:
  - a) Varying aspects of the same energy within their own particular field.
  - b) Higher energies which are endeavouring to control the lower energies and therefore indicating a cleavage in the man's nature.
  - c) The energy of the fusion process itself, which unifies the lower energies into one functioning personality.
  - d) The adjustment of the bridging process between the two major energies. This will result in the at-one-ment of Soul and of the personality.

### PROBLEMS OF STIMULATION

This theme is of outstanding interest at this time because of the mystical tendency and the Spiritual urge which distinguishes humanity as a whole, and because of the definite results—some of them bad, many of them good—which the growing practice of meditation is bringing about in the world of men. These results of mystical and Spiritual aspiration and of applied occult or intellectual meditation (in contradistinction to the mystical approach) must be faced and understood or a great opportunity will be lost and certain undesirable developments will appear and need later to be offset.

This is a time of unusual crisis. One point, nevertheless, seems impressed upon my mind, and I would like to emphasise it. In these times of crisis and consequent opportunity, it is essential that men should realize two things: first, that it is a time of stimulation, and also that it is a time of crisis for the Hierarchy as well as for men. This latter point is oft forgotten; the hierarchical crisis is of great importance, owing to its relative rarity. Human crises are frequent and—from the time angle—of almost regular occurrence. But this is not the case where the Hierarchy is concerned. Also when a human crisis and a hierarchical crisis coincide and are simultaneous, there emerges an hour of dominant opportunity, and for the following reasons:

1. The attention of the Great Ones is entirely focused, owing to planetary affairs, in one particular direction. A synthesis of planned effort appears.
2. These occasions are so rare that when they do occur, they indicate a solar, as well as a planetary, significance.
3. Certain forces and powers, exterior to the government of the solar system, have been called into play, owing to the planetary emergency. This emergency is of such importance (from the angle of consciousness) that the Solar Logos has seen fit to invoke external agencies to aid.

I have consistently emphasised the necessity for our recognition of the existence of energy. In occultism (or esotericism) we use the word "energy" to connote the living activity of the Spiritual realms, and of that Spiritual entity, the Soul. We use the word "force" to connote the activity of the form nature in the realms of the various kingdoms in nature. This is a point of dominant interest and of implied distinction.

Stimulation might, therefore, be defined as the *effect* which energy has upon force. It is the effect which Soul has upon form, and which the higher expression of divinity has upon what we call the lower expression. Yet all is equally divine in time and space and in relation to the point in evolution and the whole. This energy has the following effects and I state these effects in various ways in order to produce clarification in the many differing types of minds:

1. An increased rate of rhythm and vibration.
2. A capacity to offset time and, therefore, to do more in one hour of so-called time than the average person can do in two or three hours of time.
3. An upheaval in the personality life which leads—if correctly met—to a clear sighted meeting of karmic obligations.
4. An intensification of all reactions. This includes all reactions emanating from the world of daily living (and, therefore, from the environment), from the world of aspirational life, from the mind and from the Soul, the great Reality in the life of the incarnated individual, even if he does not know it.
5. A clarification of life objectives, and hence a dominant emphasis upon the importance of the personality and the personality life.
6. A developing process of destruction which involves issues with which it seems beyond the capacity of the personality to deal.
7. Certain physiological and psychological problems which are based upon the capacity, the inherent weaknesses and strengths and the qualifications of the instruments of reception.

It should be remembered here that all stimulation is based upon the reaction (or the power to receive and register) of the lower nature when brought into relation to the higher. It is not based upon the reaction of the higher to the lower. Upon this reception, there eventuates a speeding up of the atoms which compose the personality vehicles; there follows a galvanising into activity of cells in the brain which have been hitherto dormant and also of the body areas around the seven centers, particularly in the organic and physiological correspondences to the centers, plus a grasp of possibilities and of opportunities. These results may work out either in the form of disastrous failure or in the form of significant development.

To all this, the stimulation of the nervous system of the subject responds and hence the effects are pronouncedly physical. These effects may mean release through the proper expenditure of the inflowing energy and consequently no serious effects, even when there may exist undesirable conditions, or they may mean that the instrument is in such a condition that the energy pouring through will be disruptive and dangerous and all kinds of bad results may be incurred, including:

- Mental Problems
- Problems stemming from *Illumination*.
- Problems of guidance, dreams and depression.

#### THE ETHERIC CENTERS

Ray One	Power or Will	Head center
Ray Two	Love-Wisdom	Heart center
Ray Three	Active Intelligence	Throat center
Ray Four	Harmony through Conflict	Base of Spine
Ray Five	Concrete Knowledge	Ajna center
Ray Six	Devotion	Solar Plexus
Ray Seven	Ceremonial Order	Sacral center

I ask you to realize five facts:

1. That undeveloped men are energised and galvanised into outer activity through the medium of the three centers below the diaphragm.
2. That average man is beginning to function primarily through the Solar Plexus center and to use it as a transferring center of force for energies which must be carried from below the diaphragm to above the diaphragm.
3. That the world aspirants are slowly being energised and controlled by the forces which are being transferred from the centers below the diaphragm to the Throat center and from the Soul to the Throat center. This leads to creative activity of some kind.
4. That the world disciples are beginning to be governed and controlled by the throat and Heart centers and are also beginning to transfer the forces which have been raised to the heart and throat, to the Ajna center between the eyebrows, in the middle of the forehead. When this has been done, the man is then an integrated personality. The Soul also stimulates the Ajna center.
5. That the more advanced disciples and world initiates are also energised from two sources: by means of the energies raised up and lifted into the head from all the centers in the body, and by those which pour into the human frame from the Soul, via the highest center at the top of the head.

The whole process is, as you can see, one of development, use and transference, as is the case in all evolutionary development. There are two major transferring centers in the Etheric body—the Solar Plexus and the throat—and one master center through which the energy of the Soul must pour when the right time comes, pouring consciously and with the full awareness of the disciple. That center is the Head center, called in the Eastern philosophy "the thousand-petalled lotus". The problem of the average man is, therefore, connected with the Solar Plexus. The problem of the disciple, the advanced aspirant and the initiate of the lower degrees is connected with the creative center, the throat.

#### THE TRANSFERENCE OF ENERGY

I would here remind students that the following three points, related to the transference of energy, must be borne in mind:

1. That there is a transference to be made from all the lower centers to higher ones and that this is usually done in two stages. This transference, carried on within the personality, is paralleled by the transference of Spiritual energy from that reservoir of force we call the Soul to the man on the Physical plane. This becomes possible as the man makes the needed transference within himself. These transferences can take place in the course of the evolutionary process, or they can be hastened through the forced training given to disciples of all degrees.
2. That, within this major field of activity, the following transferences will have to be made:
  - a) The energy of the center at the Base of the Spine (the organ of the personal will) must be raised and carried up the spinal column to the Head center, via the Ajna center.
  - b) The energy of the sacral center (governing the sexual life and the organs of physical creation) must be raised to the Throat center, which becomes the organ of creative activity of a non-physical nature.
  - c) The energy of the Solar Plexus (the organ of self-conscious personal desire) must be raised to the heart and there transmuted into group service.
3. That all these centers are developed and brought into activity in three stages, and thus progressively condition the outer aspects of a man's life:
  - a) There is a period wherein the centers are active only in a sluggish and semi-dormant manner: the forces of which they are formed, and which they express, move slowly and with a heavy inert rhythm; the light which can be seen wherever there is a center is dim; the point of electric potency at the center (the "heart of the lotus or chakra," the hub of the wheel, as it is esoterically termed in the Oriental teaching) is relatively quiescent. There is just enough energy pouring into the center to produce the preservation of life, the smooth functioning of the instinctual nature, plus a tendency to react, in a fluctuating and unintelligent manner to stimuli coming from the Astral plane, via the

individual Astral body.

- b) A period wherein there takes place a definite heightening and intensifying of force. The light of the centers is brighter and the Solar Plexus center, in particular, becomes very active. As yet, all the real life of the man is focused below the diaphragm. The centers above the diaphragm are dim and dull and relatively inactive; the point at the center is, however, more electrical and dynamic. At this stage, the man is the average intelligent citizen, predominantly controlled by his lower nature and his emotional reactions, with what mind he has actively employed in bringing satisfaction to his needs. His centers are the receivers primarily of physical and Astral forces, but occasionally respond to mental impacts.
- c) A period wherein the first transference is being made. This can last a long time and cover several lives. The centers below the diaphragm are fully awakened; their activity is great; their light is vivid; their interrelation is real, so much so that a complete magnetic field has been set up involving the whole area below the diaphragm and becoming potent enough to extend its influence above the diaphragm. The Solar Plexus becomes the dominant organ in the place of the sacral center which has so long determined the life of the animal nature. It becomes the recipient of energy streams from below which it absorbs and starts on its task of deflecting them and transferring them to the higher centers. The man is now the highly intelligent citizen and aspirant. He is conscious of the dualism of his nature, of that which is below and of that which is above, as it has been called, and is ready to tread the Probationary Path.
- d) A period wherein the transference is continued. The sacral forces are carried to the throat and the Solar Plexus forces are carried to the heart. The latter transference is as yet of so small a measure that the effect of the transference is almost negligible. This period is a long and very difficult one. Today, most people are going through periods c and d, which are preparatory to the expression of the mystical life.
- e) A period wherein the heart and Throat centers are brought into activity. The man is creatively intelligent along some line or other and is slowly becoming group conscious. As yet, however, his reactions are still selfishly motivated though—at the same time—he is subject to cycles of vision and periods of Spiritual effort. The mystical life is definitely attracting him. He is becoming the mystic.
- f) A second period of transference ensues and the Ajna center, which governs the integrated personality, becomes active and dominant. The life of feeling and of mystical effort is, at this time, liable to die down temporarily in its expressed fervour and ardent disciplines, and personality integration, personality ambitions personality aims and personality expression take its place. This is a right and good change and tends correctly to a rounded out development. It is only temporary, for still the mystic sleeps beneath the outer activity and the intelligent worldly effort, and will emerge again to living endeavour when the mind nature has been fully aroused and is controlling, when desire for mental satisfaction has been satiated and the "son of God is ready to arise and enter the Father's house". During this period, we find the intelligently creative or the powerful man will come to the zenith of his personality life. The centers below the head will all be active and functioning, but the centers below the diaphragm will be subordinated to and controlled by those found above. They are subject then to the conditioning will of the man who is governed at this time by ambition, intellectual expediency and that form of group work which tends to the expression of his personality potency. The Ajna center is vivid and potent; the Throat center is intensely active and the Heart center is rapidly awakening.
- g) A period wherein the highest Head center is brought into radiant activity. This occurs as the result of the uprising (in a fresh and more potent manner) of the mystical instinct, plus, this time, an intelligent approach to reality. The result is twofold:
  1. The Soul begins to pour its energy into all the Etheric or vital centers, via the Head center.
  2. The point at the heart of each center comes into its first real activity; it becomes radiant, brilliant, magnetic and forceful, so that it "dims the light of all that lies around."

All the centers in the body are then swept into ordered activity by the forces of love and will. Then takes place the final transference of all the bodily and psychic energies into the Head center through the awakening of the center at the Base of the Spine. Then the great Polar opposites, as symbolised and expressed by the Head center (the organ of Spiritual energy) and the center at the Base of the Spine (the organ of the material forces) are fused and blended and from this time on the man is controlled only from above, by the Soul. These stages can be recognized as:

- 1) The stage wherein transference is made of all the lower energies into the Solar Plexus, preparatory to carrying them to the throat and Heart centers above the diaphragm. This stage covers not only the process of transference but also that of focusing the forces in the higher centers.  
 Period ----- The later stages of the Path of Probation and early on the Path of Discipleship.  
 Keynote ----- Discipline.  
 Objective ----- Idealism, plus personality effort. Purification and control.
  
- 2) The stage wherein transference is made into the Ajna center and the personality life becomes integrated and powerful.  
 Period-----The later stages of the Path of Discipleship and up to the time of the 3rd initiation.  
 Keynote ----- Expression of the Soul, through the medium of the personality.  
 Objective----- The understanding of the Plan and consequent cooperation with it.
  
- 3) Then comes the third and final stage with which we need not concern ourselves wherein there is a complete blending of the bodily forces (focused through the Ajna center) with the Soul forces, (focused through the Head center). It is at this time that there comes the final evocation of the personality will (purified and consecrated) which has been "sleeping, coiled like the serpent of wisdom" at the Base of the Spine; this surges upward on the impulse of devotion, aspiration and enlightened will and thus fuses itself in the head with the Spiritual will. This is the final raising, by an act of discriminating determination, of the kundalini fire.

This raising takes place in three stages, or impulses:

1. The stage wherein the lower energies are carried to the Solar Plexus center.
2. The stage wherein these energies, pouring through to the heart, are blended and carried to the throat.
3. The stage wherein all the five lower forms of energy are focused in the Ajna center in the head.

#### UNFOLDMENT OF THE PSYCHIC POWERS

The forces which are responsible for the awakening of the centers are many. The primary one is the force of evolution itself, plus the inherent or innate forward-pressing urge towards greater inclusiveness which is always found in every individual being. This secondary aspect of the evolutionary principle needs careful elaborating. We have for too long been occupied with the effort to develop the form side of nature so that it shall become increasingly sensitive to its environment and thus build an ever improving mechanism. But the twofold fact of the development of an increasing capacity to include and the fact of the existence of the one interior factor, the Self, which brings about this steady development, needs emphasising. From the standpoint of the occult student, there are three ideas which lie behind this belief:

1. The fact of the Indweller, the Entity within the form who looks on at life as it unfolds, who develops awareness of the environment and who becomes inclusive—eventually to the point of synthesis.
2. The fact of the inherent ability (found in all forms of life in all kingdoms) to progress towards this greater inclusiveness, passing from kingdom to kingdom in this unfolding process.
3. The fact that humanity constitutes a central point from which this inclusiveness can be *consciously* developed. Hitherto, the development has been natural, normal and part of the evolutionary urge. This it still remains, but the process can be hastened as man gains control of his mental processes and begins to work (as the conscious Indweller) towards appointed ends.

The major idea which I would have you bear in mind is the development of *Inclusiveness*. This inclusiveness is the outstanding characteristic of the Soul, or self, whETHER it is the Soul of man, the sensitive nature of the cosmic Christ, or the anima mundi, the Soul of the world. This inclusiveness tends to synthesis. It can already be seen functioning at a definite point of fulfillment in man, because man includes in his nature all the gains of past evolutionary cycles (in other kingdoms in nature and in previous human cycles), plus the potentiality of a greater future inclusiveness.

Man is the macrocosm of the microcosm; the gains and peculiar properties of the other kingdoms in nature are his, having been resolved into capacities of consciousness. He is, however, enveloped in and part of a still greater macrocosm, and of this greater whole he must become increasingly aware. Let this word, *inclusiveness*, govern your thinking as you read this instruction which I am giving you upon the psychic powers and their effect.

The inference then is that there are two sets of powers latent in his human equipment—the lower one being recoverable if he deem it desirable, the other and higher one to be developed. These two sets of powers are:

1. The ancient powers and faculties which humanity developed and possessed in past ages and which he drove into the background of his consciousness and below the threshold of his current awareness in order to develop the mind and thus become himself a conqueror and a personality.
2. The higher powers and faculties which are the prerogative of the conscious Soul. These are the greater powers to which the Christ referred when He promised His disciples that some day they would do greater things than He had done.

It should be remembered, however, that all the psychic powers are the powers, faculties and capacities of the One Soul but that, in time and space, some of them are expressions of the animal consciousness or the animal Soul, some of the human Soul, and some of the divine Soul.

The following tabulation of the developing psychic powers as they blend in consciousness three kingdoms in nature may be of service at this point if careful study is made of the inferred relationships:

#### ANIMAL, HUMAN AND DIVINE POWERS

<i>ANIMAL</i>	<i>HUMAN</i>	<i>DIVINE</i>
<i>1. The four major instincts</i>	<i>The five major instincts</i>	<i>The five transmuted instincts.</i>
a) Self preservation	Creative self-perservation.	Immortality.
b) Sex	Sex. Human love.	Attraction.
c) Herd instinct	Gregariousness.	Group consciousness.
d) Curiosity	Enquiry. Analysis.	Evolutionary urge.
<i>2. The Five senses</i>	<i>The five senses</i>	<i>The five senses.</i>
a. Touch	Touch. Contact.	Understanding.
b. Hearing	Hearing. Sound.	Response to the <i>Word</i> .
c. Sight	Seeing, Perspective.	The mystical vision.
d. Taste (embryonic)	Taste. Discrimination.	Intuition.
e. Smell (acute)	Smell, Emotional idealism.	Spiritual discernment.
<i>3. Lower psychic powers</i>	<i>The human correspondences</i>	<i>Higher psychic powers.</i>
a. Clair-voyance	Extension through vision.	The mystical vision.
b. Clair-audience	Extension through hearing.	Telepathy. Inspiration.
c. Mediumship	Intercourse. Speech.	Mediatorship.
d. Materialisation	Invention.	Creativity.
e. Divination	Foresight. Planning.	Prevision.
f. Healing via animal magnetism	Healing through science.	Healing through Spiritual magic.

## MICROCOSMIC SENSORY EVOLUTION

*Plane* \_\_\_\_\_ *Subplane*

### Physical

1. Hearing ----- 5th ----- Gaseous
2. Touch, feeling ----- 4th ----- First Etheric
3. Sight ----- 3rd ----- Super-Etheric
4. Taste ----- 2nd ----- Sub-Atomic
5. Smell ----- 1st ----- Atomic

### Astral

1. Clairaudience ----- 5th
2. Psychometry ----- 4th
3. Clairvoyance ----- 3rd
4. Imagination ----- 2nd
5. Emotional idealism ----- 1st

### Mental

1. Higher Clairaudience ----- 7th *Form*
2. Planetary Psychometry ----- 6th *Form*
3. Higher Clairvoyance ----- 5th *Form*
4. Discrimination ----- 4th *Form*
5. Spiritual Discernment ----- 3rd *Formless*
6. Response to Group Vibration ----- 2nd *Formless*
7. Spiritual Telepathy ----- 1st *Formless*

### Buddhic

1. Comprehension ----- 7th
2. Healing ----- 6th
3. Divine Vision ----- 5th
4. Intuition ----- 4th
5. Idealism ----- 3rd

### Atmic

1. Beatitude ----- 7th
2. Active Service ----- 6th
3. Realisation ----- 5th
4. Perfection ----- 4th
5. All Knowledge ----- 3rd

## THE SIGNIFICANCE OF THE FIVE SENSES

1. The First Sense ----- Hearing gives him an idea of relative direction, and enables a man to fix his place in the scheme, and to locate himself.
  - a) Physical Hearing
  - b) Clairaudience
  - c) Higher Clairaudience
  - d) Comprehension (of four sounds)
  - e) Beatitude
  
2. The Second Sense ----- Touch gives him an idea of relative quantity and enables him to fix his relative value as regards other bodies, extraneous to himself.
  - a. Physical Touch
  - b. Psychometry
  - c. Planetary Psychometry
  - d. Healing
  - e. Active Service
  
3. The Third Sense-----Sight gives him an idea of proportion, and enables him to adjust his movements to the movements of others.
  - a) Physical Sight
  - b) Clairvoyance
  - c) Higher Clairvoyance
  - d) Divine Vision
  - e) Realisation
  
4. The Fourth Sense ----- Taste gives him an idea of value, and enables him to fix upon that which to him appears best.
  - a) Physical Taste
  - b) Imagination
  - c) Discrimination
  - d) Intuition
  - e) Perfection
  
5. The Fifth Sense----- Smell gives him an idea of innate quality, and enables him to find that which appeals to him as of the same quality or essence as himself.
  - a) Physical Smell
  - b) Emotional Idealism
  - c) Spiritual Discernment
  - d) Idealism
  - e) All Knowledge

In all these definitions it is necessary to bear in mind *that the whole object of the senses is to reveal the not-self, and to enable the Self therefore to differentiate between the real and the unreal.*

## PROPER USE OF PSYCHIC POWERS

The development of the psychic powers is basically due at this time (for the whole problem shifts into changing fields as evolution proceeds) to the psychic becoming aware of a field or fields of phenomena which are always present but which remain usually unrecognised because the inner mechanism of perception remains latent or quiescent.

The only rules which I can give you are so simple that those who are occupied at this time with teaching and proclaiming that which they have Astrally contacted may not like to follow them. The attitude of mind which will guard the mystic from Astral delusion and error is:

1. The cultivation of a Spirit of true humility. There is a Spiritual arrogance which masks itself behind a cloak of humbleness and which is very prevalent at this time. It leads people to regard themselves as the chosen of the Hierarchy to save the world; it leads them to look upon themselves as the mouthpieces of the Masters or of the Christ; it tends to make them separative in their attitudes to other leaders and teachers, refusing to recognise the many aspects of the one work and the many methods which the Mind of God has devised for reaching the masses.
2. The refusal to accept any contact or message which has personality implications or which sets its recipient apart, thus tending to the development of a Messiah complex. I like that phrase. It is simple and concise and illustrates dramatically the state of mind and describes the assured nature of the consciousness of many of the present teachers of humanity. A true contact with the Hierarchy and the true accolade of service carries with it the conviction of the existence of the many servers in the one Service, of the many messengers carrying the one message, of the many teachers of the many aspects of the one Truth, and of the many and various ways back to the Heart of God.
3. The freedom from emotional appeal. The true disciple and mystic is ever mentally polarised. His vision is free from the deluding reactions of the Solar Plexus center. His vision awakens the Heart center and evokes the response of his personality energy (focused in the Ajna center) and produces eventually a "centering in the place of light". This indicates the growing activity of the Head center. He may, later, use controlled emotional appeal in dealing with the masses but he himself seeks to remain free from all emotional control.

Speaking again generally, there are three major controlling factors in the career of a human being:

1. The Solar Plexus, corresponding to that stage wherein the play of the forces is physical-Etheric-Astral. This is the stage of *psychic* development.
2. The Ajna Center between the eyebrows, corresponding to the period of integration and of personality control, wherein certain areas of the brain become sensitised and used. This is the stage of *mental* development.
3. The Head Center, involving the entire brain area around the pineal gland, wherein the Spiritual man assumes control. This is the stage of *Soul* control.

It is in this latter stage that the higher psychic faculties come into play and the lower powers can then again be used, if deemed desirable. The initiate has full control of all faculties and powers, and knows both when and how to use them the most profitably and with the least expenditure of energy.

<u>Physical</u>	<u>Psychic</u>	<u>Higher Correspondence</u>
1. Hearing	Clairaudience	This leads to mental telepathy and finally to Spiritual knowledge.
2. Sight identification.	Clairvoyance	This leads to Spiritual vision and finally to Spiritual
3. Touch	Sensitivity	This leads to Spiritual aspiration and finally to Spiritual impressibility.

## THE GOAL OF MEDITATION

The goal of meditation is to bring about the free play of all the incoming forces so that there is no impediment offered at any point to the incoming energy of the Soul; so that no obstruction and congestion is permitted and no lack of power—physical, psychic, mental and Spiritual—is to be found in any part of the body. This will mean not only good health and the full and free use of all the faculties (higher and lower) but direct contact with the Soul. It will produce that constant renewing of the body which is characteristic of the life expression of the initiate and the Master, as well as of the disciple, only in a lesser degree. It will produce rhythmic expression of the divine life in form. To the clairvoyant view of the adept as He looks at the aspirant or disciple, it causes:

1. *The rhythm of manifestation.* This is the cause of the appearance and the disappearance of the form. The adept, by looking at the body, can tell just how long it has been in incarnation and how long it will still continue to "appear". The state of the pranic channels reveals this accurately, particularly those found below the diaphragm. The center at the Base of the Spine, where is found the seat of the will-to-live (governing the seed of the life principle in the heart) reveals this.
2. *The rhythm of psychic life.* This is, in reality, the revelation of where the man stands in relation to consciousness and its contacts. The adept, when seeking information upon this point, looks first of all at the Solar Plexus center and then at the heart and head, for in these three centers and in their relative "light and radiant brightness", the whole story of the individual stands revealed. The Head center, looked at for the average or below average man, is the center between the eyebrows. In the case of the aspirant, mystic and disciple, it is the highest Head center.

Only where there is direction, a knowledge of a man's governing Rays and a grasp of the astrological indications as to a man's "path of life" can the true, but dangerous, rules be given, which will lead to:

1. A right distribution of energy.
2. The focusing of the forces in the centers.
3. The burning of the separating walls and of the dividing Etheric webs.
4. The lifting of the energies ever higher in the body by the power of the directed will.

## PROBLEMS ARISING FROM REVELATION

The problems with which we must now deal have no relation at all to emotion or to the Astral plane but constitute the specific difficulty of the aspirant or the advanced man or disciple who has learnt to focus himself in the mental nature. They are problems connected with achieved contact with the Soul, which results in the illumination of the mind and a definite influx of power. These difficulties only come to the man in whom the Throat center and the Ajna center are awakening. The moment that any difficulty is sensed in relation to the phenomena of light, the psychologist or the physician can know that the pituitary body is involved and that consequently the center between the eyebrows is beginning to be active and awake.

The problem of power, sensed by the aspirant and seeking expression in his life, falls into two categories:

1. The sense of power which comes through the effort to do definite creative work. This necessarily involves the activity of the Throat center. Where there is this inflow of creative force and where there is no real use made of the inflowing energy in the production of creative work, then there is very apt to be difficulty with the thyroid gland.
2. The sense of power which takes the form of ambition, and of an integration which is brought about by the force of that ambition. This frequently succeeds in subordinating the various aspects of the lower nature to that ambition. When this takes place the Ajna center is active and is synchronising its vibration with that of the Throat center. This leads to real difficulty and is one of the most common forms of ambition to which the aspirant and the disciple succumb.

## SECTION FOUR ESOTERIC HEALING

### INTRODUCTORY REMARKS

The entire subject of healing is as old as the ages themselves, and has ever been the subject of investigation and experiment, but as to the right use of the healing faculty and forces, the knowledge is in its infancy. Only in this age and generation is it at last possible to impart the laws of magnetic healing, and to indicate the causes of those diseases—originating in the three inner bodies—which today Devastate the human frame, cause endless suffering and pain, and usher man through the portal which leads to the world of bodiless existence.

Only today is man at the point in the evolution of his consciousness where he can begin to realize the power of the subjective worlds, and the new and vast science of psychology is his response to this growing interest. Processes of adjustment, of elimination and of cure engage the minds of all thoughtful people as well as of all suffering people. We have much to do, and I ask therefore for patience on your part.

When one enters the realm of healing, one enters a world of much esoteric knowledge, and of an infinity of conclusions, and one is faced with the formulations of many minds, who, through the ages, have sought to heal and to help. The why and the wherefore of disease have been the subject of endless investigations and speculations, and much definite deduction has been made as to the cures of such complaints; there has been also much formulation of methods, of techniques, of formulae, of prescription, of varied manipulations and of theories. All these serve to fill the mind with many ideas—some correct, some erroneous—and this makes it most difficult for new ideas to enter and for the student to assimilate the hitherto unknown.

Aspirants lose much by refusing to let go of that which the lower mind cherishes. When they do succeed in being entirely open minded and are ready to accept the new theories and hypotheses, they discover that the old and dearly held truth is not really lost, but only relegated to its rightful place in a larger scheme.

All initiates of the Ageless Wisdom are necessarily healers, though all may not heal the physical body. The reason for this is that all Souls that have achieved any measure of true liberation are transmitters of Spiritual energy. This automatically affects some aspect of the mechanism which is used by the Souls they contact. When I employ the word "mechanism" in these instructions I refer to different aspects of the instrument, the body or form nature, through which all Souls seek manifestation. I refer, therefore, to:

*The dense Physical body*, which is the sumtotal of all the organisms which compose it; these possess the varying functions which enable the Soul to express itself on the physical or objective plane as part of a greater and more inclusive organism. The physical body is the response apparatus of the indwelling Spiritual man and serves to put that Spiritual entity en rapport with the response apparatus of the planetary Logos, the Life in which we live and move and have our being.

*The Etheric body*, which has one main objective. This is to vitalise and energise the physical body and thus integrate it into the energy body of the Earth and of the solar system. It is a web of energy streams, of lines of force and of light. It constitutes part of the vast network of energies which underlies all forms whEther great or small (microcosmic or macrocosmic). Along these lines of energy the cosmic forces flow, as the blood flows through the veins and arteries. This constant, individual— human, planetary and solar—circulation of life-forces through the Etheric bodies of all forms is the basis of all manifested life, and the expression of the essential non-separateness of all life.

*The Astral or Desire body* (sometimes called the emotional body) is the effect of the interplay of desire and of sentient response upon the self at the center, and the resultant effect—in that body—is experienced as emotion and as pain and pleasure and the other pairs of opposites. In these two bodies, the Etheric and Astral bodies, ninety percent of the causes of physical disease and troubles is to be found.

*The Mental body*, or that much of the chitta or mind stuff which an individual human unit can use and impress, constitutes the fourth of the series of mechanisms at the disposal of the Soul. At the same time let it not be forgotten that these four constitute one mechanism. Five percent of all modern disease originates in this body or state of consciousness, and here I wish to enunciate the truth that the constant reiteration by certain schools of healers that the mind is the cause of all sickness is not as yet a fact. A million years hence, when the focus of human attention has shifted from the emotional nature to the mind, and when men are essentially mental as today they are essentially emotional, *then* the causes of disease must be sought in the mind realm. They are today to be found (except in a few rare cases) in lack of vitality or in too much stimulation, and in the realm of feeling, of desires (thwarted or over-indulged) and in the moods, suppressions, or expressions of the deep-seated longings, irritations, secret delights and the many hidden impulses which emanate from the desire life of the subject.

I shall endeavour first of all to touch upon the causes of disease, for the occult student must ever begin in the world of origins and not in the world of effects. In the second place, I shall elaborate the seven methods of healing which govern the "work of restitution" (as it is called in the occult terminology) as practiced by the initiates of the world. These determine the techniques which must be employed. You will note that these methods and techniques are conditioned by the Rays and that therefore the healer has to take into consideration not only his own Ray but also the *Ray* of the patient. There are therefore seven Ray techniques, and these require elucidation before they can be applied intelligently. In the third place, I shall lay emphasis upon psychological healing and upon the need to deal with the patient in his inner life, for the basic law underlying all occult healing may be stated to be as follows:

#### LAW I

*All disease is the result of inhibited Soul life, and that is true of all forms in all kingdoms. The art of the healer consists in releasing the Soul, so that its life can flow through the aggregate of organisms which constitute any particular form.*

It is interesting to note that the attempt of the scientist to release the energy of the atom is of the same general nature as the work of the esotericist when he endeavours to release the energy of the Soul. In this release the nature of the true art of healing is hidden. Herein lies an occult hint.

In the fourth place, we will consider the physical body, its diseases and ills, but only after we have studied that part of man which lies behind and surrounding the dense physical body. In that way we shall work from the world of inner causes to the world of outer happenings. We shall see that all that concerns the health of man originates from:

- The sumtotal of forces, feelings, desires and occasional mental processes which characterises the three subtler bodies and determines the life and experience of the physical body.
- The effect upon the physical body of the condition of humanity *as a whole*. A human being is an integral part of humanity, an organism in a greater organism. Conditions existing in the whole will be reflected in the unit self, and many of the ills from which man suffers today are the effect upon him of conditions existing in the fourth kingdom in nature as a whole. For these he is not held responsible.
- The effect upon his physical body of the planetary life, which is the expression of the life of the planetary Logos, Who is an evolving entity. The implications of this are largely beyond our ken, but the effects are discernible.

I am not interested primarily in training individuals in order to make them more efficient healers. It is *group* healing at which I aim, and it is the work which is done in formation which interests me at this time. But no group of people can work as a unit unless they love and serve each other.

Two words I give you which embody the requirements of all true healers, and towards which you must work. They are *Magnetism* and *Radiation*.

A healer must be magnetic above everything else, and he must attract to him:

- a) The power of his own Soul; this involves alignment through individual meditation.
- b) Those whom he can help; this involves a decentralised attitude.
- c) Those energies, when need arises, which will stimulate the patient to the desired activity. This involves occult knowledge and a trained mind.

The healer must understand also how to radiate, for the radiation of the Soul will stimulate to activity the Soul of the one to be healed and the healing process will be set in motion; the radiation of his mind will illumine the other mind and polarise the will of the patient; the radiation of his Astral body, controlled and selfless, will impose a rhythm upon the agitation of the patient's Astral body, and so enable the patient to take right action, whilst the radiation of the vital body, working through the splenic center, will aid in organising the patient's force-body and so facilitate the work of healing.

#### THE BASIC CAUSES OF DISEASE

From the beginning of our studies, I would like to point out that the ultimate cause of disease, even if known to me, would fail to be comprehended by you. The cause lies back in the history of the distant past of our planet, in the career (occultly understood) of the planetary Life, and that it has its roots in what is largely designated "cosmic evil." This is a perfectly meaningless phrase, but one that is symbolically descriptive of a *condition in consciousness* which is that of certain of the "imperfect Gods." Given the initial premise that Deity itself is working towards a perfection past our comprehension, it may be inferred that there may exist for the Gods Themselves and for GOD (as the LIFE of the solar system), certain limitations and certain areas or states of consciousness which still await mastering. These limitations and relative imperfections may cause definite effects in Their bodies of manifestation—the various planets as expressions of Lives, and the solar system as the expression of a Life. Given also the hypothesis that these outer bodies of divinity, the planets, are the forms through which certain Deities express Themselves, it may be a true and logical deduction that all lives and forms within those bodies may be necessarily subject also to these limitations, and to the imperfections growing out of these unconquered areas of consciousness and these states of awareness, hitherto unrealized by the Deities, incarnated in planetary and solar form. Given the postulate that every form is a part of a still greater form, and that we do indeed "live and move and have our being" within the body of God (as St. Paul expresses it) we, as integral parts of the fourth kingdom in nature, share in this general limitation and imperfection.

It is surely better for us to admit that it is not possible for man to understand the deep-seated causes of that which can be seen emerging in the evolution of form life. Is it not wise to face the issue and the facts, as they exist for our present realisation, and understand that just as man can enter more intelligently into the mind of God than can the lesser mind of the animal, so there may exist other and greater Minds, functioning in other and higher kingdoms in nature which will surely see life more truly and more accurately than does mankind? It is possible, is it not, that the objective of evolution (as outlined and emphasised by man) may be only that partial fragment of a greater objective than he, with his finite understanding, can grasp. The whole intent, as it lies hid in the mind of God, may be very different to what man may conceive today, and cosmic evil and cosmic good, reduced to terminologies, may lose their significance altogether, and are only to be seen through the glamour and the illusion with which man surrounds all things. The best minds of this age are only just beginning to see the first dim Ray of light which is piercing this glamour, and serving first of all to reveal the fact of illusion. Through the light thus cast, the following truth may stand revealed to those who have the expectant attitude and the open mind: *Deity itself is on the road towards perfection.* The implications of that statement are many.

In dealing with the causes of disease, we will take the position that the foundational and ultimate cosmic cause lies beyond our comprehension, and that only as the kingdom of God is revealed on earth shall we enter into some real understanding of the general widespread disease to be found upon our planet in all the four kingdoms in nature. A few basic statements can be made, however, which will be found true eventually in the macrocosmic sense, and can already be demonstrated to be true where the microcosm is intelligently concerned.

*All disease is caused by lack of harmony*—a disharmony to be found existing between the form aspect and the life. That which brings together form and life, or rather, that which is the result of this intended union, we call the Soul, the self where humanity is concerned, and the integrating principle where the subhuman kingdoms are concerned. Disease appears where there is a lack of alignment between these various factors, the Soul and the form, the life and its expression, the subjective and the objective realities. Consequently, Spirit and matter are *not* freely related to each other. This is one mode of interpreting Law I, and the entire thesis is intended to be an exposition of that Law.

This lack of harmony, producing what we call disease, runs through all the four kingdoms in nature, and causes those conditions which produce pain (where the sentiency is developed) and everywhere congestion, corruption and death. Ponder on these words: *Inharmony, Disease, Pain, Congestion, Corruption, Death*, for they are descriptive of the general condition governing the conscious life of all forms, macrocosmic and microcosmic. They are not causes.

All these conditions, however, can be regarded as purificatory in their effects, and must be so regarded by humanity if the right attitude towards disease is to be assumed. This is oft forgotten by the fanatical healer and by the radical exponent of an idea, finitely grasped and in most cases only part of a greater idea.

Methods of healing and techniques of alleviation are peculiar to humanity and are the result of man's mental activity. They indicate his latent power as a creator, and as one who progresses towards freedom. They indicate his discriminative ability to sense perfection, to vision the goal, and hence to work towards that ultimate liberation. His error at this time consists in:

- His inability to see the true uses of pain.
- His resentment at suffering.
- His misunderstanding of the law of nonresistance.
- His over-emphasis of the form nature.
- His attitude to death, and his feeling that the disappearance of the life out of visual perception through the medium of form, and the consequent disintegration of that form, indicates disaster.

When human thought reverses the usual ideas as to disease, and accepts disease as a fact in nature, man will begin to work with the law of liberation, with right thought, leading to nonresistance.

Disease is not, therefore, the result of wrong human thought. It existed among the many forms of life long before the human family appeared on earth. If you seek verbal expression, and if you want to talk within the limits of the human mind, you can say with a measure of accuracy: God, the planetary Deity, is guilty of wrong thinking. But you will not be expressing the truth, but only a tiny fraction of the cause, as it appears to your feeble finite mind, through the medium of the general world glamour and illusion.

Karma must be regarded in reality as the effect (in the form life of our planet) of causes, deep-seated and hidden in the mind of God. The causes that we may trace in relation to disease and death are in reality only the working out of certain basic principles which govern—rightly or wrongly, who shall say?—the life of God in form, and they must ever remain incomprehensible to man until such time as he takes the great initiation which is symbolised for us in the Transfiguration. All along in our studies, we shall be dealing with *secondary* causes and their effects, with the phenomenal results of those subjective effects which emanate from causes too far away for us to grasp. This should be admitted and grasped.

#### RULE ONE

*The healer must seek to link his Soul, his heart, his brain and his hands. Thus can he pour the vital healing force upon the patient. This is magnetic work. It cures disease, or may increase the so-called evil state, according to the knowledge of the healer.*

*The healer must seek to link his Soul, his brain, his heart and auric emanation. Thus can his presence feed the Soul life of the patient. This is the work of radiation. The hands are needed not. The Soul displays its power. The patient's Soul responds through the response of his aura to the radiation of the healer's aura, flooded with Soul energy.*

In considering the Causes of Disease, I find it necessary to speak a word in connection with conditions external and internal. It will be apparent to the casual thinker that many diseases and many causes of death are due to environing conditions for which he is in no way responsible. These range all the way from purely external occurrences to hereditary predispositions. They might be listed as follows:

1. Accidents, which may be due to personal negligence, group happenings, the carelessness of other people, and the results of fighting, as in labour strikes or war. They can also be brought about by attacks from the animal or the snake world, accidental poisonings and many other causes.
2. Infections, coming to a man from outside and not as the result of his own peculiar blood condition. Such infections are the various so-called infectious and contagious diseases, and prevalent epidemics. These may come to a man in the line of duty, through his daily contacts, or through a widespread condition of disease in his environment.
3. Diseases, due to malnutrition, particularly when found in the young. This state of undernourishment predisposes the body to disease, lowers the resistance and the vitality, and offsets the "fighting powers" of the man, leading to premature death.
4. Heredity. There are, as you well know, certain forms of hereditary weaknesses, which either predispose a person to certain illnesses and consequent death, or produce in him those conditions which lead to a steady weakening of his hold on life; there are also those tendencies which constitute a form of dangerous appetite, which lead to undesirable habits, a letting down of the morale, and are dangerous to the will of the person, rendering him futile to fight these predispositions. He succumbs to them and pays the price of such habits, which is disease and death.

#### PSYCHOLOGICAL CAUSES OF DISEASE

The point I would like to make here, before proceeding further, is that I shall seek to avoid, as far as possible, all technicalities. Our theme is the esoteric consideration of disease and its forms; it seeks to elucidate the subject of and the vital causes of such diseases, and to indicate the general laws with which the healer must work and the six rules which he must impose upon himself—and to which he gives obedience, through discipline and understanding.

You will have noted that I listed the psychological causes under four headings:

1. Those arising out of the emotional-feeling nature.
2. Those which have their origin in the Etheric body.
3. Those which are based on wrong thought.
4. The peculiar complaints and psychological troubles of disciples.

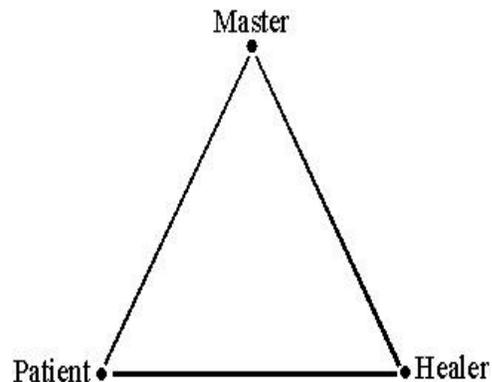
It may have interested you to see that I place the ills of the Etheric body in the second place and not the first. The reason for this is that the *group ills and diseases* which have fastened upon the race, work primarily through the Etheric body and find their way out into manifestation via the Etheric bodies of all forms.

Much of the failure of the healing methods at present employed consists in the inability of the healer to:

- Gauge the extent of the trouble, where it may be located basically, and in what body it principally arises and lies.
- Know where the patient stands upon the ladder of evolution, and where, therefore, he must look first for the source of the difficulty.
- Differentiate between the diseases which are due to inner personal conditions, or to inherited tendencies, or to group distribution.
- To know whether the disease should be handled:
  - a) Allopathically or homeopathically, for both can play their part at times, or through any of the other media of modern skill and science.
  - b) Through radiation or magnetisation, or both.
  - c) Through right inner psychological adjustment, aided by true insight of the healing agent.
  - d) Through calling in the power of a man's own Soul—a thing not possible except the advanced.
  - e) Through definite occult means, such as a healing triangle of Master, Healer, Patient.

I deal with the subjective aspect of man, and with the secondary causes which have their roots in man's inner bodies and in the subjective side of nature itself. I seek to make clear what man may do to free himself increasingly from the accumulation of the past, both individually and as a group, and in so doing to clear his physical body of the germs of disease.

It must, however, be borne in mind that many diseases are of a group nature, and are consequently inherent in humanity itself. Just as the insect world Devastates and destroys the vegetable kingdom, as any chance walker through the woods can note, so germs—individual and group—today Devastate and destroy the human kingdom. They are agents of destruction and are performing a definite office and duty in the great scheme of things at present.



The intent is for men to die, as every man has to die, *at the demand of his own Soul*. When man has reached a higher stage in evolution, with deliberation and definite choice of time, he will consciously withdraw from his physical body.

#### LAW II

*Disease is the Product of, and subject to, three influences. First, a man's past, wherein he pays the price of ancient error. Second, his inheritance, wherein he shares with all mankind those tainted streams of energy which are of group origin. Thirdly, he shares with all the natural forms that which the Lord of Life imposes on His body. These three influences are called "The Ancient Law of Evil Sharing." This must give place some day to that new Law of Ancient Dominating Good which lies behind all that God made. This law must be brought into activity by the Spiritual will of man.*

#### RULE TWO

*The healer must achieve magnetic purity through purity of life. He must attain that dispelling radiance which shows itself in every man when he has linked the centers in the head. When this magnetic field is established, the radiation too goes forth.*

#### WHAT IS DISEASE?

1. All disease is disharmony and lack of alignment and control.
  - a. Disease is found in all the four kingdoms in nature.
  - b. Disease is purificatory in effect.
  - c. Definite methods of healing are peculiar to humanity, and mental in origin.
2. Disease is a fact in nature.
  - a. Antagonism to disease simply energises it.
  - b. Disease is not the result of wrong human thought.
  - c. Disease is a process of liberation and the enemy of that which is static.

The law of cause and effect governs disease as it governs all else in manifestation. We found also that healing is brought about in three ways:

1. Through the application of the methods of the many schools of medicine and allied groups.
2. Through the use of psychology.
3. Through the activity of the Soul.

## CAUSES ARISING IN THE EMOTIONAL-DESIRE NATURE

In *A Treatise on White Magic*, I gave the world for the first time information as to the nature and the control of the Astral body. This book is practically the first one ever given out to the public on this theme. Much has been given in the past on the subject of the physical body and its care, both by exoteric and esoteric science. Much of it is true, and some of it is illusion. It is illusion because it is based on false premises. Modern esotericists have dealt with the subject of the Etheric body, and this too has been partially true and partially false, but it is more generally true from the occult point of view than it is exoterically.

The real nature of the phrase "subtler bodies" is somewhat elusive, is it not? They are not bodies like the physical body. They can be regarded as centers or reservoirs of particular types of force, attached to each individual, and possessing their proper inlets and outlets. They are collections of atoms, vibrating at high speed and coloured (according to some schools of occultism) by certain definite hues; they emit a certain tone, and are at varying points of evolution. According to others, they are states of consciousness and some regard them as made in the likeness of a man. What is your definition, Brother of mine?

The Astral body is, for the majority of mankind, the major determining factor to be considered. It is an outstanding cause of ill health. The reason for this is that it has a potent and predisposing effect upon the vital and Etheric body. The physical body is an automaton of whichever inner body is the strongest. When you remember that the vital body is the recipient of the streams of energy, and is in fact composed and formed of such streams, and that the physical body is driven into activity by these streams, it is apparent that that stream which is the most potent is the one which will control the action of the physical body upon the Physical plane. There are, however, two streams of energy which must be considered in studying the factors leading to Physical plane actions. I would remind you in this connection that disease is an activity of the Physical plane.

1. The stream of life itself, anchored in the heart, which determines the vitality of the man, his capacity for work, and the term of his existence.
2. The predominating stream of energy coming from the Astral, mental or Soul bodies. These control his expression upon the Physical plane. With the masses of people throughout the world, and those whom we call the vast unthinking public, the dominating factors are the stream of life and the stream of Astral or desire energy. This can be either of a low or medium calibre.

With the *thinking public*, the dominating factors are these two streams, plus a steady inflowing and increasing tide of mental energy. With the *intelligentsia* of the world and the aspirant (those ready for, or already on, the probationary path) we find the above three streams reaching a point of equilibrium, and thus producing an integrating or coordinating personality. These number amongst them also the mystics of the world and the creative workers, who are conscious of the inspiration and the Spiritual contact which indicates a beginning of the inflow of Soul energy. With the *disciples* of the world, we find a group of men and women coming under the control of Soul energy, whilst the other three energies are being increasingly subordinated to this higher type of control.

It should be borne in mind that there are two other types of energy with which to reckon, when considering intelligent man:

1. The energy which is composed of the fused and blended forces of a coordinated personality.
2. The energy of the Physical plane itself, which is finally identified by the aspirant or disciple, and becomes so utterly negated that eventually it constitutes one of the major factors in the release of the centers.

Finally the time comes when the initiate works simply with three types of energy whilst expressing himself in incarnation: the energy of life itself, the negative energy of the personality, and the positive energy of the Soul. Thus he is an expression in conscious manifestation of the three aspects of the Trinity.

### Uncontrolled and Ill-Regulated Emotion

Given these basic facts, it can be seen how wrong emotional attitudes and a general unhealthy condition of the Astral body must be potent factors in producing discomfort and disease. This is due to the fact that the vital or Etheric bodies of the masses of humanity are governed primarily and swept into activity through the action of the Astral body. Agitation in that body, any violent activity under stress of temper, intense worry or prolonged irritation will pour a stream of Astral energy into and through the Solar Plexus center, and will galvanise that center into a condition of intense disturbance. This next affects the stomach, the pancreas, the gall duct and bladder. Few people (and I might well ask who is exempt at this particular time in the world's history) are free from indigestion, from undesirable gastric conditions, or from trouble connected with the gall bladder.

The tendency to criticism, to violent dislikes, and to hatreds based on criticism or a superiority complex, produces much of the acidity from which the majority of people suffer. I would like to add in passing that I am here generalising. So many people are prone to an inferiority complex in relation to themselves, but to a superiority complex where their relation to other people is concerned! Stomachic Physical plane effects are closely tied up with the *desire aspect* of the physical body, which finds expression in the eating and drinking of that which is desired, leading subsequently to those attacks of biliousness to which so many are prone.

The ills which are based on criticism, upon hatred, and upon the capacity to judge each other (usually unkindly) work through from the Throat center to the Solar Plexus. This inter-relation existing between the centers is one that has never been properly considered. The centers in the Etheric body pass varying kinds of energies amongst themselves, and a great deal of the energy transmitted from one center to another is undesirable, flowing from the centers below the diaphragm to those above.

The esoteric healer knows much about the inner forces and energies and has some understanding of the basic causes of the exoteric diseases, but his ignorance of man's mechanism is deplorable, and he fails to realize two things:

1. First, that disease is sometimes the working out into manifestation of undesirable subjective conditions. These, when externalised and brought to the surface of the human body, can then be known, dealt with and eliminated. It is well to remember also that sometimes this working out and elimination may well bring about the death of that particular body. But the Soul goes on. One short life counts for very little in the long cycle of the Soul, and it is counted well worthwhile if a period of ill health (even if it eventuates in death) brings about the clearing away of wrong emotional and mental conditions.
2. Second, disease is sometimes incident upon and part of the process of the withdrawal of the Soul from its habitation. This we call death, and it can come quickly and unexpectedly when the Soul withdraws with suddenness from its body. Or death can spread itself over a long period of time, and the Soul may take several months or years for its slow and gradual emergence from the body, with the body dying by inches all the time.

We might therefore conclude that:

- Disease is a purificatory process, carried out in order to produce a purer expression, life aroma, influence and Soul usefulness. When this is the case, a cure is possible.
- Disease can be a gradual and slow process of dying and of thus releasing the Soul. A cure then will not be possible, though palliative and ameliorative measures are needed and should most certainly be used. The length of the life can be prolonged, but a permanent and final cure is out of the question.
- This the average mental healer fails to realize. They make a horror out of death, whereas death is a beneficent friend.
- Disease can be the sudden and final call to the body to relinquish the Soul and set it free for other service. In all these cases everything possible should be done from the standpoint of modern medical and surgical science and the allied sciences of which there are today so many. Much too can be done from the angle of mental and Spiritual healing, aided by the science of psychology. Some day there must come cooperation in these various fields and a synthesising of their efforts.

I have earlier pointed out that the Astral body is the prime motivating factor in the lives of the majority. This is caused by the fact that:

- It is the body in which the bulk of human beings are today centering their consciousness.
- It is the most developed of the bodies at this time, and therefore receives the bulk of the life energy as it comes down the life stream, from the Soul, and likewise receives the energy of the stream of consciousness.
- It is oriented, if I may so express it, outwards or towards the plane of physical experience. That orientation shifts at times and, temporarily in the case of the aspirant, turns inwards. Just as the centers in man, the "lotuses of life," are depicted as turned downwards and with the stalk upwards in the undeveloped man, but are turned upwards in the case of the developed, so there are conditions in the Astral body analogous to this. In the case of the highly evolved man, of the initiate or the Master, the Astral body is steadily oriented towards the Soul. In the mystic, the aspirant and the disciple, the process of thus definitely changing the direction of the forces is going on and producing, therefore, a temporary chaos.
- The Astral body of man, being the latest to develop (the physical and the Etheric being the first two in order of time) is still the most alive and potent. It reached its acme of development in late Atlantean days and its potency is still great, constituting the mass potency, the mass emphasis, and the mass polarisation. This is also augmented by energies coming from the animal kingdom, which is entirely Astral in its point of attainment.

I would like to point out here that, as you well know, there are physical correspondences to the seven centers of forces located in the Etheric body, and fed from the Astral body. These we call the endocrine glands. These glands are effects of or testifying evidence to, the centers, and are in their turn initiating causes of lesser effects in the physical body. It will be of value if we here tabulate some of the things we know, and aid comprehension.

#### THE RAYS AND THE HUMAN BODY

<u>Center</u>	<u>Gland</u>	<u>Physical Organs</u>	<u>Type of Force</u>	<u>Origin</u>	<u>Body</u>
1. Head ----- Brahmarandra. 1000-petalled lotus.	Pineal-----	Upper brain ----- Right eye	Spiritual Will ---- Synthetic Dynamic Will	Atma ----- Monad via Soul	Causal Body Jewel in the lotus
<u>1. Occultist. Initiate. Master. Dominant after 3rd Initiation.</u>					
2. Center ----- Between the eyes, Ajna center	Pituitary body---	Lower brain----- Left eye, nose, Nervous system	Soul force----- Love. Magnetic light, Intuition, vision.	Petals----- of Egoic lotus, as a whole	Buddhic Vehicle, Causal body, Higher mind.
<u>2. Aspirant. Disciple. Mystic. Dominant after 2nd Initiation.</u>					
3. Heart ----- Anahata	Thymus -----	Heart----- Circulatory System, Blood, Vagus nerve.	Life force ----- Group consciousness	Love ----- petals	Higher Mental. Causal body.
<u>3. All types of Spiritual People. Dominant after 1st Initiation.</u>					
4. Throat center-----	Thyroid -----	Breathing ----- Apparatus, Alimentary canal	Creative----- Energy, Sound, Self-consciousness	Knowledge ----- petals	Mental body
<u>4. Creative Artists. All advanced humanity. The Intelligentsia.</u>					
5. Solar -----	Pancreas -----	Stomach, Liver---- gall bladder, nervous system.	Astral force ----- Emotion, desire, touch.	Astral centers--	Astral body
<u>5. Average Humanity. Ordinary people.</u>					

This tabulation is simply an outline and its interpretation will be dependent upon the point of view of the student. We shall employ it later and add further columns to it and further correspondences. In all our considerations, what we have to say will have the following synthesis of structure behind it:

- The Soul.
- The subtler bodies of the mind and the emotions, which are simply qualified energy centers.
- The vital body with its seven major centers of force.
- The endocrine system, which is an effect of the seven centers, and the determining controlling factor in the physical body of man.
- The nervous system in its three divisions.
- The blood stream.

All the subsidiary organs of man are effects; they are not pre-determining causes. The determining causes in man, and that which makes him what he is, are the glands. They are externalisations of the types of force pouring through the Etheric centers from the subtler worlds of being. They express the point in evolution which the man has reached; they are vital and active or non-vital and inactive, according to the condition of the centers. They demonstrate a sufficiency, an oversufficiency or a deficiency, according to the condition of the Etheric vortices.

Again, the process of control may be stated to be via the nervous system; the close interlocking directorate of the nervous system, the brain and the blood stream (as a carrier of the life principle) governs the activities of the man—conscious, sub-conscious, self-conscious, and finally, super-conscious. The three centers in supreme control today for the majority are:

1. The Ajna center, the center between the eyebrows.
2. The Solar Plexus center.
3. The Sacral center.

Eventually, when man will have "become that which he is" (that paradoxical esoteric phrase), the centers of control will be:

1. The Head center, the Brahmarandra.
2. The Heart center, the Anahata.
3. The center at the Base of the Spine.

Between the present and the future, the emphasis will be laid upon a constantly shifting triplicity, and each man will be different from his fellowmen as to emphasis, as to the conditions of his centers, as to their glandular correspondences in the physical body, and therefore as to the diseases and the ills, inhibitions, and difficulties to which his flesh will fall heir. It is in this connection that it becomes obvious that the work of the physician and of the psychologist must eventually go hand in hand.

The three most important aspects of all diagnoses are:

- *The Psychological*, or the gauging of the inner bodies of man from the angle of their development, their integration and the total coordination of the personality, as these subtler aspects of the human being express themselves in consciousness.
- *The work of the Endocrinologist*, as he deals with the endocrine glands, viewing them as power stations through which energy—dynamic and illuminating—can pour through from the centers.
- *The Physician*, who, taking into consideration the conclusions of the two above experts, diagnoses the disease, and treats it in collaboration with the other two.

From the above remarks it will be seen that disease emerges into the physical body from the world of the unseen, and from the use, or misuse, of the subtler forces on the inner planes. It must be remembered, however, that disease—as it expresses itself in man—can be generally regarded as due to the following causes, and students would do well to have this most carefully in mind as they ponder on these matters:

- *Individual disease*, due to interior conditions in a man's own equipment, to his mental state, or to an emotional condition which can produce serious ills. This is inherited from the past.
- Disease *inherent in humanity as a whole*. There are certain diseases to which all men are prone; the germs of these diseases are latent in the physical vehicles of the majority of men, only awaiting predisposing conditions in order to manifest. They might be regarded as group diseases. Diseases which are, curiously enough, accidental. To these a man falls heir when, for instance, he succumbs to some infectious or contagious complaint.
- Diseases *inherent in the soil*. Of these as yet but little is known. The soil of our earth, however, is very ancient, and is impregnated with disease germs which take their toll of the vegetable, animal and human kingdoms, manifesting differently in each, yet being due basically to the same causes.
- Diseases which are the *difficulties of mysticism*. These are the peculiar ills and complaints which attack the disciples and aspirants of the world. These can be traced in every case to the pouring in of energy through centers which are not properly equipped, or adequately developed, to handle the force.

The method whereby these Astral forces (which are, as we know, preeminently the determining life forces for the majority of men at this time) work out into manifestation is a relatively simple matter. In the Astral vehicle of expression there are, as you may realize, the correspondences of the seven centers in the Etheric body. These are essentially the seven major focal points of force, and each of them is expressive of one of the seven Ray energies. Let me first of all make clear which centers express these seven Ray types:

<u>Center</u>	<u>Ray</u>	<u>Quality</u>	<u>Origin</u>
1. Head Center	1st	The Divine Will	Monadic
2. Ajna Center	5th	Organisation, Direction	Atmic
3. Heart Center	2nd	Love-Wisdom, Group Love	Buddhic
4. Throat Center	3rd	Creativity	Mental
5. Solar Plexus	6th	Emotion, Desire	Astral
6. Sacral Center	7th	Reproduction	Etheric
7. Base of Spine	4th	Harmony through Conflict	Physical

On the Astral plane there will also be found in every Astral body seven corresponding focal points through which energy can enter, Raying forth then into the vital centers in the Etheric physical body as seven differentiated types of force. These types of force produce both bad and good effects, according to the quality of the negative dense physical body. These differ according to the type of Ray or force, and it may be interesting if I here indicate to you the good and the bad effects and the corresponding diseases.

#### THE RAYS: LIGHT AND SHADOW ASPECTS

<u>Astral Force</u>	<u>Center</u>	<u>Shadow Aspect</u>	<u>Disease</u>	<u>Light Aspect</u>
First Ray Will or Power	Head	Self-pity The Dramatic I	Cancer	Sacrifice Dedication of the I
Second Ray Love-Wisdom	Heart	Self-love Personality	Heart trouble Stomach trouble	Soul Love Group Love
Third Ray Activity	Sacral	Sexuality Over-activity	Social diseases	Parental love Group life
Fourth Ray Harmony	Ajna	Selfishness Dogmatism	Insanities	Mysticism
Fifth Ray Knowledge	Throat	Lower psychism	Wrong metabolism Certain Cancers	Creativity Sensitivity Inspiration
Sixth Ray Devotion	Solar Plexus	Emotionalism	Nervous diseases Gastritis Liver trouble	Aspiration Right direction
Seventh Ray Organisation	Base of the spine	Self-interest Pure selfishness	Heart diseases Tumors	White Magic

The Ray forces manifest differently, according to Ray type and point in evolution. There is therefore no contradiction here to the previous tabulations. If you bear in mind that every human being is basically an expression of five Ray forces:

1. The Ray of the Soul
2. The Ray of the Personality
3. The Ray governing the mental body
4. The Ray governing the Astral equipment
5. The Ray of the physical nature

### *Inhibited or Rampant Desire*

It would be of value to you here if I made clear that one of the first things a student has to remember is that—for the majority of human beings, for the huge majority—the influences and impulses which emanate from the Astral plane are a predisposing factor in all matters with which the individual concerns himself, apart from those conditions which (being imposed upon him from his environment and the period in which he lives) are, for him, unavoidable. The Astral plane is a center of dynamic emanating force, which is fundamentally *conditioning* in its effect because of the stage of the individual consciousness at which that majority finds itself. Men are swayed by the impulse of desire of a high or low calibre. This is, of course, a broad generalisation, for that basic condition is becoming steadily modified by impulses coming from the Mental plane. This necessarily complicates the problem. Influences emanating from the Soul are also becoming appreciably present, and still further complicate the problem of the advanced human being. This "problem of complication" (if I might so call it) constitutes a "hard saying" for the student to understand in relation to his own physical condition or to that of any one whom he may be seeking to help.

### LAW III

*Diseases are an effect of the basic centralisation of a man's life energy. From the Plane whereon those energies are focussed, proceed those determining conditions which produce ill health, and which, therefore, work out as disease or as freedom from disease.*

It will be apparent to you, therefore, that a shift of the inner attention (the mental attitude) of the patient can and will produce either real freedom from physical ills or an intensification of those reactions which produce discomfort, disease or death.

In the three laws which I have given you and which you now have before you for consideration, it is obvious that the following facts emerge. These should form the basis of your reflection:

Disease is the result of the blocking of the free flow of the life of the Soul. It is conditioned by the forces emanating from that plane whereon a man's consciousness is primarily centered and is the result of three influences:

- a) Ancient error, emanating from the past history of the person involved.
- b) Human taints, inherited because one is a member of the human family.
- c) Planetary evil, imposed upon all forms on earth by the basic condition of materiality, and by time.

There are five major groups of diseases, with their allied complaints and subsidiary diseases:

- a) Tuberculosis
- b) The syphilitic diseases
- c) Cancer
- d) Heart difficulties
- e) Nervous diseases

It will be seen, therefore, that man comes into incarnation having inherited predispositions to disease which come:

- a) From his own past; i.e., effects which are the result of causes initiated in earlier incarnations.
- b) From the general racial heritage of humanity.
- c) From the condition of the planetary life. These latter causes lift the whole problem out of the usual comprehension of the average man.

A human being is also predisposed to trouble if he has succeeded (as a result of a long evolutionary history) in awakening in some fashion, however slight, the centers above the diaphragm. The moment that that occurs he becomes subject, for a long cycle of lives, to difficulties connected with the heart or with the nervous system in its various branches. Frequently an advanced human being, such as an aspirant or a disciple, may have freed himself from the inherited taints, but will succumb to heart trouble, to nervous disorders, mental imbalance, and overstimulation. They are classified as the "diseases of the Mystics."

I seek to deal primarily with *causes*, with the inner *sources* of dis-ease and deal with those states of consciousness (I do not say states of mind only) which induce wrong functioning, and eventually wrong conditions.

The problem of the healer, therefore, is twofold:

1. First, he must know whether the difficulty lies above or below the diaphragm; this takes him definitely into the realm of occult as well as of psychological knowledge.
2. Secondly, he must have a clear grasp of the patient's inner emphasis; this last aids him in the diagnosis of the first.

### RULE THREE

*Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from which the trouble comes. Let him relate the cause and the effect, and know the point exact through which relief must come.*

I would like to call your attention to those last few words, and would emphasise to you the fact that disease primarily is an effort on the part of the natural physical body to seek relief and achieve release from inner pressures, from subjective inhibitions and hidden retentions. Primarily, from the point of view of esotericism, all physical disease is the result of:

- Wrong stimulation, or overstimulation, or wrongfully placed stimulation and of inner tensions in some part of the mechanism.
- Inhibitions, psychical starvation, and those accumulated subjective forces which dam the flow of the life forces.

You will see, therefore, that again (in the domain of health) all problems resolve themselves into the right use and the correct handling of force, in order to effect the free flow of energy.

I have said that these taints to which humanity is prone are found in the soil, and that their presence there is largely due to the burial, down the ages, of millions of corpses. By the increased use of the processes of cremation, this condition will be steadily improved. Gradually, very gradually, the taint will thus die out. It is therefore highly desirable that there be as much propaganda as possible for the use of this method of disposing of the discarded physical vehicles of the Souls who are passing out of incarnation. As the soil becomes less tainted, and as Soul contact is established, we can hope to see a steady decrease in the number of those who succumb to the inherited taints. Curiously enough, the free use of salt sea bathing has a definite effect on the healthiness of the physical body. The water, incidentally absorbed through the medium of the skin and by the mouth, has a vitally prophylactic effect.

Will you misunderstand if I point out to you that where desire is inhibited (which is the case with many aspirants today) all kinds of diseases—cancer, congestion of the lungs and certain liver complaints—become possible, as well as the dread malady of tuberculosis? The diseases of inhibition are numerous and serious, as you will note from the above enumeration. It should be noted that where desire is rampant and uncontrolled and no inhibition is present, such diseases as the syphilitic disorders, homosexuality and inflammations and fevers appear. According to the temperament so will be the types of disease, and the temperament is dependent upon the Ray quality. People on the different Rays are predisposed to certain disorders. The psychologists are right in their basic differentiation of human beings into the two major types—extroverts and introverts. These two types produce their own qualities of disease, which demonstrate as ill health through *over-expression or inhibition*.

### Diseases of Worry and Irritation

The third category of complaints which arise in the emotional or Astral body is synthesised esoterically under the term: diseases of irritation. These are the insidious poisons which lurk behind the phenomena of disease.

It might be said that all diseases can be covered by two definitions, from the standpoint of occultism:

1. Diseases which are the result of auto-intoxication. These are the most general.
2. Diseases which are the result of irritation. These are very common amongst disciples.

I want briefly to touch upon the most common of all causes of trouble: Worry and Irritation. They are more prevalent at this time than ever before, and for the following reasons:

- The world situation is such, the problems and uncertainty are such, that scarcely a person in the world at this time is exempt. Everyone is more or less involved in the planetary situation.
- The intercommunication between people has increased so much, and men live so much in massed groups—large or small—that it is inevitable that they produce an effect upon each other as never before. "If one member suffers, all the members suffer with it" is a statement of truth, ancient but new in application and today realized for the first time.
- The increased sensitivity of the human mechanism is also such that men "tune in" on each other's emotional conditions and mental attitudes in a new and more potent manner. To their own engrossing concerns and worries are added those of their fellowmen with whom they may be en rapport.
- Telepathically, and also with a developed sense of prevision, men are today adding the difficulties that belong to someone else, or to some other group of thinkers and of people, to *the difficulties that may be*. It is not sure that they *will be*.

These problems will demonstrate to you how intensely difficult it is for men to face up to life. It will be obvious that the problems of worry and irritation are many and must be considered. Why are these difficulties of the Astral body so "perilous" and so serious? Worry and Irritation are dangerous because:

- They lower the vitality of the man to such a point that he becomes susceptible to disease. The scourge of influenza has its roots in fear and worry, and once the world settles down to freedom from the present "fearful" condition, we shall see the disease die out.
- They are so highly infectious from the Astral point of view that they lower in a peculiar manner the Astral atmosphere, and thus make it hard for people—in the Astral sense—to breathe freely.
- Because the Astral conditions of fear, worry and irritation are so widespread today that they might be regarded as *epidemic*, in a planetary sense.
- Because irritation (I speak not here of worry) is inflammatory in its effects—and inflammation is hard to bear—and leads to much difficulty. It is interesting to note that certain forms of eye trouble are caused by this.
- Because worry and irritation prevent true vision. They shut out the view. The man who is the victim of these conditions sees nothing but the cause of his complaints and is so submerged through self-pity, self-consideration, or in a focussed negative condition, that his vision is narrowed and his group hindered. Remember that there is group selfishness as well as individual selfishness.

## CAUSES ARISING IN THE ETHERIC BODY

It will be wise for you to bear in mind that I am not here going to deal with those causes which, producing effects in the physical body, arise in the mind or in the Astral body. Necessarily they pass through the Etheric body. The Etheric body is a transmitter of all energies to the physical body, and all types of force pass through it to different parts of the physical form, producing good and bad results, negative or positive results, as the case may be. This is a fact which we accept. I am here considering the diseases, problems and physical difficulties which arise in the Etheric body itself and work out in its relations to the physical body. These are quite widespread and usual. It is essential that you keep these two lines of force-activity clearly differentiated in your mind. Both pass through and from the Etheric body into the physical body, but only one of them originates in or is concerned with difficulties which have an Etheric origin.

The Etheric body is a body composed entirely of lines of force and of points where these lines of force cross each other and thus form (in crossing) centers of energy. Where many such lines of force cross each other, you have a larger center of energy, and where great streams of energy meet and cross, as they do in the head and up the spine, you have seven major centers. There are seven such, plus twenty-one lesser centers and forty-nine smaller centers known to the esotericists. However, we will confine ourselves at this time to the Etheric body as a whole and to the seven major centers. It might be of interest to you, nevertheless, to be told where the twenty-one minor centers are to be found. They can be located at the following points:

- There are two of them in front of the ears close to where the jaw bones are connected.
- There are two of them just above the two breasts.
- There is one where the breast bones meet, close to the thyroid gland. This, with the two breast centers, makes a triangle of force.
- There are two, one each in the palms of the hands.
- There are two, one each in the soles of the feet.
- There are two, just behind the eyes.
- There are two also connected with the gonads.
- There is one close to the liver.
- There is one connected with the stomach; it is related, therefore, to the Solar Plexus, but is not identical with it.
- There are two connected with the spleen. These form one center in reality, but such a center is formed by the two being superimposed one on the other.
- There are two—one at the back of each knee.
- There is one powerful center which is closely connected with the vagus nerve. This is most potent and is regarded by some schools of occultism as a major center; it is not in the spine, but is no great distance from the thymus gland.
- There is one which is close to the Solar Plexus, and relates it to the center at the Base of the Spine, thus making a triangle of the sacral center, the Solar Plexus, and the center at the Base of the Spine.

The two triangles referred to in this tabulation are of real importance. One is above and the other below the diaphragm. It is of course apparent that where there is a free flow of force through the Etheric body into the dense physical body there will be less likelihood of disease or sickness. There may, however, be increased tendency to difficulties arising from overstimulation and its consequent results of overactivity of the nervous system, with all the attendant problems. These forces, seeking inlet into the dense vehicle, are emanations from three directions:

1. From the personality vehicles—the Astral and mental bodies.
2. From the Soul, if contact, recognised or unrecognised, has been established.
3. From the environing world to which the vehicles of the Soul and of the personality have acted as "doors of entrance." Incidentally, in connection with this last phrase, I would call your attention to a possible relation between these "doors of entrance" and the phrase "door of initiation."

In the case where these centers, through which the inflowing energy from these sources of supply flow, are quiescent, unawakened or only functioning partially or too slowly (as far as their vibratory rhythm is concerned), then you will have a condition of blocking. This will produce congestion in the Etheric vehicle, and consequent and subsequent difficulties in the functioning of the physical body. One of the most common of these is congestion of the lungs which—though it may be exoterically traced to certain and definite physical causes—is in reality those causes, plus an inner condition of Etheric congestion. It is the bringing together of the outer apparent cause and the apparent inner true cause which is responsible for the outbreak of the trouble. When these two conditions are brought into conjunction with each other, and you have a physical handicap and an Etheric situation which is undesirable, then you will have disease, illness, or weakness of some kind. Every outer congestion can always be traced to these two causes—an inner and an outer cause. In these cases, the outer cause is not an effect of the individual inner cause, which is interesting. You will note, therefore, that all ills are not purely subjective or psychological in origin as far as an individual is concerned, but are sometimes both exoteric and esoteric. Hence the complication of the problem.

The above statement opens up the whole question of the activity of the seven centers of force in the Etheric body. These can be regarded as dormant or unawakened, awakening but only as yet sluggishly alive, or functioning normally, which means that some of the energies which produce the form of the center are moving rhythmically, and are therefore receptive to inflow, while others are still entirely inactive and unresponsive. Other centers will be fully active, and therefore predominantly attractive to any inflowing forces; still others will be only partially so. For the majority of people, the centers below the diaphragm are more active than those above the diaphragm (I am referring here to the seven major centers and not to the twenty-one minor centers). For aspirants, centers below the diaphragm are active and the heart and Throat centers are slowly coming into activity, while in the case of disciples, the Ajna center, plus those centers below it in the body, are rapidly awakening. In the initiate, the Head center is coming into vibrant activity, thus swinging all the centers into real and coordinated rhythm. Each patient or human being, being on some Ray, responds differently; the time factor also differs; the pattern of the unfoldment varies, and the response to the inflowing forces is slightly differentiated.

### Congestion

Much real difficulty can be traced to congestion or to the lack of the free play of the forces. In this connection it might be pointed out that the Etheric body is a mechanism for intake and for outlet. There is consequently a curious and intimate relation between it and such organs as the lungs, the stomach, and the kidneys. There is no symbol so relatively accurate to the whole creative process as the human frame.

The symbology here present, when correctly understood, will tend to show that there is a deep underlying esoteric relation between:

- The mind and the lungs. The process of breathing, with its stages of inhalation, the interlude, and exhalation, works out in connection with both aspects of force, mental and physical.
- The desire nature and the stomach. Here again is the process of intake, of assimilation, and of elimination.
- The Etheric body itself and the kidneys, with the processes clearly defined in both cases of absorption, chemicalisation, and transmission.

Congestion in the Etheric body, producing much distress in the physical body, can exist therefore, at the point of intake from the Astral body or from the Astral plane (Note the phrasing and the difference.) or at the point of outlet, in relation to the center to which the particular type of Etheric force most easily flows and through which it most easily passes. Where there is no free play between the Etheric body and the Astral body, you will have trouble. Where there is no free play between the Etheric body and the physical body, involving also the nerve ganglia and the endocrine system, you will also have trouble. The close relation between the seven major centers and the seven major glands of the physical system must never be forgotten. The two systems form one close interlocking directorate, with the glands and their functions determined by the condition of the Etheric centers. These, in their turn, are conditioned by the point in evolution and gained experience of the incarnate Soul, by the specific polarisation of the Soul in incarnation, and by the Rays (personality and Soul) of the man. Forget not, that the five aspects of man (as he functions in the three worlds) are determined by certain Ray forces; you have the Ray of the Soul, the Ray of the Personality, and the Rays of the Mental, the Astral and the Physical bodies.

### Lack of Coordination and Integration

We come now to a brief consideration of our second point of difficulty to be found in the Etheric body, which in our tabulation we have called *lack of coordination or integration*. This is exceedingly prevalent today and is responsible for a good deal of trouble. The Etheric body is the inner "substantial" form upon which the physical body is built or constructed. It is the inner scaffolding which underlies every part of the whole outer man; it is the framework which sustains the whole; it is that upon which the outer form is patterned; and it is the network of nadis (infinitely intricate) which constitutes the counterpart or the duplicate aspect of the entire nervous system which forms such an important part of the human mechanism. It is thus definitely, with the blood stream, the instrument of the life force. If, therefore, there is weakness in the relation between this inner structure and the outer form, it will be immediately apparent to you that real difficulty is bound to supervene. This difficulty will take three forms:

1. The physical form in its dense aspect is too loosely connected with the Etheric form or counterpart. This leads to a devitalised and debilitated condition, which predisposes man to sickness or ill health.
2. The connection is poor in certain directions or aspects of the equipment. Through certain focal points or centers the life force cannot adequately flow, and therefore you have a definite weakness in some part of the physical body. For instance, impotence is such a difficulty and a tendency to laryngitis is another—to mention two widely different disorders.
3. The connection can also be so basically loose and poor that the Soul has very little hold upon its vehicle for outer manifestation, and obsession or possession is easily established. This is an extreme example of the difficulties incident to this condition. Others are certain forms of fainting or loss of consciousness and "petit mal."

There are also, as will be apparent, the exactly reverse conditions when the Etheric body is so closely knit or integrated with the personality—whether it is of a highly evolved nature or simply an example of an ordinary Etheric body—that every part of the physical body is in a constant condition of stimulation, of galvanic effort, with a resultant activity in the nervous system which—if not correctly regulated—can lead to a great deal of distress. It is to this that I refer in the third heading, "*Overstimulation of the Centers.*"

### Overstimulation of the Centers

There is much that I could add to what I have said on the cause of disease arising in the Etheric body, but in Part II, I shall elaborate the theme much further. Congestion, lack of integration and over-stimulation of the centers, are obviously fundamental causes as far as the dense physical body is concerned, but they themselves are frequently effects of subtler causes, hidden in the life of the Astral and mental bodies and, in the case of overstimulation, the result sometimes of Soul contacts. The Etheric body reacts normally, and by design, to all the conditions found in the subtler vehicles. It is essentially a transmitter and not an originator and it is only the limitations of the observer which lead him to ascribe the causes of bodily ills to the Etheric body. It is a clearing house for all the forces reaching the physical body, provided the point in evolution has brought the various force centers to a condition wherein they are receptive to any particular type of force.

Esoterically speaking, the centers can be in one of five conditions or states of being. These can be described in the following terms:

1. Closed, still and shut, and yet with signs of life, silent and full of deep inertia.
2. Opening, unsealed, and faintly tinged with colour; the life pulsates.
3. Quickened, alive, alert in two directions; the two small doors are open wide.
4. Radiant and reaching forth with vibrant note to all related centers.
5. Blended they are and each with each works rhythmically. The vital force flows through from all the planes. The world stands open wide.

It should be remembered that the Etheric body of the human being is an integral part of the Etheric body of the planetary Logos and is, therefore, related to all forms found within that body in any and all the kingdoms in nature. It is part of the substance of the universe, coordinated with planetary substance, and hence provides the scientific basis for unity.

The Etheric body of the planet does not yet freely transmit and circulate the forces which are seeking entrance into the consciousness and the expression of man upon the Physical plane. These forces emanate from within himself as he functions on the subtler levels of consciousness and from the Soul; they come also from associated and contacted groups, from the planetary life, and eventually, in the last analysis, from the entire universe.

Each of the centers can, when fully awakened and consciously and scientifically employed, serve as an open door through which awareness of that which lies beyond the individual human life can enter. The Etheric body is fundamentally the most important response apparatus which man possesses, producing not only the right functioning of the five senses and consequently providing five major points of contact with the tangible world, but it also enables a man to register sensitively the subtler worlds, and, when energised and controlled by the Soul, the Spiritual realms stand wide open also.

There is much need today for the study of the following problems:

1. The problem of the right reception of force through the appropriate center. An instance of this might be found in the correct control of the Solar Plexus center as the one in which Astral sensitivity can be registered and properly handled.
2. The problem of the right relation of a particular center to its related gland, permitting the free play of the force pouring through the center to the allied glandular correspondence, thus conditioning its peculiar hormone and eventually conditioning the blood stream. If you grasp this sequence of contact, you will understand more clearly the occult significance of the words in the Old Testament that "the blood is the life." It is the vitality coming from the Etheric body which works through into the blood stream, via the center which is responsive to one of the seven peculiar types of force, and its allied gland. It will be apparent, therefore, that there is a close relation between:
  - a. *The Etheric body* as a transmitter of a vast aggregate of energies and forces.
  - b. *The Endocrine system* whose various glands are in reality the externalisation or materialisation of the centers, major and minor.
  - c. *The Heart*, which is the center of life as the brain is the center of consciousness. From the heart, the blood circulates and is controlled. Thus these three great systems are related.
  - d. The entire Glandular system to the Nervous system through the medium of the network of nerves and the "nadis" which underlie this network. These nadis are the threads of life force which underlie every part of the body and particularly the nervous system in all its aspects.
3. The interrelation which must be established between all the centers, permitting the free play of force in correct rhythm throughout the physical vehicle.

You have, therefore, certain great interlocking directorates which control or fail to control the physical body. Where there is lack of control it is due to the failure to establish right relations within the body, or to lack of development. These interlocking groups are:

- a) That of the *Etheric body*, which works primarily through its seven major centers but also through many other centers.
- b) That of the *Endocrine system*, which works primarily through the seven major glandular groups, but also through many other less important glands.
- c) That of the *Nervous system* (the sympathetic and the cerebro-spinal) with a peculiar emphasis laid upon the vagus nerve with its effect upon the heart and consequently upon the blood stream.

Lack of vitality and the common subnormal conditions with which we are so familiar, indicate the inertia of the Etheric body and its lack of vitality. The results of this inertness of the vital body can be both physical and psychological, because the glands in the physical body will not function normally and, as is well known, they condition the physical expression of man as well as his emotional and mental states, in so far as those are able or not able to find expression through the medium of the physical vehicle. The glands do not condition the inner man or his states of consciousness, but they can and do prevent those inner states finding manifestation outwardly. In the reverse situation, too powerful an Etheric body and the overstimulation of the centers concerned, may put too great a strain upon the nervous system and produce, as a consequence, definite nervous trouble, migraine, mental and emotional imbalance and, in some cases, lead to insanity.

I have elaborated this matter somewhat because the relation of the Etheric body to the physical body and its receptivity to the inner energies most decidedly condition the man. It will be necessary for us to have this ever in mind as we study the causes of the diseases arising in the mental body, or due to the activity of the Soul in the life of the disciple, or as we investigate the processes whereby a man is prepared for initiation. The Etheric body must always, and invariably does, act as the transmitting agent of the inner energies to the outer plane, and the physical body has to learn to respond to and recognise that which is transmitted.

The effectiveness of the transmission and the resultant physical activity depend always upon the centers, which, in their turn, condition the glands; these, later, determine the nature and the expressed consciousness of the man. If the centers are awakened and receptive, there will be found a physical apparatus which will be responsive to the forces flowing through. If the centers are asleep, and thus little force can be transmitted, you will find a physical apparatus which will be equally slow and unresponsive. If the centers below the diaphragm are awakened and those above are not, you will have a man whose consciousness will be focussed in the animal and the emotional natures, and much of his physical disease will lie below the diaphragm also.

#### CAUSES ARISING IN THE MENTAL BODY

I started this section of our study with the causes arising in the Astral and Etheric bodies because they are the major sources of trouble, owing to the fact that the bulk of humanity is Astrally focussed, just as the bulk of the forms in the animal kingdom are Etherically focussed. The forces pouring into the animal kingdom come predominantly from Etheric levels and from the dense physical levels of life. The higher animals, however, owing to the development brought about through their contact with human beings, are becoming susceptible to forces coming from the Astral plane, and they thus develop actions and reactions which are not purely instinctual.

Today, owing to the development of the mind in the Aryan race, certain difficulties may arise in the physical body. Their origin is not basically mental but primarily due to the fact that the mental body is the transmitter (when active and rightly aligned) of Soul energy and this Soul energy, pouring into the physical body, can produce certain conditions of overstimulation and difficulties connected with the nervous system. But it is the transmitted energy which causes the trouble and not the factor arising from the mind itself.

#### Wrong Mental Attitudes

I would like to deal, first of all, with the basic premise that disease and physical liabilities are not the result of wrong thought. They are far more likely to be the result of no thought at all, or are caused by the failure to follow those fundamental laws which govern the Mind of God. One interesting instance of this failure is the fact that man does not follow the basic Law of Rhythm, which governs all the processes of nature, and man is a part of nature. It is to this failure to work with the Law of Periodicity that we can trace much of the difficulty inherent in the use and the misuse of the sex urge.

It is in the modern world of today that there is beginning a widespread infringement of these mental laws, particularly of the Law of Cycles, which determines the tides, controls world events and should also condition the individual and so establish rhythmic life habits—one of the major predisposing incentives to good health.

By breaking this Law of Rhythm, man has disorganised the forces which, rightly used, tend to bring the body into a sound and healthy condition; by so doing, he has laid the foundation for that general debility and those inherent organic tendencies which predispose a man to ill health and which permit entrance into the system of those germs and bacteria which produce the outer forms of malignant disease. When humanity regains an understanding of the right use of time (which determines the Law of Rhythm on the Physical plane), and can determine the proper cycles for the various manifestations of the life force upon the Physical plane, then what was earlier an instinctual habit will become the intelligent usage of the future. This will constitute an entirely new science, and the rhythm of the natural processes and the establishing, as habits, the correct cycles of physical functioning, will bring about a new era of health and of sound physical conditions for the entire race. I used the word "establishing," for as the focus of racial attention shifts into the region of the higher values the physical vehicle will gain enormously, and good health—through right rhythmic living, plus correct thinking and Soul contact—will become permanently established.

There are, therefore, very few ills to which flesh is heir which are mentally based. It is exceedingly difficult to establish what they are. There are two reasons for this statistical failure:

1. The fact that very few, relatively speaking of the race are mentally polarised and therefore thinking.
2. The fact that the bulk of diseases are Etheric or Astral.

Another factor producing this difficulty is that the thinking and the emotional reactions of man are so closely interrelated that it is not easy at this stage in evolution to separate feeling and thought, or to say that such or such ills arise in the Astral or the mental body, or that certain ills are due to wrong feeling and others to wrong thinking.

#### *Mental Fanaticism, the Dominance of Thoughtforms*

I would point out here that the diseases and difficulties which arise from what I have called wrong mental attitudes, fanaticisms and frustrated idealisms and thwarted hopes, fall into three categories, and a study of these will show you that, in the last analysis, they are not of mental origin at all, but primarily are the result of emotionalism entering in.

Those incident to the imposed Physical plane activity and work which find their incentive in these mental conditions. They lead, for instance, to furious activity and overwork, due to the determination not to be frustrated but to make the plan work. The result is frequently the breaking down of the nervous system, which could have been avoided had the mental condition been changed and right rhythm on the Physical plane achieved. But it was the work of a physical nature which caused the trouble far more than the mental condition.

Those brought about by the state of rebellion which colours all the life, and the registering of violent emotional reactions. These may be based upon a mental realisation of the Plan, for instance, plus a recognition that those plans are not materialising, owing often to the inadequacy of the physical equipment; but the basic cause of the disease is the emotional rebellion, and therefore not the mental condition.

The cure for this condition is to be found in the simple word *acceptance*. This is not a negative state of settling down to a submissive nonactive life, but it is a positive acceptance (in thought and in practical expression) of a condition which seems at present unavoidable. This leads to an avoidance of the waste of time in attempting the impossible and to right effort to carry forward that which is possible.

Those difficulties which are caused by the failure of the physical apparatus to measure up to the demands of the thought life of the individual. These are, naturally and usually, a part of the physical inheritance, and where this is the case there is normally nothing much to do, though where the aspiration is real and persistent, a great deal might be accomplished in bringing about improvement and laying the ground for better functioning in another life cycle.

### Frustrated Idealism

There are, however, certain diseases which appear in the physical mechanism and which are definitely rooted in the fact that activity (which is the result of thinking specifically) has been coloured and conditioned by the emotional life of the individual, and the emotional life is a fruitful source of disease and of establishing wrong rhythms. It is therefore the predominance of the Astral force, and not of the mental energy, which really causes the physical trouble. I am not referring here to the diseases of the nervous system and of the brain, which are the result of overstimulation and of the impact of energy (often from the mind and the Soul) upon an instrument unfitted to handle it. These we will consider later. I refer simply to the following sequence of events in the psychological life and the consequent resultant activities:

Disease is a form of activity:

- a) Mental activity and energy produces (through the power of thought) certain registration of plans, idealisms and ambitions.
- b) This energy, blended with Astral energy, becomes dominated and controlled by Astral reactions of an undesirable kind, such as worry over non-accomplishment, the failure to materialise the plans, etc. The life becomes consequently embittered.
- c) Disease then appears in the physical body, according to the predisposing tendencies of the body and its inherent, inherited weaknesses.

You will note that, in reality, the mental body, and the power of thought, have in no case been the cause of trouble. It has been caused by the obliteration of the original thought and its stepping down to the level of emotionalism. When this stepping down and eventual control by Astral forces does not take place, and the thought remains clear and untouched upon the Mental plane, there may be trouble of another kind, due to a failure to "carry through" the thought into effective action upon the Physical plane. This failure produces not only the cleavage in the personality so well known to the practicing psychologist, but also a cutting off of a much needed stream of energy. As a consequence, the physical body is devitalised and falls heir to bad health. When the thought can be carried through to the physical brain and there becomes a directing agent of the life force, you will usually have a condition of good health, and this has proved true whether the individual thought has been good or bad, rightly motivated or wrongly oriented. It is simply the effect of integration, because saints and sinners, the selfish and the unselfish and all kinds of people, can achieve integration and a thought-directed life.

Most certainly the generalisation can be made that an individual and a group can heal and that thought can play its potent part in the healing process, but not thought alone and unaided. Thought can be the *directing agency of forces* and energies which can disrupt and dispel disease, but the process must be aided by the power to visualise, by an ability to work with particular forces as is deemed advisable, by an understanding of the Rays and their types of energies, and also by a capacity to handle *light substance*, as it is called. To these powers must be added the ability to be en rapport with the one to be healed, plus a loving heart. In fact, once these conditions are met, too much use of the thinking faculty and too potent a use of the mind processes can arrest and hinder the healing work. Thought has to condition the initial incentive, bringing the intelligence of the man to bear upon the problem of healing and a comprehension of the nature of the one to be healed; but once it has aided in focussing the attention of the healer and the healing group, it should become a steady but subconscious directive agent and nothing more than that.

The healing is accomplished, when possible, by the use of energy rightly directed and by detailed visualisation; love also plays a great part, as does the mind in the early stage. Perhaps I should say that a loving heart is one of the most potent of all the energies employed. I have brought these two questions to your attention because I am anxious for your minds to be clear upon these problems before you start any group work in healing.

Thought neither cures disease nor causes it. Thought must be employed in the processes, but it is not the sole or the most important agent. It is on this point that many groups and healers go astray. The mind can direct energy and this energy can, in its turn, produce overstimulation of the brain and of the body cells and so cause nervous trouble and sometimes brain disease, but the mind itself and thinking, per se, cannot cause disease and trouble in the physical body.

Where there is integration there is the free play of force and of energy throughout the material body. The problems of stimulation will, however, steadily increase with the growing sensitivity of the physical man and the developing focus of his consciousness in the mind nature. This will go on until man learns how to handle the higher energies and to recognise the need for a rhythmic life, paying attention to the Law of Periodicity.

In healing work, certain rules should be mastered and followed by the healer. I have given three important rules already. Briefly they are as follows, and I am dividing the first one into its component parts for the sake of clarity:

- a. The healer must seek to link his Soul, his heart, his brain, and his hands. Thus can he pour the vital force with healing power upon his patient. *This is magnetic work.*
- b. The healer must seek to link his Soul, his brain, his heart and auric emanation. Thus can his presence feed the Soul life of the patient. *This is the work of radiation.* The hands are needed not. The Soul displays its power.
- c. The healer must achieve magnetic purity, through purity of life. He must achieve that dispelling radiance which shows itself in every man once he has linked the centers in the head. When this magnetic field has been established, the radiance then goes forth.
- d. Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from which the trouble comes. Let him relate the cause and the effect, and know the point exact through which relief must come.

#### RULE FOUR

*The healer and the healing group must keep the will in leash. It is not will that must be used, but love.*

This last rule is of great importance. The concentrated will of any individual and the directed will of a united group should never be employed. The free will of the individual must never be subjected to the impact of a powerfully focussed group or individual; it is far too dangerous a procedure to be permitted. Will energy (particularly that of a number of people simultaneously playing upon the subtle and physical bodies of the one to be healed) can greatly increase the trouble instead of curing it.

1. In magnetic healing, the healer, or the healing group, does two things:
  - a. He attracts to the healing center that type of energy which will counteract the disease. This is necessarily a vast subject and one of deep scientific import. Certain types of Ray force can be used with certain types of disease, necessitating the use of certain specific centers for the distribution.
  - b. He attracts to himself and absorbs those forces which are producing the disease, drawing it forth from the patient.

This latter process necessitates a careful guarding of the healer from all contamination by the disease, so that the forces can find no place in his body. There must also be the supplying of fresh energy to the patient, in order to take the place of that which has been withdrawn. This process sets up a definite interplay between the healer and the patient. There is consequently some real danger in this work of occult healing, and for this reason the healers in training should bear in mind that they will work as a group and not as individuals. The free circulation of force produces good health in the individual or group. The free circulation of force between a healer or a healing group and the person to be healed can produce the cure of disease, provided it is the destiny of the man to be healed at any given time and his cooperation is given when possible, though this is not really essential. It facilitates more rapid results in many cases. In others, the patient's anxiety can negate the desired effects.

In radiatory healing, the process is simpler and safer for the healer simply gathers power into himself and then radiates it out on to the patient in the form of a steadily outflowing stream of radiant energy. This stream of energy should be directed to the center nearest to the location of the disease.

In this work there is no risk to the healer, but if the element of will enters into his thought or the stream of energy projected is too strong, there may be danger to the patient. The impact of the force which is being radiated upon him may not only produce nervous tension, but may lead to an increase in the power of the disease and its intensification by stimulating the atoms and cells involved in the activity of the force responsible for the trouble. For this reason beginners must avoid any concentration upon the disease itself or the area in the physical body involved and carefully keep all thought in abeyance, once the preliminary work has been done, for energy ever follows thought and goes where the thought is focussed.

The healers have to determine the effectiveness of what they are attempting and the potency of their united group work and of the force which they can wield. They have also to discover their ability to keep the will in the background and to send the healing radiance out upon a stream of love-energy. Have ever in mind that love is energy and that it is a substance as real as dense matter. That substance can be used to drive out diseased tissue and provide a healthy substitute in place of the diseased material which has been eliminated. They will, therefore, in the first cycle of work, attempt the radiatory method. It is simpler and far more easily mastered. Later, they can experiment with the method of magnetic healing. The healer will, therefore, keep all the forces focussed in the head, and his attention must be concentrated there also. The heart will be automatically involved, as he will be using the energy of love—at first entirely.

### PRELIMINARY RULES FOR RADIATORY HEALING

By an act of the will, after making your own quick, conscious alignment, link up as a Soul with the Souls of your group brothers. Then link up with their minds, and then with their emotional natures. Do this by the use of the imagination, realising that energy follows thought and that the linking process is inevitable, if correctly done. You can then function as a group. Then forget about the group relation and concentrate upon the work to be done.

Within yourself, then, link Soul and brain and gather together the forces of love that are to be found in your aura and focus yourself and all that you have to offer within the head, picturing yourself as a radiant center of energy or a point of vivid light. This light is to be projected upon the patient through the Ajna center between the eyes.

Then say the following group mantram: *"With purity of motive, inspired by a loving heart, we offer ourselves for this work of healing. This offer we make as a group and to the one we seek to heal."*

As you do this, visualise the linking process going on. See it as moving lines of living light substance, linking you to your brothers on the one hand, and to the patient on the other. See these lines going out from you to the Heart center of the group and to the patient. But work ever from the Ajna center until instructed to do differently. In this way, the Ajna center and the Heart center of all the persons involved will be closely interrelated. You see here where the value of visualisation comes in. It is in reality the Etheric externalisation of the creative imagination. Think this last sentence out.

Then use thought, directed thought, for a brief moment and think of the one you seek to heal, linking up with him, and focussing your attention on him so that he becomes a reality in your consciousness and close to you. When you are aware what the physical difficulty is, then simply recall it to your mind and then dismiss it. Forget now the details of the work, such as the group, yourself and the difficulty of the patient, and concentrate upon the type of force you are going to handle, which is, in this case and for the present, second Ray force, the force of love. What I am here giving out is an adaptation of the second Ray method of healing, arranged for beginners.

Feel a deep love pouring into you. Regard it as substantial light which you can and will manipulate. Then send it out as a stream of radiant light from the Ajna center and direct it through the medium of your hands to the patient. In doing this, hold the hands before the eyes, palms outward and with the backs of the hands next to the eyes and about six inches away from the face. In this way, the stream which is issuing from the Ajna center, becomes divided into two and pours out through the two hands. It is thus directed on to the patient. Visualise it as pouring out and sense the patient receiving it. As you do this, say aloud in a low voice: *"May the love of the One Soul, focussed in this group, radiate upon you, my brother, and permeate every part of your body—healing, soothing, strengthening; and dissipating all that hinders service and good health."*

Say this slowly and deliberately, believing in the results. See that no thought-power or will-power enters into the stream of healing energy, but only a concentrated radiating love. The use of the visualising faculty and of the creative imagination, plus a sense of deep and steadfast love, will keep the mind and the will in abeyance.

I would emphasise the urgent necessity for complete silence and reticence in relation to all healing work. Never let it be known by anyone that you are working in this manner, and never mention to anyone the names of those you are seeking to aid. Do not discuss the patient under treatment even among yourselves. If this basic rule of silence is not kept, it will indicate that you are not yet ready for this work and should discontinue it. This injunction is far more important than you can realize; for speech and discussion not only tend to deflect and dissipate force, but violate a fundamental rule which all healers are trained to keep, and even the medical profession on the Physical plane follows the same general procedure.

### THREE MAJOR LAWS OF HEALTH

There are three major laws of health and seven minor laws. These work out in the three worlds, which is all that concerns you at this time. In all teaching to be given in the immediate future, the main emphasis will eventually be laid upon the technique of the Etheric body, for that is the next step forward. The three major laws are:

1. The law controlling the will to live, a manifestation of the first aspect of the Logos, will or power.
2. The law controlling equality of rhythm, a manifestation of the second aspect of the Logos, love or wisdom.
3. The law controlling crystallisation, a manifestation of the third aspect of the Logos, the activity or foundational aspect.

These three governing factors or laws manifest through the three major divisions of the human entity:

1. *The Will aspect* manifests through the organs of respiration. Another of its expressions is the faculty of sleep. In both of these you have a repetition or an analogy in the microcosm of Logoic manifestation and Logoic pralaya.
2. *The Love aspect* shows itself through the heart, the circulatory system and the nervous system. This is in many ways most important for you to understand, for it controls paramountly the Etheric body and its assimilation of prana or vitality. This prana works through both the blood and the nerves, for the life force uses the blood stream and psychic force works through the nervous system. These two departments of the human organism are those which cause the greatest amount of trouble at this time and will even more in the future. The race learns through suffering, and only dire need drives man to seek solution and relief. From the present standpoint of healing, man forms again a lesser trinity of importance:
  - a. The dense physical body, of which science and medicine know much.
  - b. The Etheric body, which is the next field of endeavour, of experiment and of discovery.
  - c. The Astral body which, simultaneously with the Etheric, is the next object for scientific control. The science of psychology will work here.
3. *The Activity aspect*, which manifests primarily through the organs of assimilation and elimination. I seek here to emphasise one point. Just as our solar system is developing the love aspect, which is the second aspect, and just as the human being is polarised in the Astral body, which is the reflection of that second aspect, so the second of the three above mentioned departments of the human organism, the Etheric, is the one of paramount importance. Up to date it has been the transmitter primarily of Astral energy to the physical body. This is now in process of changing.

You see, therefore, how medical science must eventually seek solution in a simplification of methods and a return from a complexity of drugs and operations to an understanding of the right use of the energies which pour through from the inner man, via the Etheric body, to the physical.

- *By the development of Goodwill*, which is the will of good intention and motive, will come the healing of diseases of the respiratory tract, lungs and throat, the stabilising of the cells of the brain, the cure of insanities and obsessions, and an attainment of equilibrium and of rhythm. Longevity will ensue, for death should be the recognition by the Soul of work consummated and pralaya earned. It will only take place later at long and separated periods, and will be controlled by the will of the man. He will cease to breathe when he has finished his work, and then will send the atoms of his body into pralaya. That is the sleep of the physical, the end of manifestation, and the occult significance of this is not yet comprehended.
- *By a comprehension of the laws of Vitality*—and in this phrase are comprehended the laws governing prana, radiation and magnetism—will come the healing of the diseases in the blood, of the arteries and veins, of certain nervous complaints, lack of vitality, senile decay, poor circulation and similar ills. This too will result in the prolongation of life. The laws of electrical energy will also be better understood in this connection.
- *By the understanding of right methods of Assimilation and Elimination* will come the healing of diseases connected with the bodily tissues, the stomach and bowels and the male and female organs of generation. It will some day be understood that these latter are only another system of assimilation and elimination, centered this time in the feminine aspect or woman, for again remember that this is the second or love system. The order is thus:
  - a) The first system was masculine.
  - b) The present system, the second, is feminine.
  - c) The third system will be hermaphroditic.

#### THE CAUSES OF DISEASE SUMMARIZED

In every occult consideration of disease it must be accepted as a basic proposition that all disease is a result of the misuse of force in some earlier life or in this. This is fundamental. In connection with this I would remind you of some statements I have earlier made on this matter.

- Ninety per cent of the causes of disease are to be found in the Etheric and Astral bodies. Wrong use of mental energy and misapplied desire are paramount factors, yet with the bulk of humanity still in the Atlantean stages of consciousness, only five per cent of the prevalent diseases are due to mental causes. The percentage varies with the development of the race and its evolution. Disease is therefore the working out into manifestation of undesirable, subjective conditions—vital, emotional and mental.
- Everything concerning the health of man can be approached from three angles:
  - a) That of the personality life...of this we are learning much.
  - b) That of humanity as a whole..this is beginning to be appreciated.
  - c) That of the planetary life....of this we can know little.
- All disease is caused by lack of harmony between form and life, between Soul and personality; this lack of harmony runs through all the kingdoms in nature.
- The bulk of diseases are of:
  - a) Group origin.
  - b) The result of infection.
  - c) Malnutrition, physically, subjectively and occultly understood.
- Diseases for the masses, for the average citizen, for the intelligentsia and for disciples differ widely and have differing fields of expression. The three major groups of diseases for the first two classes are tuberculosis, the social diseases and cancer.
- The two major diseases for the intelligentsia and for disciples are Heart complaints and Nervous diseases.
- *Disease is a fact in nature.* When this is accepted, men will begin to work with the Law of Liberation, with right thought, leading to right attitudes and orientation, and with the principle of nonresistance. Of this nonresistance, the overpowering willingness to die which is so frequently a characteristic of the final stage immediately preceding death is the lowest manifestation. Nonresistance psychologically governs coma.
- The Law of Cause and Effect, or of Karma, governs all disease. This embraces individual, group, national and total human karma.

## DISEASES DUE TO THE LIFE OF DISCIPLESHIP

Disease originated from the following four causes:

1. It is the result of blocking the free life of the Soul.
2. It is caused by three influences or sources of contamination:
  - a) Ancient mistakes, so-called sins and errors of the individual concerned, committed in this life or another earlier incarnation.
  - b) Human taints and predispositions, inherited in common with all the rest of humanity.
  - c) Planetary evil, incident to the point achieved by the planetary Logos and conditioned by planetary Karma.
3. It is conditioned by the forces emanating from the plane upon which the man's consciousness is primarily focussed.
4. The five major types of disease, with their allied and subsidiary effects, can and do produce results where the disciple is concerned; he is not immune until after the third initiation.

### The Diseases of Mystics

The disciple is seldom tubercular (except when karmically conditioned), nor is he prone to succumb to the social diseases except as they may affect him physically through his sacrificial life of service. Contagion can affect him but not seriously so. Cancer may claim him as a victim, but he is more liable to succumb to heart complaints and to nervous trouble of some kind or another. The straight mystic succumbs more to purely psychological situations connected with the integrated personality, and therefore incident to his being focussed largely on the Astral plane. The disciple is more prone to mental difficulties and to those complaints which are concerned with energy and are due to fusion—either completed or in process—of Soul and personality.

The first cause which I listed earlier in this treatise was summed up in the statement that disease is the result of the blocking of the free life and the inpouring energy of the Soul. This blockage is brought about by the mystic when he succumbs to his own thought-forms, created constantly in response to his mounting aspiration. These become barriers between him and the free life of the Soul and block his contact and the consequent resulting inflow of Soul energy.

The disciple reverses the entire situation and falls a victim (prior to the third initiation) to the terrific inflow of Soul energy—the energy of the second aspect—coming to him from:

- a) His own Soul, with which center of energy fusion is rapidly taking place.
- b) His group or the Ashram with which he, as an accepted disciple, is affiliated.
- c) His Master, with Whom he has Spiritual relation and to Whose vibratory influence he is ever prone.
- d) The Hierarchy, the energy of which can reach him through the medium of all the three above factors.

All these streams of energy have a definite effect upon the centers of the disciple, according to his Ray and his specific polarisation in this incarnation. As each center is related to one or other of the glands, and these in their turn condition the blood stream, and also have a specific effect upon the organic structure within the range of their vibratory influence (i.e. the stomach, close to the Solar Plexus, and the heart, close to the Heart center, etc.), you will see how it is possible that the major diseases from which a disciple can suffer (which are unique and confined primarily to advanced humanity) will be the result of overstimulation or the inflow of energy to one particular center, producing excessive and localised trouble.

To these conditions the mystic is not so prone unless he is rapidly becoming the practical mystic or occultist. This is a definite transitional cycle between the mystical attitude and that more definite position which the occultist assumes. I shall not therefore deal with the diseases to which mystics fall heir, except that I would like to point out one interesting fact: The mystic is ever conscious of duality. He is the seeker in search of light, of the Soul, of the beloved, of that higher something which he senses as existing and as that which can be found. He strives after recognition of and by the divine: he is the follower of the vision, a disciple of the Christ, and this conditions his thinking and his aspiration. He is a devotee and one who loves the apparently unattainable—the Other than himself.

Only when he becomes the occultist does the mystic learn that all the time the magnet which attracted him, and the dualism which coloured his life and thoughts and which gave motive to all he sought to do, was his true self, that one Reality. He recognises then that assimilation into and identification with that one reality enables duality to be transmuted into unity and the sense of search to be transformed into the effort to become what he essentially is—a Son of God, one with all Sons of God. Having accomplished that, he finds himself one with the ONE in Whom we live and move and have our being.

The Spiritual technique, however, is entirely different. The personality problem and the process of delving into the subconscious are ignored, because the conditions which are undesirable are regarded as the result of lack of Soul contact and of Soul control. The patient (if I might so call him) is taught to take his eyes, and consequently his attention, away from himself, his feelings, his complexes and his fixed ideas and undesirable thoughts, and to focus them upon the Soul, the divine Reality within the form, and the Christ consciousness. This could well be called the process of scientific substitution of a fresh dynamic interest for that which has hitherto held the stage; it brings into functioning activity a cooperative factor whose energy sweeps through the lower life of the personality and carries away wrong psychological tendencies, undesirable complexes, leading to erroneous approaches to life. This eventually regenerates the mental or thought life, so that the man is conditioned by right thinking under the impulse or the illumination of the Soul.

#### LAW IV

*Disease, both physical and psychological, has its roots in the good, the beautiful and the true. It is but a distorted refraction of divine possibilities. The thwarted Soul, seeking full expression of some divine characteristic or inner Spiritual reality, produces within the substance of its sheaths a point of friction. Upon this point the eyes of the personality are focussed, and this leads to disease. The art of the healer is concerned with the lifting of the downward focussed eyes unto the Soul, the Healer within the form. The Spiritual or third eye then directs the healing force, and all is well.*

#### Diseases of Disciples

We will divide what we have to say anent the diseases of disciples into two parts: the specific problems of all disciples, and the difficulties incident to Soul contact. We need here to remember that all disciples are susceptible to the major categories of disease. They are attempting to be one with all humanity, and this includes, therefore, all the ills to which flesh is heir. They may not, however, succumb to the frailties of the ordinary man, and should remember that diseases of the heart and of the nerves constitute their major problem. In this connection it might be pointed out that the disciples are found in two major groups: Those who live above the diaphragm and who are, therefore, prone to heart diseases, to thyroid and throat troubles, and those who are in process of transferring the energies of the centers below the diaphragm into the centers above the diaphragm. Most of these at this time are transferring Solar Plexus energies into the heart, and the world agony is profoundly hastening the process. Stomachic, liver and respiratory troubles accompany this transference.

We could divide these problems into four categories:

1. Those which are connected with the blood or with the life aspect, for "the blood is the life." These have specific effect upon the heart, but usually of a functional nature only. Organic disease of the heart arises in more deeply seated causes.
2. Those which are a direct effect of energy, playing upon and through the nervous system, via the directing brain.
3. Those which are related to the respiratory system and have an occult source.
4. Those which are specifically due to the receptivity or the non-receptivity, to the functioning or the non-functioning, and to the influence of the center. Necessarily, these fall into seven groups, affecting seven major areas of the body. For the average disciple, before there is complete Soul control and Monadic direction, the major directing agent, via the brain, is the vagus nerve, along which the energies (entering via the Head center) are distributed to the rest of the body.

It should be remembered in this connection that all disciples are energy centers in the body of humanity and are in process of becoming points of focussed, directed energy. Their function and activity always and inevitably produce effects, results, awakenings, disruptions and reorientations in the lives of those around them. In the early stages, they produce this unconsciously, and hence frequently the results on those they contact is not desirable, nor is the energy wisely directed, deflected or retained. Intelligent intent must lie behind all wise direction of energy. Later, when they are learning consciously to *be* and are becoming radiatory centers of healing force, consciously directed, this informing and then transmitted energy is more constructively employed along both psychological and physical lines. Nevertheless, in any case, the disciple becomes an effective influence and can never be what is esoterically called "unnoticed in his place and minus impact on other Souls." His influence, emanation and forceful energy inevitably produce problems and difficulties for him; these are based on the human relations which he has karmically established and the reactions of those he contacts, either for good or for ill.

*a. The problems arising from the awakened Heart center of the disciple* are perhaps the commonest and frequently some of the most difficult to handle. These problems are based on living relationships and the interplay of the energy of love with the forces of desire. In the early stages, this inflowing love-force establishes personality contacts which veer between the stages of wild devotion and utmost hate on the part of the person affected by the disciple's energy. This produces constant turmoil in the disciple's life, until he has become adjusted to the effects of his energy distribution, and also frequent disruption of relationships and frequent reconciliations. When the disciple is of sufficient importance to become the organising center of a group, or is in a position to begin to form, esoterically, his own ashram (prior to taking some of the major initiations), then the difficulty can be very real and most disturbing. There is, however, little that can be done by the disciple, except to attempt to regulate the outgoing energy of love. The problem remains fundamentally that of the one affected; the adjustments, as I have remarked above, have to be made from the other side, with the disciple standing ready to cooperate at the first indication of a willingness to recognise relationship and intention to cooperate in group service. This is a point which both parties—the disciple and the person reacting to his influence—need to consider. The disciple stands ready; the responsive party usually withdraws or approaches according to the urge of his Soul or of his personality—probably the latter in the early stages, and eventually the trying time of difficulty is ended.

There are also difficulties and problems of a more subtle nature arising from the same cause, but not localised in certain definite human relationships. A disciple serves; he writes and speaks; his words and influence permeate into the masses of men, arousing them to activity of some kind—often good and Spiritual, sometimes evil, antagonistic and dangerous. He has therefore to deal not only with his own reactions to the work he is doing, but also, in a general and specific sense, to deal with the masses whom he is beginning to affect. This is not an easy thing to do, particularly for an inexperienced worker with the Plan. He fluctuates between the Mental plane, where he normally attempts to function, and the Astral plane, where the masses of men are focussed, and this brings him into the realm of glamour and consequent danger. He goes out in consciousness towards those he seeks to help, but it is sometimes as a Soul (and then he frequently overstimulates his hearers), and sometimes as a personality (and then he feeds and enhances their personality reactions).

As time goes on he learns—through the difficulties brought about by the necessary heart approach—to stand firm at the center, sending forth the note, giving his message, distributing directed love energy, and influencing those around him, but he remains impersonal, a directing agency only and an understanding Soul. This impersonality (which can be defined as a withdrawing of personality energy) produces its own problems, as all disciples well know; there is nothing, however, that they can do about it but wait for time to lead the other person forward into clear understanding of the significance and esoteric meaning of right human relations. The problem of workers with individuals and with groups is basically connected with the energy of the heart and with the vivifying force of its embodied life.

Difficulties of rhythm are apt to occur, and problems connected with the cyclic life of the disciple. The heart and the blood are esoterically related, and symbolically define the pulsating life of the Soul which demonstrates upon the Physical plane in the outgoing and the withdrawing dual life of discipleship, each phase of which presents its own problems. Once a disciple has mastered the rhythm of his outer and inner life, and has organised his reactions so that he extracts the utmost meaning from them but is not conditioned by them, he then enters upon the relatively simple life of the initiate.

b. Diseases of the Nervous system, due to the flow of energy to all parts of the body, directed by either the personality, some aspect of the personal lower self, or by the Soul, via the brain, are many and become acute as the disciple nears initiation or becomes an initiate. Apart from the physiological ills which this produces, there are many other conditions brought about by this inflow of force. The disciple becomes, for instance, overstimulated, and therefore overactive; he becomes unbalanced, and when I say this I do not refer to mental imbalance (though that can happen), but to overdevelopment and overexpression in some part of his nature. He can become extravagantly overorganised through the medium of some overactive center, or underorganised and inactive. He is therefore subject to the imbalance of the glandular system, with all its attendant difficulties. His overstimulation or his undevelopment, where the centers are concerned, normally affects the glands, and they in their turn produce character difficulties which necessarily, in their turn, produce environmental problems as well as personality handicaps.

It is then a vicious circle, and is all due to wrong direction of force and the inflow of force from one or other of the personality vehicles to its related center (i.e., the Astral force and its relation to the Solar Plexus), and then the appearance of the problems of health, of character and of influence. Over-radiatory activity, through the medium of some center, attracts attention and the disciple becomes the victim of his own achievement. I shall deal with these at greater length when I take up the diseases which develop from the four categories.

These difficulties are of a most general kind but do affect primarily second and sixth Ray disciples. The one because the second Ray is the building Ray, and is therefore concerned predominantly with outer manifestation and with the utilisation of all the centers, and the other because it is primarily the Ray of tension—a tension which can work out in the form of the most evil fanaticism or the most altruistic devotion. All the Rays present the same problems, needless to say, but the second Ray deals largely with the Soul's activity through all the centers (those above and those below the diaphragm) but with the heart as the prime center of attention. The sixth Ray has a close relation to the Solar Plexus center as the clearing house and the place of reorientation of the life force in the personality. Bear this constantly in mind.

c. The problems connected with the Respiratory or breathing system are all related to the heart, and therefore concerned with the establishing of right rhythm and right contact with the environment. The drawing in of the life breath, the sharing of the air with all other human beings, denotes both an individual center of life and participation also in the general life of all. To these problems of individual or separative existence and of its opposite, the Sacred Word, the OM, is intimately related. It might be said in the words of an occult manual on healing, given to advanced disciples, that:

*"He who lives under the sound of the AUM knows himself.*

*He who lives sounding the OM knows his brother. He who knows the SOUND knows all."*

*"The breath of life becomes the cause of death to the one who lives within a shell. He exists but he is not; the breath then leaves and spirals to the whole. He who breathes forth the OM knows not himself alone. He knows the breath is prana, life, the fluid of connection. The ills of life are his because they are the lot of man—not generated in a shell, because the shell is not. He who is the SOUND and sounding forth knows not disease, knows not the hand of death."*

In these few words the whole problem of the third group of problems and diseases is summed up. They are concerned with the circulation of Soul energy, which is the energy of love, and they are *not* concerned with the circulation of the life essence. These two basic energies, as they play upon the forces of the personality, bring about the bulk of the problems to which humanity falls heir. These are lack of love, lack of life, failure to sound forth correctly the note of the Soul and of the Ray, and failure to transmit. The secret of constituting a pure channel (to use mystic but not occult phraseology), is considered in the first group of problems; and the establishing of right relation by right sounding forth of the attractive note of the Soul, is considered in the last two groups.

d. *The problems incident to the Activity or Inactivity of the centers* are perhaps the most important from the standpoint of disease, because the centers govern the glandular system and the glands have a direct relation to the blood stream and they condition also the major and most important areas in the human body; they have both a physiological and a psychological effect upon the personality and its interior and exterior contacts and relations. The reaction is primarily physical but the effects are largely psychological, and it is therefore this fourth group upon which I shall principally enlarge, dealing with the diseases of disciples and giving some definite instructions upon the centers. This will indicate more clearly than elsewhere the causes of the many human ills and physical difficulties.

#### DIFFICULTIES INCIDENT TO SOUL CONTACT

We begin a study of the difficulties, the diseases and the psychological troubles (neurological and mental) of the aspirants and of the disciples of the world. These we shall study definitely from the angle of the seven centers, as well as considering the results of the forces and energies (I use these distinctive words advisedly) which pour through them. Much that I shall say will be open to question from the viewpoint of orthodox medicine, yet, at the same time, orthodox medicine has been steadily drifting towards the occult point of view. I shall not attempt to relate the esoteric attitude of healing, its propositions and methods, to the modern schools of therapy. The two are gradually approaching each other, in any case.

#### LAW V

*There is naught but energy, for God is life. Two energies meet in man, but five others are present. For each is to be found a central point of contact. The conflict of these energies with forces and of the forces twixt themselves produce the bodily ills of man. The conflict of the first and second persists for ages until the mountain top is reached—the first great mountain top. The fight between the forces produces all disease, all ills and bodily pain, which seek release in death. The two, the five, and thus the seven, plus that which they produce, possess the secret. This is the fifth Law of Healing within the world of form.*

This Law can be resolved into certain basic statements which can be tabulated as follows:

- We live in a world of energies and are a constituent part of them ourselves.
- The physical vehicle is a fusion of two energies and seven forces.
- The first energy is that of the Soul, the Ray energy. It is the producer of conflict as the Soul energy seeks to control the forces.
- The second energy is that of the threefold personality—the Personality Ray as it is resistant to the higher energy.
- The forces are the other energies or Ray potencies which control the seven centers and are dominated either by the energy of the personality or by that of the Soul.
- Two conflicts, therefore, proceed between the two major energies and between the other energies, focussed through the seven centers.
- It is the interplay of these energies which produces good health or bad.

There has been much teaching given anent the age-long struggle between personality and Soul, but it has always been presented in the language of Spiritual approach, of mysticism and of religion, or else in terms of character reaction, of abstract aspiration and of purity or non-purity. With these I shall not deal.

My theme is the effects of this conflict in the physical body. I wish, therefore, to confine myself only to the physiological and psychological problems incident to the struggle which, in the main, make hard the lot of the disciple.

It might be posited that:

- a. All diseases and physical difficulties are caused by one or more of three things or conditions:
  1. A developed Soul contact, thus producing the vitalisation of all the centers in ordered rhythm, according to the Soul Ray. This necessarily produces stress and strain in the physical vehicle.
  2. Personality life and focus, which attempts to negate this Soul control, and which is largely expressed through the activity of the Throat center (predisposing an activity of the thyroid gland) and of the centers below the diaphragm.
  3. A cycle in the life of the Aspirant wherein personality control begins to weaken and in which the emphasis and consequent activity shifts into the centers above the diaphragm—again causing trouble and readjustment.
- b. Certain objectives present themselves to the aspirant at various stages, and each involves progress, but at the same time certain attendant difficulties.

The objective before the Initiate is to have every center in the Etheric body responsive to the Ray energy of the Soul and with all the other seven Ray energies subsidiary to it. This process of stimulation, of readjustment, and the attainment of established control goes on until after the third initiation. Then, when that initiation has been taken, the physical vehicle is of a totally different calibre and quality, and the Rules and Laws of Health no longer apply.

The objective before the Disciple is to promote control of the centers in the body, via the Soul, through stimulation, elimination and eventual stabilisation. This inevitably produces difficulty, and the vitalisation or inspiration (either of these words would be appropriate), or their lack or deficiency, affect the bodily organs within the areas around the centers and affect all substances surrounding the centers.

The objective before the Aspirant or the probationary disciple is to transfer the forces from the centers below the diaphragm, via the Solar Plexus center, to the centers above the diaphragm. The energy of the Base of the Spine has to be transferred to the head; the energy of the sacral center must be lifted to the throat, whilst the energy of the Solar Plexus must be transferred to the heart. This is done in response to the magnetic "pull" of the Soul Ray as it begins to dominate the Personality Ray. It is a long and painful process, covering many lives and carrying, as the result, many physical ills.

The objective before the Average man (unconsciously effective) is to respond fully to personality force, focussed primarily at the middle point, the Solar Plexus, and then steadily and intelligently to coordinate these forces so that an integrated personality is presented eventually to the Soul for control and use.

The objective before the Primitive or Undeveloped man (unconsciously effective) is to live a full animal and emotional life, thereby gaining experience of growth, of contact, and eventually of understanding. By this means the response apparatus of the Soul in the three worlds is built.

## THE CENTERS AND THE GLANDS

It will be apparent to you that disease (when not of a group origin, or the result of planetary karma or based on accident) takes its rise in the activity or the non-activity of the centers. This is a statement of a basic truth, given in the simplest manner. The centers, as you know, govern the endocrine system which, in its turn, controls the seven major areas of the physical body and is responsible for the correct functioning of the entire organism, producing both physiological and psychological effects.

The importance of this glandular system cannot be overestimated. It is a replica in miniature of the septenary constitution of the universe and the medium of expression and the instrument of contact for the seven Ray forces, the seven Spirits before the Throne of God. Around this at present unrecognised truth the medicine and the healing methods of the future civilisation will be built.

The glands constitute a great relating system in the body; they bring all parts of the physical vehicle into relation with each other; they also relate the man to the Etheric body—both individual and planetary—and likewise to the blood stream, the carrier of the life principle to all parts of the body. There are consequently four major agents of distribution to be found in the physical body. They are all complete in themselves, all contributory to both the functional and the organic life of the body, all closely interrelated and all producing both physiological and psychological results according to their potency, the response of the centers to the higher inflow, the point in evolution achieved, and the free expression, or the reverse, of the incoming energies. These four agents of distribution of energy are:

1. *The Etheric vehicle itself.* This with its myriads of lines of force and of energy, the incoming and the outgoing energies, its responsiveness to energy impacts coming from the environment as well as from the inner Spiritual man and the subtle bodies, underlies the entire physical body. In it are to be found the seven centers as focal points of reception and of distribution; they are the recipients of seven types of energy, and they distribute these seven energies through the entire little human system.
2. *The Nervous system* and its various interlocking directorates. This is a relatively tangible network of energies and forces which are the outer expression of the inner, vital, dynamic network of the Etheric body and the millions of nadis or the prototype of the nerves which underlie the more substantial body. These nerves and plexi and their many ramifications are the negative aspects of the positive energies which condition or are attempting to condition the man.
3. *The Endocrine system.* This is the tangible and exoteric expression of the activity of the vital body and its seven centers. The seven centers of force are to be found in the same region where the seven major glands are located, and each center of force provides, according to the esoteric teaching, the power and the life of the corresponding gland which is, in fact, its externalisation.

#### THE CENTERS AND THE GLANDS

<u>Centers</u>	<u>Glands</u>
Head center	Pineal gland
Ajna center	Pituitary body
Throat center	Thyroid gland
Heart center	Thymus gland
Solar plexus center	Pancreas
Sacral center	The Gonads
Center at Base of Spine	Adrenal glands

These three systems are very closely related to each other and constitute an interlocking directorate of energies and forces which are essentially vital, galvanic, dynamic and creative. They are basically interdependent, and upon them the entire interior health of the physical organism depends. They are responsive first to one or other of the bodies (emotional or mental), then to the integrated personality and its Ray, and finally to the Soul Ray as it begins to assume control. They are, in reality, responsible for the production of the physical body and—after birth—they condition its psychological quality, and this in its turn produces the developing physical man. They are the agents for the three divine aspects of all manifestation: Life-Quality-Appearance.

4. *The Blood stream.* This is the carrier of the life principle and of the combined energies and forces of the three above systems. This will be an idea of some novelty to the orthodox. The relationship of the circulatory system of the blood to the nervous system has not been as yet adequately developed in modern medicine. Much, however, has been done to relate the glandular system to the blood.

Only when these four interrelated systems are viewed as one integrated whole and as the four aspects of one vital circulatory system will the truth emerge. Only as they are acknowledged to be the four major distributing agents of the combined Rays of the individual man will the true nature of material phenomena be grasped.

## THE SEVEN ETHERIC CENTERS

There are many focal points of force within the body, but we shall deal only with the major seven which control in some degree or other all the remaining. In that way we shall not be confused. We shall consider the five centers found upon the spinal column and the two which are found in the head.

1. The Head Center: This is located at the very top of the head. It is frequently called "the thousand-petalled lotus" or the Brahmarandra.

- a) It corresponds to the central Spiritual sun.
- b) It is brought into functioning activity after the third initiation and is the organ for the distribution of Monadic energy, of the will aspect of divinity.
- c) It is related to the triple personality by the Antahkarana, which disciples and initiates are in process of constructing and which reaches its full usefulness only after the destruction of the Causal body at the fourth initiation.
- d) It is the Shamballa center in the physical body and the agent of the Father or of the first divine aspect.
- e) It registers purpose, corresponds to the "Electric Fire" of the solar system, and is dynamic in quality.
- f) Its dense physical externalisation is the pineal gland in the head. This remains active during infancy and until the will-to-be is sufficiently established so that the incarnating person is firmly anchored in physical incarnation. In the final stages of divine expression in man it again comes into activity and usefulness as the agent for the accomplishment on earth of the will energy of established Being.
- g) It is the organ of synthesis because, after the third initiation and prior to the destruction of the Causal body, it gathers into itself the energies of all the three aspects of manifested life. Where man is concerned, this means the energies of the Spiritual Triad, of the threefold Egoic lotus and of the triple personality, thus again making the nine of initiation. The energies thus synchronised and focussed in, around and above the head are of great beauty and extensive radiation, plus dynamic effectiveness. They serve to relate the initiate to all parts of the planetary life, to the Great Council at Shamballa, and to the Lord of the World, the final Initiator—via the Buddha and one of the 3 Buddhas of Activity.

The Buddha, in a most peculiar sense, relates the initiate to the second aspect of divinity—that of love—and therefore to the Hierarchy; the Buddhas of Activity relate him to the third aspect of divinity, that of active intelligence. Thus the energy of will, of consciousness and of creativity meet in him, providing the synthesis of the divine aspects.

- h) This is the only one of the seven centers which at the time of perfected liberation retains the position of an inverted lotus, with the stem of the lotus (the Antahkarana, in reality) reaching up into "the seventh Heaven," thus linking the initiate with the first major planetary center, Shamballa. All the other centers start by being inverted, with all the petals turned downwards towards the Base of the Spine; all, in the process of evolution, gradually unfold their petals and then slowly turn upwards "towards the summit of the rod," as it is called in the *Old Commentary*. The above is a piece of information which is of small value, except in so far as it presents a truth, completes a picture, and gives the student a symbolic idea of that which is essentially a distributing agent of the will energy of Deity.

2. The Ajna Center: This is the center between the eyebrows and is found in the region of the head just above the two eyes, where it "acts as a screen for the radiant beauty and the glory of the Spiritual man."

- a) It corresponds to the physical sun and is the expression of the personality, integrated and functioning—first of all as the disciple, and finally as the initiate. This is the true persona or mask.
- b) It achieves this functioning activity fully by the time the third initiation is taken. I would remind you that this initiation is regarded by the Hierarchy as the first major initiation, a fact which I have already communicated. It is the organ for the distribution of the energy of the third aspect—the energy of active intelligence.

- c) It is related to the personality by the creative thread of life, and is therefore closely connected with the Throat center (the center of creative activity), just as the Head center is related to the center at the Base of the Spine. An active interplay, once established between the Ajna center and the Throat center, produces a creative life and a manifested expression of the divine idea on the part of the initiate. In the same way, the active interplay between the Head center and the center at the Base of the Spine produces the manifestation of the divine will or purpose. The forces of the Ajna and the Throat centers, when combined, produce the highest manifestation of "Fire by Friction," just as the energies of the Head center and the basic center produce the individual "Electric Fire" which, when fully expressing itself, we call the kundalini fire.
- d) It is the center through which the fourth Creative Hierarchy on its own plane finds expression, and here also this Hierarchy and fourth kingdom in nature, the human family are fused and blended. The Head center relates the Monad and the personality. The Ajna center relates the Spiritual Triad (the expression of the Monad in the formless worlds) to the personality. Ponder on this statement, because you have here—in the symbolism of the Head center, physically considered—the reflection of the Spiritual will, Atma, and Spiritual love, Buddhi. Here also comes in the teaching on the place of the eyes in the development of conscious expression, creatively carrying forward the divine purpose.

#### CORRESPONDENCES FOR THE EYE

<i>The Third Eye</i>	<i>Head Center</i>	<i>Will, Atma Shamballa</i>
	The eye of the Father, the Monad. The first Aspect of Will, or power and purpose. Related to the pineal gland.	
<i>The Right Eye</i>	<i>Ajna Center</i>	<i>Love, Buddhi Hierarchy</i>
	The eye of the Son, the Soul. The second Aspect of Love-Wisdom. Related to the Pituitary body.	
<i>The Left Eye</i>	<i>Throat Center</i>	<i>Active Intelligence Humanity</i>
	The eye of the Mother, the personality. The third Aspect of Intelligence. Related to the Carotid gland.	

When these three eyes are functioning and all of them "seeing" simultaneously, you will then have insight into divine purpose (the initiate), intuitive vision of the plan (the disciple), and a Spiritual direction of the resulting creative activity (the Master).

- e) The Ajna center registers or focusses *the intention* to create. It is not the organ of creation in the same sense that the Throat center is, but it embodies the idea lying behind active creativity, the subsequent act of creation producing eventually the ideal form for the idea.
- f) Its dense physical externalisation is the pituitary body: the two lobes of this gland correspond to the two multiple petals of the Ajna center. It expresses imagination and desire in their two highest forms, and these are the dynamic factors lying behind all creation.
- g) It is the organ of idealism therefore, and,—curiously enough—it is closely related to the sixth Ray, just as the Head center is essentially related to the first Ray. The sixth is peculiarly linked to the third Ray and the third aspect of divinity as well as to the second Ray and the second aspect. It fuses, anchors and expresses. This is a fact which I have not hitherto emphasised in my other writings. The Ajna center is the point in the head where the dualistic nature of manifestation in the three worlds is symbolised. It fuses the creative energies of the throat and the sublimated energies of desire or the true love of the heart.
- h) This center, having only two real petals, is not a true lotus in the same sense as are the other centers. Its petals are composed of 96 lesser petals or units of force ( $48 + 48 = 96$ ) but these do not assume the flower shape of the other lotuses. They spread out like the wings of an airplane to the right and left of the head, and are symbolic of the right hand path and the left hand path, of the way of matter and the way of Spirit. They constitute symbolically, therefore, the two arms of the Cross upon which the man is crucified—two streams of energy or light placed athwart the stream of life descending from the Monad to the Base of the Spine and passing through the head.

3. The Throat Center: This center is to be found at the back of the neck, reaching up into the medulla oblongata, thus involving the carotid gland, and down towards the shoulder blades. It is an exceedingly powerful and well developed center where average humanity is concerned. It is interesting to note in this connection that:

a. The Throat center is ruled by Saturn just as the two Head centers are ruled respectively by Uranus (ruling the Head center) and Mercury (ruling the Ajna center). This is only where the disciple is concerned; the rulership changes after the third initiation or before the first. These three planets constitute a most interesting triangle of forces and in the following triplicities and their inevitable inter-relations you have—again only in the case of disciples—a most amazing picture story or symbol of the ninefold of initiation:

1. Head – Ajna - Throat
2. Third Eye - Right Eye - The Left Eye
3. Pineal Gland - Pituitary Body - Carotid Gland

These present the mechanism through which the Spiritual Triad, the Soul and the personality work. The key to a right understanding of process lies in the relation of the three planets: Uranus, Mercury and Saturn, as they pour their energies through these nine "points of Spiritual contact" upon the Physical plane into the "grounded sphere of light and power which is the man in time and space."

b. This center is related to the first initiation and develops great activity when that point in experience is achieved, as it has been achieved by the vast majority of men who are at this time the aspirants and the probationary disciples of the world. (Forget not that, technically speaking, the first major initiation from the hierarchical angle is the third. The first initiation is regarded by the Masters as signifying admission to the Path. It is called an initiation, by humanity, because in Lemurian days, it was then the first initiation, signifying entrance into complete physical control). It is the organ for the distribution of creative energy, of the energy of the third aspect by Souls at the above point of evolution. There are three centers in the human being which are related to and the major expression of the third Ray or aspect at certain differing stages of development upon the path:

- The sacral center for the undeveloped and the average man.
- The Throat center for the aspirant and probationary disciple.
- The Ajna center for disciples and initiates.

Here again you have a great triplicity of energies, containing great potencies today, owing to the fact that the expression of the third aspect of active intelligence has reached such heights through human development and consciousness.

c. It is related to the personality by the creative thread, to the Soul by the thread of consciousness, and to the Monad by the Sutratma or life thread. It is not related to any of the divine aspects by the Antahkarana because that thread which links Monad and personality directly (and finally independently of the Soul) simply anchors the Monadic expression of life in the head, at the Head center. Then direct consciousness is established between the Monad and the personality, and a great duality comes into being. Life, consciousness and form are then all focussed creatively and actively in the head, and their activity is directed from the head via the two Head centers. The Ajna center only comes into creative activity when the Antahkarana has been built. In the earlier stages it is the Throat center which is the creative agent, and in the earliest period of all the sacral center is active.

You have one interesting thing to remember. The building of the Antahkarana only becomes genuinely possible when the creative life of the aspirant shifts from the sacral center into the throat and is becoming factual and expressive. Of this connecting "bridge," the neck itself is the symbol, as it relates the head—alone and isolated—to the dual torso, consisting of that which lies above the diaphragm and that which lies below—the symbol of the Soul and the personality united, fused and blended into one. The head is the symbol of what Patanjali describes as the state of "isolated unity."

- d. It is the center through which the intelligence aspect of humanity focusses creatively. It is therefore the center through which the creative energy of that great planetary center called Humanity flows. The three major planetary centers are Shamballa, Hierarchy and Humanity. When perfection has been achieved, the Shamballa energy of will, power and purpose will pour freely through the Head center, the love-wisdom energies of the Hierarchy will flow through the Heart center, and the energy of humanity will focus through the Throat center, with the Ajna center acting as the agent of all three. Then will take place a new activity on the part of mankind. It is the task of relating the three superhuman kingdoms to the three subhuman kingdoms, and thus establishing the new heavens and the new earth. Then humanity will have reached the summit of its evolutionary goal on this Earth.
- e. The Throat center is the organ specifically of the creative WORD. It registers the intention or creative purpose of the Soul, transmitted to it by the inflow of energy from the Ajna center; the fusion of the two energies, thus brought about, will lead to some type of creative activity. This is the higher correspondence to the creativity of the sacral center. In that center the negative and the positive creative energies are embodied in the separate male and female organisms and are brought into relation in an act of creation, consciously undertaken, though as yet without much definite purpose.
- f. The dense physical externalisation of this center is the thyroid gland. This gland is regarded as of supreme importance in the well-being of the average human being of today. Its purpose is to guard health, to balance the bodily equilibrium in certain important aspects of the physical nature, and it symbolises the third aspect of intelligence and of substance impregnated with mind. It is in reality connected with the Holy Ghost, or the third divine aspect in manifestation, "overshadowing" (as the Bible expresses it), the Mother, the Virgin Mary. The parathyroids are symbolic of Mary and Joseph and the relation they hold to the overshadowing Holy Ghost. It will eventually be determined that there is a close physiological relation existing between the thyroid gland and the pineal gland, and between the parathyroids and the two lobes of the pituitary body, thus bringing into one related system the entire area of the throat and of the head.
- g. Just as the head symbolises the essentially dualistic nature of the manifested God, so the Throat center symbolises the triple nature of the divine expression. The dualistic nature appears fused and blended in the head in the relation between the two centers and their two dense physical reflections. The three great energies which are brought into play during the divine creative activity are unified in activity by the full expression of the energy flowing through the Throat center, through the apparatus of speech and the two lungs. You have in this relation: Life or Breath, the Word or the Soul, and the Throat center of Substance in activity.
- h. This lotus of the throat is inverted in the early stages of evolution, and its petals reach out towards the shoulders and include the two lungs or parts of them. During the life cycle of the Soul, it slowly reverses itself, and its petals then reach out towards the two ears and include the medulla oblongata and the carotid gland. This gland is more closely related to the thyroid gland than it is to the two other glands in the head.

Thus it will be apparent to you how whole areas of the physical organism can be brought into active and correct functioning, can be vitalised and kept in good and true condition by the activity in some form or another of the center nearest to the area of the body under consideration. It will also be apparent to you that deficiency and disease can result from the inactivity of a center.

4. The Heart Center: This is located between the shoulder blades and is—in this day and age—the center which is receiving the most attention from Those Who are responsible for the unfoldment of the human consciousness. It might be truly said, brother of mine, that the rapid unfoldment of this lotus is one of the reasons why the world war could not be avoided. In one sense, it was a necessary happening (given the blind selfishness of the bulk of humanity) because it had become necessary to do away with all the old forms of government, of religion and of the crystallised social order. Humanity has now reached a point of group awareness and of group interplay of a deeply Spiritual kind, and new forms were required through which this new Spirit could function more adequately.

- a. The Heart center corresponds to the "heart of the Sun," and therefore to the Spiritual source of light and love.
- b. It is brought into functioning activity after the second initiation. That initiation marks the completion of the process whereby the emotional nature (with its outstanding quality of desire) is brought under Soul control, and the desire of the personal lower self has been transmuted into love. It is the organ for the distribution of hierarchical energy, poured out via the Soul into the Heart center of all aspirants, disciples and initiates; in this way this energy is made available and brings about two results:
  1. The regeneration of humanity through love.
  2. The relationship, firmly established, between a rapidly developing humanity and the Hierarchy. In this way two great planetary centers—the Hierarchy and Humanity—are brought into a close contact and relationship.

As the Bible says: "*the love of God is shed abroad*" in the human heart, and its transforming, magnetic and radiatory power is essential for the reconstruction of the world and for the establishment of the new world order. Upon the unfoldment of the Heart center, and on an intelligent relation of mankind to the Hierarchy, with the consequent response of man to the energy of love, all disciples are asked at this time to ponder and reflect, for as a "*man thinketh in his heart, so is he.*" Thinking in the heart becomes truly possible only when the mental faculties have been adequately developed and have reached a fairly high stage of unfoldment. Feeling in the heart is often confused with thinking. The ability to think in the heart is the result of the process of transmuting desire into love during the task of elevating the forces of the Solar Plexus into the Heart center. Heart thinking is also one of the indications that the higher aspect of the Heart center, the twelve-petalled lotus found at the very center of the thousand-petalled lotus, has reached a point of real activity. Thinking as a result of correct feeling is then substituted for personal sensitivity. It gives us the first faint indications, likewise, of that state of being which is characteristic of the Monad and which cannot be called consciousness—as we understand the term.

- c. The Heart center becomes essentially related to the personality when the process of alignment with the Soul is being mastered. This process is today being taught in all the newer and sounder esoteric schools, and has been emphasised in The Arcane School from the start; it is that procedure (distinguished by right orientation, concentration and meditation) which relates the personality to the Soul, and thus to the Hierarchy. Relationship to the Hierarchy automatically takes place as this alignment goes forward and direct Soul contact is thereby established. Personality consciousness is superseded by group consciousness, and the inflow of hierarchical energy follows as a natural consequence, for all Souls are only aspects of the Hierarchy. It is this established relationship, with its subsequent interplay (magnetic and radiatory), which brings about the final destruction of the Soul body or Causal body as the relationship reaches its highest point of intensified recognition.
- d. It is that center, therefore, in the physical body through the medium of which the Hierarchy works; it is also the agent of the Soul. When I here use the word "Soul" I refer not only to the individual Soul of man but to the Soul also of the planetary Logos, both of which are the result of the union of Spirit and matter, of the Father aspect and the Mother aspect. This is a great mystery which only initiation can reveal.
- e. The Heart center registers the energy of love. It might here be stated that when the Antahkarana has been finally constructed, the three aspects of the Spiritual Triad will each find a point of contact within the Etheric mechanism of the initiate who is functioning upon the Physical plane. The initiate is now a fusion of Soul and personality through which the full life of the Monad can be poured.
  1. The Head center becomes the point of contact for the Spiritual will, Atma.
  2. The Heart center becomes the agent for Spiritual love, Buddhi.
  3. The Throat center becomes the expression of the universal mind, Manas.

In the work of the initiate, as he works out the divine purpose according to the plan, the Ajna center becomes the directing agent or the distributor of the blended energies of the divine man. The Heart center corresponds to "Solar Fire" within the solar system, and is magnetic in quality and radiatory in activity. It is the organ of the energy which brings about inclusiveness.

- f. Its dense physical externalisation is the thymus gland. Of this gland little is known at present, though much will be learned as investigators accept and experiment with the hypotheses which the occult sciences present, and as the Heart center develops and the thymus gland is returned to adult functioning activity. This is not as yet the case. The nature of its secretion is not yet established, and the effects of this gland are better known from their psychological angle than from the physical. Modern psychology, when allied to medicine, recognises that this gland when overactive will produce the irresponsible and amoral person. As the race of men learns the nature of responsibility we shall have the first indications of Soul alignment, of personality decentralisation and of group awareness, and then—paralleling this development—we shall find the thymus gland becoming correctly active.

At present, the general imbalance of the endocrine system militates against the safe and full functioning of the thymus gland in the adult. There is as yet an unrecognised relation existing between the pineal gland and the thymus gland, as well as between both of these and the center at the Base of the Spine. As the Spiritual Triad becomes active through the medium of the personality, these three centers and their three externalisations will work in synthesis, governing and directing the whole man. As the pineal gland is returned to full adult functioning (as is not the case with adult man) the divine will-to-good will make itself felt and divine purpose be achieved; when the thymus gland similarly becomes active in the adult, goodwill will become apparent and the divine plan will begin to work out. This is the first step towards love, right human relations and peace. This goodwill is already making its presence felt in the world today, indicating the coming into activity of the Heart center, and proving that the Heart center in the head is beginning to unfold as a result of the growing activity of the Heart center up the spine.

- g. It is the organ of fusion, just as the Head center is the organ of synthesis. As the Heart center becomes active, the individual aspirant is slowly drawn into an increasingly closer relation to his Soul, and then two expansions of consciousness take place which are interpreted by him as events or happenings:
1. He is drawn into the Ashram of one of the Masters, according to his Soul Ray, and becomes an accepted disciple in the technical sense. The Master is Himself the Heart center of the Ashram and He can now reach His disciple, via the Soul, because that disciple, through alignment and contact, has put his heart into close rapport with the Soul. He then becomes responsive to the heart of all things which, as far as humanity is at present concerned, is the Hierarchy.
  2. He is drawn into close service relationship with humanity. His growing sense of responsibility, due to heart activity, leads him to serve and work. Eventually he too becomes the heart of a group or of an organisation—small at first but becoming worldwide as his Spiritual power develops and he thinks in terms of the group and of humanity. These two relationships on his part are reciprocal. Thus the love aspect of divinity becomes active in the three worlds, and love is anchored on earth and takes the place of emotion, of desire and of the material aspects of feeling. Note that phrase.
- h. In the early stages of unfoldment, of both the individual and the race, the inverted heart lotus with its twelve petals reaches downwards towards the Solar Plexus center. This last center, since Atlantean days, has been reversed, and its petals are now reaching upwards towards the next center up the spine, the Heart center, owing to the slowly mounting energies from the Solar Plexus center which are seeking to escape from the "prison of the lower regions" through a process of transmutation.

As a result, the Heart center is beginning slowly to unfold and also to reverse itself. The reversal of the "lotus centers" is always brought about as the result of a dual action—the pushing from below and the pull from above.

The reversal of the heart lotus and its upward unfolding is due to the following factors:

- The growing potency of the hierarchical approach.
- A rapidly establishing Soul contact.
- The response of the unfolding heart lotus to the pull of the Master's Ashram.
- The surging upwards of the transmuted energies from below the diaphragm, via the Solar Plexus, in response to Spiritual will.
- The growing understanding by man as to the nature of love.

There are other factors but these are the ones you will most easily understand if you will regard them as symbolic and not too literally. Eventually, at the close of the next root race, you will have the full expression of love and the lotuses up the spine will appear—all five of them—differing only in the number of petals found in each. Finally at the close of the great world cycle when all the lotuses have reversed themselves, all will be opening and presenting free channels for the inflow and the transmission of the three major divine energies and the four lesser forces.

To this constant movement of the centers and to the constant inflow of energies we can trace much of the discomfort of humanity in its various bodies; it is the inability of the centers to respond or to unfold which in many cases produces disease and difficulty; it is the unbalanced unfoldment of the centers, their arrested development and their lack of response which creates problems in other cases; it is their premature unfoldment and their overactivity which in other cases brings about danger; it is the failure of the physical mechanism to measure up to the inner unfoldment which causes so much trouble. Thus again you can see the complexity of the subject.

The *stage of theory* is a simple one, except in so far as it sets forces in motion which eventually lead to difficulty. The *stage of reaction* to response and of adjustment to the theory also institutes a cycle of intense difficulty and complexity, because it leads to a cycle of experiment and experience during which the disciple learns much and suffers much. Then as experience is gained, the *stage of Spiritual expression* supervenes and freedom from danger and emancipation from difficulty and liberation from disease takes place. Simplicity is restored.

## THE PHYSICAL ANATOMY OF MAN

Not much need be written here anent this, for the body nature and the form aspect have been the object of investigation and the subject of thought and discussion of thinking men for many centuries. Much at which they have arrived is basically correct. The modern investigator will admit the Law of Analogy as the basis of his premises and recognises, sometimes, that the Hermetic theory, "As above, so below," may throw much light on the present problems. The following postulates may serve to clarify:

1. Man, in his body nature, is a sumtotal, a unity.
2. This sumtotal is subdivided into many parts and organisms.
3. Yet these many subdivisions function in a unified manner, and the body is a correlated whole.
4. Each of its parts differs in form and in function, but all are interdependent.
5. Each part and each organism is, in its turn, composed of molecules, cells and atoms, and these are held together in the form of the organism by the life of the sumtotal.
6. The sumtotal called man is roughly divided into five parts, some of greater importance than others, but all completing that living organism we call a human being:
  - a. The head
  - b. The upper torso, or that part which lies above the diaphragm.
  - c. The lower torso, or that part lying below the diaphragm.
  - d. The arms
  - e. The legs
7. These organisms serve varied purposes, and upon their due functioning and proper adjustment the comfort of the whole depends.
8. Each of these has its own life, which is the sum total of the life of its atomic structure, and is also thread animated by the unified life of the whole, directed from the head by the intelligent will or energy of the Spiritual man.
9. The important part of the body is that triple division, the head, upper and lower torso. A man can function and live without his arms and legs.
10. Each of these three parts is also triple from the physical side, making the analogy of the three parts of man's nature and the nine of perfected Monadic life. There are other organs, but those enumerated are those which have an esoteric significance of greater value than the other parts:
  - a. Within the head are:
    1. The five ventricles of the brain, or what we might call the brain as a unified organism.
    2. The three glands, carotid, pineal and pituitary.
    3. The two eyes.
  - b. Within the upper body are:
    1. The throat
    2. The lungs
    3. The heart
  - c. Within the lower body are:
    1. The spleen
    2. The stomach
    3. The sex organs
  - d. The sumtotal of the body is also triple:
    1. The skin and bony structure.
    2. The vascular or blood system.
    3. The threefold nervous system.

11. Each of these triplicities corresponds to the three parts of man's nature:
  - a) Physical nature: The skin and bony structure are the analogy to man's dense and Etheric body.
  - b) Soul nature: The blood vessels and circulatory system are the analogy to that all pervading Soul which penetrates to all parts of the solar system, as the blood goes to all parts of the body.
  - c) Spirit nature: The nervous system, as it energises and acts throughout the physical man is the correspondence to the energy of Spirit.
  
12. In the head we have the analogy to the Spirit aspect, the directing will, the Monad, the One:
  - a) The brain with its five ventricles is the analogy to the physical form which the Spirit animates in connection with man, the fivefold sumtotal which is the medium through which the Spirit on the Physical plane has to express itself.
  - b) The three glands in the head are closely related to the Soul or psychic nature (higher and lower).
  - c) The two eyes are the Physical plane correspondences to the Monad, who is will and love-wisdom, or Atma-Buddhi, according to the occult terminology.
  
13. In the upper body we have an analogy to the triple Soul nature:
  - a) The throat, corresponding to the third creative aspect or the body nature, the active intelligence of the Soul.
  - b) The heart, the love-wisdom of the Soul, the Buddhi or Christ principle.
  - c) The lungs, the analogy for the breath of life, is the correspondence to Spirit.
  
14. In the lower torso again we have this triple system carried out.
  - a) The sex organs, the creative aspect, the fashioner of the body.
  - b) The stomach as the physical manifestation of the Solar Plexus is the analogy to the Soul.
  - c) The spleen, the receiver of energy and therefore the Physical plane expression of the center which receives this energy, is the analogy to the energizing Spirit.

We have dealt with the four above the diaphragm—the three centers through which the Spiritual Triad must eventually work, and the synthetic center, the Ajna center, which finally expresses the integrated personality and becomes the direct agent of the Soul. We now have three more centers to consider, all of them to be found below the diaphragm—the Solar Plexus center, the sacral center, and the center at the Base of the Spine. The most important for all aspirants at this time is the Solar Plexus center; the most active—generally speaking—in humanity as a whole, is still the sacral center; the most quiescent center in the body (from the angle of the Spiritual man) is the basic center.

5. The Solar Plexus Center: This is located well below the shoulder blades in the spine and is exceedingly active. In Atlantean days, it was brought to a high stage of development, just as in Aryan days, the Throat center is being rapidly awakened. This center is peculiarly related to two other centers: The heart and the Ajna center, and they form at this time an interesting triangle of energies in the human body and one which is receiving much attention from the Hierarchy. There is a downflow of energy from the Ajna center to the heart from the Soul, just in so far as the aspirant is in touch with his Soul. This leads to three things:

- a) A stimulation of the Heart center.
- b) A responsive reaction from the heart which evokes a stimulation of the Ajna center and produces eventually the recognition of group consciousness by the personality.
- c) The evocation of the Heart center in the head.

All this, however, is facilitated by the advanced development of the Solar Plexus in the aspirant, which has its own effect upon the heart and a reciprocal effect upon the Ajna center.

Just as there is, astrologically, a Science of Triangles, so there will later be developed a science of triangles in relation to the human system. But the time is not yet. I but give occasional indications of such a science upon which the intuition of disciples may play.

1. The Solar Plexus is a reflection in the personality of the "heart of the sun," just as the Heart center is. It is the central factor in the life of the personality for all humanity below the grade of probationary disciple. At that point the mind definitely begins to function, however faintly. It is the outlet—if such a word can be used—of the Astral body into the outer world, and the instrument through which emotional energy flows. It is the organ of desire. It is of supreme importance in the life of the average man, and its control is a vital goal for the aspirant. He *must* transmute desire into aspiration.

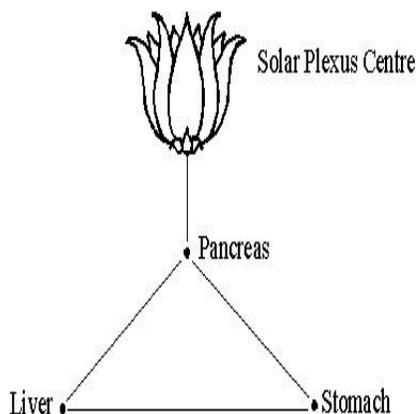
2. The Solar Plexus came into full functioning in Atlantean times, during the period wherein the second great human race was developing. These lower centers are not so specifically related to initiations as are the centers above the diaphragm, for they are personality centers and have to be under the full control of the Soul when initiations of a certain degree are taken.

3. The Solar Plexus center is the great clearing-house for all energies below the diaphragm. This refers to the three major centers and the minor centers which were enumerated earlier. The relation of this center to the Astral plane is (to use a peculiar but most expressive word) *acute*. It is the recipient of all emotional reactions and of desire impulses and energies and, because humanity is today becoming active in a group sense and is more inclusive than ever before in human history, the situation is one of acute and extreme difficulty. Mankind, through the individual and also through the collective Solar Plexus, is being subjected to almost unendurable pressure. Such are the tests of initiation.

4. The Solar Plexus is the center in the Etheric vehicle through which humanity (average, unenlightened humanity) lives and moves and has its being. Humanity is conditioned by desire—good desire, selfish desire, wrong desire, and Spiritual desire. It is the center through which most of the energies flow which make a man progressive because he is ambitious, selfish because his personal desires are of importance, and fluidic because Astrally polarised. Through it the "bright light generated in Atlantis" is poured, and the Astral light is contacted. It is therefore the center through which most mediums work and clairvoyants function. Later, these people will learn to work as intermediaries, consciously and intelligently using their powers; they will possess clear perception, and this will supersede clairvoyance. They will then be polarised in the Ajna center. It is consequently a most *disturbing* center in the body, and is a basic cause of the majority of stomach complaints and troubles connected with the liver. The entire area immediately below the diaphragm is in a constant state of turmoil, where average man is concerned; this is due to individual and collective causes.

It is interesting to note here that just as the Ajna center (the synthesis of the personality forces, when highly developed) is a great directing and distributing agent, so the Solar Plexus center (the synthesis of the average developed personality energies, prior to the process of integration) is a center for collection, for a gathering-in of all the lower energies, and is finally a focal point for the direction and distribution of these collected energies—remitting them to their receptive higher centers:

- a) The energies of the Solar Plexus center itself have to be directed to the Heart center.
- b) The energies of the sacral center have to be transmitted to the Throat center.
- c) The energies of the center at the Base of the Spine have to be transferred to the Head center. After



the third initiation, these basic energies are raised, controlled or distributed by an act of the will of the Spiritual Triad. Then "the light generated in Lemuria" (the sacral light) and "the light generated in Atlantis" (Solar Plexus light) will die out, and those two centers will simply be recipients of Spiritual energies from on high; they will possess no direct, inherent light of their own; the light which they will transmit will come to them from collective sources on Etheric planes.

Here again appears the theme of a center of Spiritual force (for Astral force is Spiritual in essence) and its three manifestations. All these three dense materialisations are fed and nurtured by the forces and energies of the Solar Plexus center. I have here given a very important fact to those who are interested in the study of medicine from the esoteric angle; rightly appreciated, it will lead to an understanding of the healing art. Control of the Solar Plexus center, and the right reception and release of the energies focussed in that center would bring about a major purification, an intensive strengthening and a vital protection of the three vital organs to be found in that area of the human physical mechanism.

It should be noted here that the transference of Solar Plexus energy *per se* is the task of all aspirants to the Path of Discipleship at this particular time, plus the gradual awakening of the Heart center. The first members of the human family to become group conscious are naturally the aspirants and the disciples, and these set the pace for the rest of humanity. This they achieve through the pressure of life itself and of circumstances, and not by the following of set rules or specific meditations. Later, prior to a certain major initiation, such rules and measures may be applied so as to give the initiate immediate and conscious control over the Astral body and its focal point of entry into the physical organism, the Solar Plexus center, and again at the time that certain major transferences are consciously made. Of these transferences there are three of primary importance:

1. From the three centers below the diaphragm into the heart, throat and Ajna centers.
2. From the two centers above the diaphragm—the heart and Throat centers—into the Ajna center and the thousand-petalled lotus of the head.
3. From the Ajna center into the Head center, signifying the complete unification of all the energies throughout the entire Etheric body into one central focal point of distribution—under direct control of the Spiritual Triad.

The processes involved in these three great experiences (each preceded by much testing and experiment) naturally put a strain upon the physical body and are the cause of many of the ills to which disciples fall heir.

6. *The Sacral Center:* This center is located in the lower part of the lumbar area and is a very powerful center, controlling as it does the sex life. One of the interesting things about this center is that it must always remain a powerful center until two-thirds of mankind have taken initiation, for the generative processes must go on and remain active in order to provide bodies for incoming Souls. But as the race progresses, this center will be controlled and its activities will be carried forward intelligently and as the result of knowledge, of insight and of higher and subtler contacts, and not as the result of unlimited and uncontrolled desire, as is now the case.

I can, however, bring to your attention what I have already written, and suggest that someone with the interest and the time should collect all I have said in all my books anent the subject of sex so that a pamphlet on the subject may be compiled.

- a. The sacral center corresponds to the physical sun, the source of vitality and the life-giving agent on our planet.
- b. The symbolism of the sacral center is concerned primarily with the gestation period prior to birth, and in its right understanding can be traced and expanded the whole story of conception, of form-building, and this whEther it is the physical form of a human being, the form of an idea, an organisation built around a central truth, the form of a planet or of a solar system. It is perhaps above everything else the center through which the forces of Impersonality must eventually express themselves, and the whole problem of dualism must be resolved. This solution and interpretation of the symbol must come from the realm of the mind, thereby controlling the physical reaction and occupying itself with purposes and not with desire. Ponder on this. When it is thus understood, then we shall be reaching the point where a great transference can take place into the higher center of creation, the Throat center.

- c. The sacral center is therefore closely related to matter, and there is a flow of energy between three points in the lower part of the human body:
1. The spleen, the organ of prana or of physical vitality coming from the sun.
  2. The sacral center, the predisposing agent towards physical generation.
  3. The center at the Base of the Spine which (until the will aspect is aroused in man) feeds the life-giving principle, the will-to-live, to all parts of the human frame.

These create a great triangle of force, concerned with matter, with substance, form-building, creation, vitality and persistence in form. This triangle is a reflection of a much higher one, composed of:

1. The Throat center, corresponding to the sacral center.
2. The pituitary body, corresponding to the splenic center.
3. The pineal gland, corresponding to the basic center.

In the relation of these two triangles lies the clue to the instinct of self-preservation, the survival of the subtle bodies after death, and the principle of immortality which is seated in the Soul and functions when self-preservation and survival no longer hold sway. This constitutes a triplicity of ideas which requires most careful study and which—if I might so express it—gives the key to the Spiritualistic movement.

d. The sacral center is also connected with the Ajna center in the last analysis; the two together create a functioning duality which is productive of that subtle quality which we call *personality*. There is a wide field for investigation in the theme of personality as an integrated whole and in the quality of personality, which is the aroma, the influence, the effect and the radiation of a personality. I throw out these ideas to students, hoping that some research may follow which will relate this subject of the centers to the recognised facts of coordination, integration and their effects in producing greatness.

For those of you who are students of *The Secret Doctrine*, there is much to be unfolded anent the relation of the "lunar Lords," the Barhishad Pitris, to the solar Lord or Angel. The field of work of the former is the sacral center, par excellence; that of the solar Angel is the Throat center.

e. The sacral center registers the energy of the third aspect of divinity, just as the Solar Plexus center registers that of the second aspect and the basic center expresses the energy of the first aspect. Here again you have the lower centers reflecting the throat, heart and Head centers and thus completing the higher and the lower manifestation of the divine Trinity in man. This center was brought into full functioning activity in old Lemuria, the first human race; its energy is that of the Holy Spirit, overshadowing virgin substance.

f. The dense physical externalisation of this center is to be found in the gonads, the human organs of generation—viewing them as a basic unity, though temporarily separated in the present dualistic expression of the human being. It must be remembered that this separation fosters a powerful impulse towards fusion, and this urge to blend we call sex. Sex is, in reality, the instinct towards unity: first of all, a physical unity. It is the innate (though much understood) principle of mysticism, which is the name we give to the urge to union with the divine. Like all else that undeveloped man has touched, we have perverted and distorted a divine idea and prostituted an immaterial urge to material desire. We have reversed the direction of the sacral energy, hence the over-developed animal nature and functions of average humanity.

### Healing as a Group

The inability of even the most advanced human mind to grasp themes and subjects *as a whole*. *The synthetic element is as yet lacking*. At present, the teaching and processes involved must be mastered step by step, detail by detail, precept by precept, application by application. But the future holds the promise clear, and the ability of the human eye to function synthetically, to grasp a landscape, for instance, in its broad and salient outlines and to do this simultaneously and in a flash of vision is the guarantee of the future technique of the race. One look by the illumined mind, one great radiation of love, and the healer or the healing group will know whither to heal, to aid the effort of the patient—a much slower process—or to refrain from healing.

The inertia of the average man or woman, which rebels against the effort needed to master the technical side of healing. It is so much easier to fall back on divinity (a divinity in reality latent but not expressive) and "let God do it." It is so much easier to recognise love and the outpouring of love than to master the processes whereby it can be made effective—or the nature of that which must be affected.

These are points requiring careful attention and consideration. They merit reflection. The synthetic power of the mind, aided by true love, will some day be the instrument of all true healers.

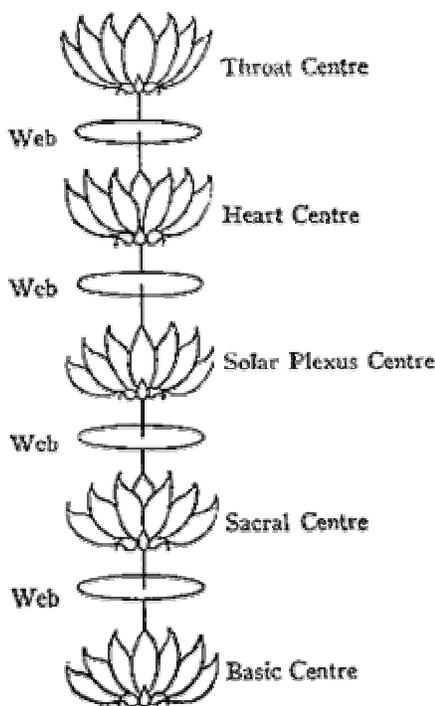
*7. The Center at the Base of the Spine:* This center is, above everything else, controlled and governed by the Law of Being, above referred to, and is established where Spirit and matter meet and where matter, the Virgin Mary—under the influence of the Holy Spirit, time energy of the Etheric vehicle—is translated "into Heaven," there (as the Christian phraseology puts it) "to be seated beside her Son in the house of the Father."

This center is found at the very Base of the Spine, and *supports* all the other centers. It is relatively quiescent at this time, for it is only roused into full activity by an act of the will, directed and controlled by the initiate. It is responsive only to the will aspect, and the will-to-be in incarnation is the factor which at present controls its life and produces its effects as it feeds and directs the life principle in matter and form. Just as we are told that the life principle is "seated in the heart," so the will-to-be is seated in the Base of the Spine.

There has been much idle and dangerous talk anent this center, and the whole subject of the "kundalini fire" has proved an exciting and enticing tale by the pseudo-occultists of the world. The true occultist in training has naught to do with the kundalini fire—as usually understood. It is not possible for me to do more than make certain facts somewhat clearer to you, and yet at the same time I must refrain from indicating modes and methods of arousing the activity of this center, on account of the extreme danger involved in any premature work on the basic center. The best I can do is to make a series of statements which will be comprehended in the right way by those who know (and these are as yet few and far between), which will aid the thinking of those who are in training and give them a somewhat more complete picture, but which will protect the ignorant from disaster. I shall make these statements as clearly and briefly as possible, but shall give practically no explanatory matter with them.

1. This basic center is the point where, under the evolutionary law, Spirit and matter meet, and life is related to form.
2. It is therefore the center where the essential dualism of the manifested divinity—man or planetary Logos—meet and produce form.
3. The nature of this divinity is only revealed when the second aspect has accomplished its work, through the medium of the third aspect, but under the directing will of the first aspect.
4. It is the center where the "serpent of God" undergoes two transformations:
  - a. The serpent of matter lies coiled.
  - b. This serpent is transformed into the serpent of wisdom.
  - c. The serpent of wisdom is translated and becomes the "dragon of living light."
5. These three stages are nurtured by the life and energy pouring down through the entire length of the spinal column, via the Etheric correspondence of the spinal cord, and—in time and space—this downpouring (plus the simultaneously uprising life) produces:
  - a. The awakening in a gradual and orderly manner of the centers, according to Ray types.
  - b. The reversal of the centers so that the consciousness of the indwelling man is adequate to his environment.
  - c. The synthesis of the life energies of all the centers, and adequacy to the demands of the initiate and the service of the Hierarchy and of Humanity.

6. The spinal column (from the angle of the esoteric sciences) houses a threefold thread. This is the externalisation of the Antahkarana, composed of the Antahkarana proper, the Sutratma or life thread, and the creative thread. This threefold thread within the spinal column is therefore composed of three threads of energy which have channeled for themselves in the substance of the interior of the column a "threefold way of approach and of withdrawal." These are called in the Hindu terminology: the *ida*, the *pingala* and the *sushumna* paths, and they together form the path of life for the individual man and are awakened into activity sequentially and according to Ray type and the point of evolution. The sushumna path is not used correctly and safely until the Antahkarana has been built and the Monad and Personality are thereby related, even if it is only by the most tenuous thread. Then the Monad, the Father, the will aspect, can reach the personality in a direct manner, and can arouse the basic center, and with it blend, unify and raise the three fires.
7. One of these paths is the one along which the energy which feeds matter is poured. Another is related to the path of consciousness and of sensitive psychic unfoldment. The third is the path of pure Spirit. Thus in every living form the work of the Father, of the Mother and of the Son is carried on. Life-consciousness-form and life-quality-appearance are blended, and the response apparatus of the divine man is perfected, enabling him to contact and recognise the major divine aspects in the kingdoms in nature, in the planet and in the solar system—eventually.
8. These three paths of life are the channels for Electric Fire, Solar Fire and Fire by Friction, and are related in their usage to the three stages of the path of evolution: the path of evolution in the material, earlier stages; the Path of Probation, and the early stages of the Path of Discipleship until the third initiation; and the Path of Initiation itself.
9. The Kundalini Fire, about which so much is taught and written in the East, and increasingly in the West, is in reality the union of these three fires, which are focussed by an act of the enlightened will, under the impulse of love, in the basic center. This unified fire is then raised by the use of a Word of Power (sent forth by the will of the Monad) and by the united authority of the Soul and personality, integrated and alive. The human being who can do this in full consciousness is therefore an initiate who has left the third initiation behind him. He, and he alone, can safely raise this triple fire from the Base of the Spine to the Head center.



As usually interpreted by the ignorant esotericist in the various occult groups, the kundalini fire is something which must be "raised," and when it is raised all the centers will then come into functioning activity and the channels up and down the spine will be cleared of all obstruction. This is a dangerous generalisation and a reversal of the facts. The kundalini fire will be raised and carried up into heaven *when* all the centers are awakened and the channels up the spine are unimpeded. This removal of all obstruction is the result of the livingness of the individual centers which, through the potency of their life, themselves are effective in destroying all hindrances and obstructions. They can "burn up" all that hinders their radiation.

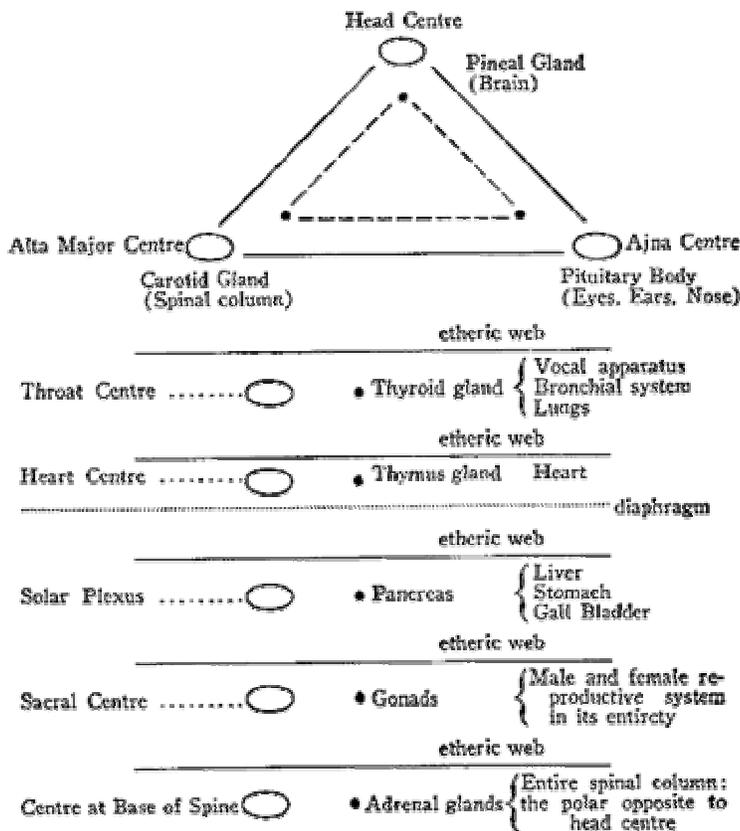
10. What usually happens in those accidental cases (which do so much harm) is that the aspirant, through his ignorant curiosity and by an effort of the mind (not of the Spiritual will, but purely as an expression of personality will), succeeds in arousing the lowest of the three fires, the fire of matter, Fire by Friction; this produces a premature burning and destroys the Etheric web in the Etheric body. These circular disks or webs are to be found between each pair of the centers up the spine and also in the head. They are normally dissipated as purity of life, the discipline of the emotions, and the development of the Spiritual will are carried forward.

There are four of these webs. When the fourfold personality is highly developed and the Ajna center is awakening, then these webs slowly and gradually, normally and automatically disappear. The webs in the head are of much higher quality and bisect the skull horizontally and vertically. Thus they symbolise the Cross upon which a Son of God is crucified.

11. The three channels up the spine are responsive in their totality to the three major centers:
  - a) To the Solar Plexus center, providing thus the impulse of desire and feeding the physical life and the creative urge.
  - b) To the Heart center, providing the impulse to love and to conscious contact with ever widening areas of divine expression.
  - c) To the Head center, providing the dynamic impulse of the will to live.
  
12. The three centers in the head are also related to this triple channel:
  - a) The Medulla Oblongata area (the Alta Major center) and the Carotid gland.
  - b) The Ajna center and the Pituitary body.
  - c) The 1000-petalled Lotus and Pineal gland.

Another synthesis is also possible and of importance:

- a. Path of Evolution -----centers below the diaphragm.
- b. Path of Discipleship -----centers above the diaphragm.
- c. Path of Initiation -----centers in the head.



13. There is also—again in relation to all the above points of synthesis in the body—one consummating point of complete fusion. I give each of these in the sequence of their work of fusion:
  - a. The Solar Plexus center, fusing the centers below the diaphragm.
  - b. The Ajna center, fusing centers both above and below the diaphragm.
  - c. The Base of the Spine, fusing all six centers.
  - d. The thousand-petalled lotus of the head, fusing all the seven energies.

LAW VI

*When the building energies of the Soul are active in the body, then there is health, clean interplay and right activity. When the builders are the lunar lords and those who work under the control of the moon and at the behest of the lower Personal self, then you have disease, ill health and death.*

Only when the Soul, consciously and with the cooperation of the personality, builds the temple of the body, and then keeps it full of light, will disease disappear; this building is, however, a scientific process, and in the early stages of discipleship (which is the time wherein the Soul begins to grasp its instrument, the personality) this leads inevitably to conflict, increased strain and frequently aggravated disease and disharmony.

When a man steps out of the general mass and steps upon the probationary path, and thus becomes a candidate for discipleship, then the diseases of the flesh and the inharmony of his entire threefold system, plus the conveying stream, constitute a *conscious problem* and one which the aspirant must himself tackle—thus revealing to him the need for conscious, creative building.

It is at this point that the doctrine of reincarnation becomes of supreme value; the disciple begins to institute those conditions, to create those forms and build those vehicles which, in another life, will prove more suitable for Soul control and more adequate instruments with which to carry forward the perfecting process which the Soul demands.

In connection with physical disease and its relation to the centers (regarding these as focal points for incoming energies from some source or another) it might be useful if certain broad generalisations were made here, remembering that to all of these there may be exceptions, particularly in the case of the health or the non-health of disciples.

1. Each of the seven major centers governs or conditions—from the material angle as well as from that of the Soul and of the life principle—the area of the physical body in which it is found, including the multitude of lesser centers of energy and plexi of force which may be found therein.
2. The three great basic and manifesting divisions of divinity are to be found (symbolically) in every center:
  - a) The life principle, the first aspect, discloses itself when the entire center is esoterically unfolded or awakened. It is present all the time in latency, but it is not a dynamic factor producing Monadic stimulation until the end of the great cycle of evolution.
  - b) The quality or Soul aspect is gradually disclosed in the process of evolutionary unfoldment and produces, in time and space, the definite effect which the center has upon its environment. This quality is dependent upon the Ray (either of the personality or the Soul) which is the source of the incoming energy, or upon the Ray governing the Astral body in the case of the little evolved: it is also dependent upon the point in evolution and upon the radiatory influence of other centers.
  - c) The appearance in the Etheric body of a developed or a developing center indicates the place of the man upon the ladder of evolution, his racial affiliations, and his conscious goal; this latter can range all the way from an emphasis upon the sex life, and consequent activity of the sacral center, to the goal of the initiate, which brings the Head center into activity. All this produces a consequent effect upon the surrounding tissue, substance and organic forms within the radius of influence of the center. The area of this influence is variable according to the activity of the center and this is dependent upon the point of development reached by the individual and the preponderant type of energy to which the individual reacts.

#### THE ETHERIC BODY, NERVOUS AND ENDOCRINE SYSTEMS

The outgoing forces from a center play upon the Etheric counterpart of the entire intricate network of nerves which constitute the nervous system. These counterparts of identical subjective correspondences are called in the Hindu philosophy, the "nadis"; they constitute an intricate and most extensive network of fluid energies which are an intangible, interior, paralleling system to that of the bodily nerves, which latter system is in fact an externalisation of the inner pattern of energies.

The nadis, therefore, determine the nature and the quality of the nervous system with its extensive network of nerves and plexi covering the entire physical body. The nadis, and consequently the network of nerves, are related primarily to two aspects of man's physical equipment—the seven major centers in the Etheric body (the substantial body which underlies the dense physical body), and the spinal column with the head.

It must always be remembered that the Etheric body is a physical body, though composed of subtler material than the one we can see and touch. It is made of substance or of that which "substands," or underlies, every part and particle of the dense physical vehicle.

The nadis in the physical body correspond to the life or Spirit aspect; the nerves are the correspondence to the Soul or quality aspect. That which demonstrates as their united externalisation is the endocrine system which corresponds to the form or matter aspect. These three—the nadis, the nervous system and the glands—are the material correspondences to the three divine aspects; they are esoterically responsive to these three aspects and they make the man upon the Physical plane what he is.

These three groups are themselves conditioned (via the seven centers, as we have earlier seen) by the Astral or mental vehicles, or by the integrated personality, or by the Soul which begins to use the personality as a transmitting and transmuting agency, and—at the close of the Path of Discipleship—by the Monad, via the Antahkarana, using that self-created path as a direct channel of communication to the seven centers and from there to the threefold system of nadis, nerves and glands.

These three major systems within the human being express through the medium of the physical body the condition or the state of development of the centers. The life, the quality and the energy which they represent are conveyed to every part of the physical vehicle via the blood stream.

Today as there is uneven development, with some centers unawakened, others overstimulated, and with the centers below the diaphragm overactive, you have consequently, whole areas of the body where the nadis are in an embryonic state, other areas where they are highly energised but with their flow arrested because some center along the path of their activity is still unawakened or—if awakened—is still non-radiatory. These uneven conditions produce potent effects upon the nervous system and upon the glands, leading to overstimulation in some cases, subnormal conditions in others, lack of vitality, overactivity, and other undesirable reactions which inevitably produce disease.

#### *Effects of Under-Stimulation and Over-Stimulation of the Centers*

We might consequently lay down the premise (one which the medical profession will later accept in its entirety) that diseases which are self-engendered, and which are not the result of contagion or infection or of accidents, are caused by the failure, the limitation, the deficiency or the excess, and by the overdevelopment or the underdevelopment, of the endocrine system. This ductless glandular system, via the hormones, affects every part of the physical organism—via the blood stream—and it may therefore be truly posited that when the ductless glands are perfectly balanced and functioning correctly, there will be no diseased areas in the body. The blood stream will then be kept also in perfect condition.

The clue to perfect physical health as it is expressed by a Master of the Wisdom can consequently be directly traced to His full control of the centers, to their balanced state of energy reception and distribution, and to the effect which they produce upon the entire ductless glandular system. By this means every area of the body is properly supplied with the needed forces and is thus kept in perfect condition.

Coming midway between the centers and the corresponding endocrine glands, and acting as the agent for the distribution of energy, is the nervous system. Here, however, difficulty is usually to be found. There is a lack of adequate flow of energy; the energy distributed by its means to the body, via the centers, is unevenly distributed; some centers receive an undue supply; others receive an inadequate amount; some centers are still unawakened, and therefore are nonreceptive; others are prematurely developed and transmit too much force to the areas they govern.

In esoteric medicine and its philosophical interpretation (which is the effective and practical application of the known facts) it is the cerebro-spinal aspect which conditions and governs the entire nervous system, for it is by means of this aspect and through its agency that the centers work and affect the bodily organism, supplying the body with the needed vital energy; thus the nervous system becomes eventually responsive, via the seven centers, to the seven major energies or the seven Ray forces.

Students should remember that there is both an upward and a downward trend of energy within the entire structure of centers, where the aspirant and the disciple are concerned:

1. The upward trend...producing Transmutation.

- a) From the Sacral center to the Throat center. Physical creation is transmuted into artistic creativity.
- b) From the Solar center to the Heart center. Individual, emotional consciousness is transmuted into group consciousness.
- c) From the Base of the Spine to the Head center. Material force is transmuted into Spiritual energy.
- d) From any or all of the five Spinal centers to the Ajna center. Uncoordinated living is transmuted into personality integration.
- e) From the six centers in relationship into the highest Head center. Personality activity is transmuted into Spiritual living.

2. The downward trend...producing Transformation.

Once the Head center is awakening and the disciple is consciously active in the work of directing the energies to the centers and thereby governing his personality life, there is a scientific undertaking of energising the centers in a certain ordered rhythm which is again determined by the Rays, by circumstance and by karma; thus all the bodily energies are swung into correct Spiritual activity. With the process involved we cannot here deal, beyond pointing out that this downward trend can be roughly regarded as falling into three stages:

1. The stage of energising the *creative life*, via the Throat center, thus bringing:
  - a. The Head center and the Throat center.
  - b. These two and the Sacral center.
  - c. All three, consciously and simultaneously, into conscious relation.

This relation, when properly established, will solve the individual problem of sex, and without recourse to either inhibition or suppression, but by bringing about right control and making the disciple, at the same time, creative in a worldly sense, and therefore of use to his fellowmen.

2. The stage of energising the *conscious life* of relationship via the Heart center, thus bringing:
  - a. The Head center and the Heart center,
  - b. These two and the Solar Plexus center,
  - c. All three, simultaneously and consciously, into close cooperation.

This serves to establish right human relations, right group relations, and right Spiritual relations throughout a man's entire life expression. Just as the stage of regulating the creative life has a paramount effect upon the physical body, so this stage affects the Astral vehicle with great potency; emotional reactions are transformed into aspiration and service; selfish individual love is transformed into group love, and then Divinity rules the life.

3. The stage of *energising the entire man*, via the basic center thus bringing:
  - a. The Head center and the basic center,
  - b. These two and the Ajna center,
  - c. All the three, simultaneously and consciously, into rhythmic, coordinated expression. This is a final stage of great importance, and only takes place in its completeness at the time of the third initiation, that of the Transfiguration.

You can see, therefore, how three important words convey the purpose of the scientific unfoldment and the right direction of the centers: *Transmutation. Transformation. Transfiguration.*

4. The stage of its awakening, as *the Astral body* becomes steadily more powerful.
  - a) The stage of its potency when, for lives, it is the conditioning center in the Etheric or vital body and the man is consequently entirely conditioned by his emotional-Astral life.
  - b) The stage wherein the Solar Plexus center becomes the clearing house for all the centers (major and minor) below the diaphragm.
  - c) The stage wherein the Solar Plexus energies are raised to the Heart.

This process is wisely and safely carried out over a long period of time and—returning to our theme of health and of disease—when consummated, perfect physical health is the result; in the interim process of adjustment and of change, the reverse is frequently the case. The danger involved in a large number of physical ills can be traced to the condition of the centers, to the interplay or their lack of interplay, to an undeveloped condition, unawakened and sluggish, and to an overstimulation or an unbalanced activity. If one center is prematurely awakened, it is frequently at the expense of other centers.

#### LAW VII

*When life or energy flows unimpeded and through right direction to its precipitation (the related gland), then the form responds and ill health disappears.*

This is a basic law in healing and concerns the true art of relating Spiritual energy with form life, and upon this the health and the vitality of the organs depend. Therefore we come to the next rule which the healer has to master. This is concisely expressed, and those phrases which convey instruction must be understood and applied intelligently.

#### RULE FIVE

*Let the healer concentrate the needed energy within the needed center.*

*Let that center correspond to the center which has need.*

*Let the two synchronise and together augment force.*

*Thus shall the waiting form be balanced in its work.*

*Thus shall the two and the one, under right direction, heal.*

It will be obvious to you, therefore, that healers at the present time (I refer not here to the medical profession but to the multitude of the many schools of thought) have not yet got back to the basic factor, in spite of all their talk about love being the healing force. They are in reality emphasising and dealing with the motive which impels the healer to ply his healing art. They are concerned with the instrumentality whereby contact can be made with the patient to be healed. That contact must ever be established in Love—fresh, compelling and selfless. But once that relation is established, the healer must grasp the fact that, as far as he is concerned, he must work scientifically; he must apply knowledge and—after right diagnosis, after right modern therapeutic methods, after due common sense, which includes the best that the tried science of medicine can give—he must then begin to work through his own center, putting it in rapport with the center in the patient which governs the distressed area or diseased organ.

As he thus works, the energy which loving intent and skilled knowledge has tapped and brought in is not permitted (during the healing process) to stimulate or affect the healer's own related glands or produce action in the connected area of his own body. The healer must learn to insulate himself from the energy to be used on behalf of the patient. He blends it with the energy of the patient's center, governing the diseased area; the allied gland is then doubly energised (or lessened, as the case may be and diagnosis requires), and the blood stream releases into the diseased tissue that which is needed to cure or prevent the growth of the disease.

You have, therefore, the healer, the patient and the reservoir of Spiritual energy, plus the scientific process of bringing all three into a close and healing rapport. This is done via the center concerned in the equipment of the patient, the corresponding center in the equipment of the healer, and the direction (by an act of the will of the healer or of the healing group) of the united streams of required specific energy to the area diseased. This is usually done via the related gland, though it is not always so.

#### RULE SIX

*A careful diagnosis of the disease, based on the ascertained outer symptoms, will be simplified to this extent that, once the organ involved is known and thus isolated, the center in the Etheric body which is in closest relation to it will be subjected to methods of occult healing, though the ordinary, ameliorative, medical or surgical methods will not be withheld.*

Within the areas where a disease is manifested, certain esoteric facts have already been posited:

1. That disease, in its immediate cause, can be traced to the individual Etheric body when the difficulty is purely local, or to the planetary Etheric body (in particular the Etheric body of the fourth kingdom in nature) where epidemics are involved, or to such a condition as war, affecting large masses of men.
2. That the Etheric body has not hitherto been considered as an existent fact, from the angle of orthodox medicine, though there is a modern drift towards emphasis upon *vitality*, upon the vital qualities in food, and the giving of vitamin products in order to build up a vital response. This is the first indication of an unrealized need to increase the potency of the vital body.
3. That the condition of the Etheric body predisposes the subject to disease or protects it from disease, making man resistant to the impact of deteriorating or epidemic factors, or failing to do so because of inherent Etheric weakness.
4. That the Etheric body is the mechanism of vital, pranic life, and "sub-stands" or underlies the outer, familiar equipment of the nervous system, which feeds and actuates all parts of the physical organism. The relationship existing between the centers, the nadis and the entire nervous system comprises the field of the new medicine and indicates the new major field of research.
5. That the main causes of all disease are two in nature:
  - a) They are to be found, first of all, in the stimulation or the nonstimulation of the centers. This simply implies the overactivity or the underactivity of any center in any part of the body. Where the flow of energy is commensurate to the demands of the physical body at any particular stage of development, then there will be relative freedom from disease.
  - b) They are to be found, secondly, in the karmic effect of the three planetary diseases: Cancer, Tuberculosis, Syphilitic diseases. Some day medicine will realize that behind every single disease (irrespective of the results of accident or war) lie these three main tendencies in the human body. This is a basic and important statement.
6. That the Etheric body is a focussing point for all the interior energies of the body, and therefore the energy transmitted will not be pure vital energy or simple planetary prana but will be qualified by forces coming from the Astral or the emotional apparatus, from the mind or from the Soul body. These "qualifications of force," indicating as they do the karma of the individual, are in the last analysis the major conditioning forces. They indicate the point of development of the individual and the areas of control in his personality. They therefore indicate the state of his karma. This lifts the whole subject of medicine into the psychological field and posits the entire problem of karmic effects and of Ray types.
7. That these conditioning factors make the Etheric body what it is in any one incarnation; these factors are, in their turn, the result of activities initiated and carried through in previous incarnations, and thus constitute the patient's karmic liabilities or his karmic freedoms.
8. That the basic energies pouring into the Etheric body and conditioning the physical body will be of two major types: the Ray energy of the Soul and the Ray energy of the personality, qualified by the three minor forces or the Rays of the mental nature, the Astral body and the physical vehicle. This therefore involves five energies which are present in the Etheric body which the physician of the future will have to consider.
9. That diagnoses, based upon the recognition of these subjective factors, are not in reality the involved and complicated matter they appear to be today to the student of the advanced occult theories. Medical men in the New Age will eventually know enough to relate these various Ray forces to their appropriate centers; hence they will know which type of force is responsible for conditions—good or bad—in any particular area of the body. Some day, when more research and investigation have been carried forward, the science of medicine will be built upon the fact of the vital body and its constituent energies. It will then be discovered that this science will be far simpler and less complicated than present medical science.

10. As the true astrology comes into its own and is developed into a reputable science, the charts of the Soul and of the personality can be related to each other; then the Etheric body will be checked by correct astrological conclusions, and the physician will be on far surer ground than he now is. The astrology of the past concerned the life of the personality; the astrology of the future will indicate the purpose of the Soul, and will completely revolutionise medicine (among other things).
11. These astrological findings will not only be related to the personality and the Soul charts, but will also enter the field of medicine, particularly in relation to the Etheric body. Today, any astrological investigation done in the field of medicine has relation to physical disease within the physical body; in the future, it will concentrate upon the condition of the Etheric vehicle. This is a new and imminent development in astrological research.

The success of modern medicine is today so great that millions of people are kept alive—if not cured—who in earlier days and with less scientific aptitude would normally have died. In this developed skill and knowledge, and in this aptitude in the care of the physical mechanism, is today to be found a major world problem—the problem of the overpopulation of the planet, leading to the herd life of humanity and the consequent economic problem—to mention only one of the incidental difficulties of this success. This "unnatural" preservation of life is the cause of much suffering and is a fruitful source of war, being contrary to the karmic intent of the planetary Logos.

The study of inherited disease indicates a faint recognition of man's karmic liabilities and karmic tendencies. A mistake lies however in the belief that these tendencies are to be found in the germs of life and of substance, brought together at the moment of conception, and therefore that the father or the mother is responsible for the transmission. Such is not the case. The subject in incarnation has—from the angle of the Soul—definitely and consciously chosen his parents for what they can contribute to his *physical* make-up whilst in incarnation. The vital body is therefore of such a nature that the man is predisposed to a particular type of infection or of disease; the physical body is of such a nature that its line of least resistance permits of the appearance and control of that which the vital body makes possible; the incarnating Soul produces, in its creative work and in its vital vehicle, a particular constitution to which the parents chosen contribute a definite tendency. The man is therefore nonresistant to certain types of disease. This is determined by the karma of the man.

Healers and healing groups work as yet at a great disadvantage; but they can begin now to work, and their work is of a twofold nature:

1. They can, through the power of directed thought, pour energy into the center which is the determining factor in that area of the physical body where the trouble lies. If, for instance, the patient is suffering from such a difficulty as gastric ulcer, the stimulation of the Solar Plexus center may produce a cure, provided that the work done is *purely mental* and that the results expected are *purely physical*. Otherwise the emotional nature will share in the stimulation and real difficulty will arise.
2. They can stimulate a center higher than the one controlling a particular area and thus—by the intensification of the higher center—reduce the vitality of the lower. If, for instance, there is disease or trouble in connection with the organs of generation (as for instance disease of the prostate gland), then the Throat center should receive attention. It is that center which must eventually be the recipient of the energy of the lower creative aspect or correspondence. This is called "the technique of the withdrawal of the fire"; by its means what you call overstimulation in certain cases, or inflammation in others, can be stopped.

These two ways of using energy and thought control form the occult basis for the two fundamental methods used in directing energy in diseased areas. They produce, in the one case, an intensification of the life of the associated center, with a consequent definite effect upon the diseased area; or they lessen the inflow of force in the other case, and thus weaken the quality of the disease. It will be apparent, therefore, that much must be known of the effects of these two basic and different techniques before a healer *dare* work. Otherwise he might greatly increase the trouble in the diseased area and even succeed (which frequently happens) in killing the patient.

There is another point which I would seek to emphasise. In all healing methods of an esoteric nature, it is essential that sound medical practices of an orthodox kind accompany the subtler modes of help. It is in the wise combination of the two approaches, and in the cooperative work of the orthodox physician and of the occult healer or healing group, that the soundest results will be produced.

Students who attempt to heal will therefore need to realize two things:

1. The nature of the disease, as diagnosed by a good physician
2. The center which controls the area of the disease.

The whole process is one of either stimulating activity or of withdrawing energy, of making more active an allied center and thus abstracting attention from the center governing the diseased area or organ, or of balancing the energies flowing between two centers and thus producing an equable and even interplay.

The work of the healer and of the healing groups will therefore be supplementary to the orthodox care; results will have to be carefully watched and noted on both sides. Any group which is formed for healing should work under certain determined policies, and here are a few which I would suggest as essential to success in this transitional period:

1. The patient to be healed (or helped, if healing is not possible) should always be in the hands of a good and reputable doctor, and if not, should be encouraged to consult one.
2. The nature of the disease should be known to the group, and should be determined by careful, orthodox medical diagnosis.
3. The age of the patient, his birth date and some information anent his circumstances should also be known, so as to provide a focal point of interest, and a magnetic area should be constructed around the patient which will attract the thought-directed energy of the group.
4. The healer or the healing group should have a general grasp of the nature and the anatomy of the body, the placement of the various organs in the body and the position and nature of the centers governing the diseased area or areas. Charts giving this information should be studied.
5. The faculty of imagination and the power of visualisation should be emphasised in a healing group, and the ability should be developed to send streams of energy to the patient and to the area in the patient's body where the trouble lies.
6. The healer or the healing group must remember that it is not mental energy only with which he works.
7. He creates, for *himself*:
  - a. A thought of healing power.
  - b. That created focal point of concentrated attention becomes the directing agent for the healing force or prana.
  - c. This prana is neither mental nor Astral in nature. It is pure planetary substance or living essence, and is that substance of which the vital body of the planet is made.
  - d. The healer or the healing group appropriates as much of this substance as is possible, and by the power of their united thought they direct it to and through the center involved. *Healing work is circulatory*, and this must not be forgotten. The pranic energy (thought-directed) is not sent to the center and there permitted to accumulate. It is *passed through* the center, first of all to the organ involved or the area where difficulty is to be found, and then is sent out to the body as a totality. It might be regarded as a system of *flushing*, with a purificatory and stimulating effect.

## LAW VIII

*Disease and death are the result of two active forces. One is the will of the Soul which says to its instrument, "I draw the essence back." The other is the magnetic power of the planetary Life which says to the life within the atomic structure, "The hour of reabsorption has arrived. Return to me." Thus, under cyclic law, do all forms act.*

The reference here is to the normal dissolution of the form at the close of a cycle of reincarnation. As we well know, this cycle is determined in the case of man by major psychological factors which can hasten or prolong the "hour of the end," but only up to a certain point. The dictum of the Soul and the fiat of the planetary Life are the final determining factors, except in the cases of war, accident, suicide or epidemics.

The power of absorption with which the planet is endowed is very great within certain limitations; it is these limitations, for instance, which promote epidemics as the aftermath of war. Such epidemics have a serious effect upon the human race after the war cycle is over and after the consequent epidemic has spent itself. Humanity, particularly in Eastern Europe, had not completely recovered from the epidemics, incident to the first part of the world war, when the second part took place. The psychological effects continue; the scars and the results of the second phase of that world war will persist for fifty years, even though—owing to man's greater scientific knowledge—the epidemic factor may be kept surprisingly within bounds. This, however, still remains uncertain. Time alone will demonstrate how successful humanity is in offsetting the penalties which outraged nature is apt to exact.

Much good will be brought about through the growing custom to cremate those forms which the indwelling life has vacated; when it is an universal custom, we shall see a definite minimising of disease, leading to longevity and increased vitality. The factor of resistance or the process whereby a form renders itself immune or non-responsive to the planetary pull and urge towards reabsorption requires the expenditure of much energy. When the life increases in potency within the form and there is less reaction to disease-conveying factors, the Soul within the form will have fuller sway and greater beauty of expression and usefulness in service. This will be true some day of all the kingdoms in nature, and thus we shall have a steady radiance shining forth in the mounting glory of the Life of God.

I prefer rather to give still wider generalisations which will indicate causes and will not emphasise the consequences of these causes. I seek, therefore, to point out that:

1. *The soil of the planet* itself is a major cause of disease and of contamination. For untold aeons, the bodies of men and of animals have been laid away in the ground; that soil is consequently impregnated with the germs and the results of disease and this in a far subtler form than is surmised. The germs of ancient known and unknown diseases are to be found in the layers of the soil and the subsoil; these can still produce virulent trouble if presented with proper conditions. Let me state that Nature never intended that bodies would be buried in the ground. The animals die and their bodies return to the dust, but return purified by the Rays of the sun and by the breezes which blow and disperse. The sun can cause death as well as life, and the most virulent germs and bacteria cannot retain their potency if submitted to *the dry heat* of the sun's Rays. Moisture and darkness foster disease as it emanates from and is nourished by bodies from whence the life aspect has been drawn. When, in all countries throughout the world, the rule is to submit dead forms to the "ordeal by fire," and when this has become a universal and persistent habit, we shall then see a great diminution of disease and a much healthier world.
2. *The psychological condition* of a race or of a nation, as we have seen, produces a tendency to disease and to a lowered resistance to the causes of disease; it can engender an ability to absorb evil contamination with facility.
3. *Living conditions* in many lands also foster disease and ill health. Dark and crowded tenements, underground homes, undernourishment, wrong food, evil habits of life and various occupational diseases—all contribute their quota to the general ill health of humanity. These conditions are universally recognised and much has been done to offset them, but much remains to be done.

## KARMIC LIABILITIES

We have reached now the concluding phase of our approach to the problem of disease. In our next part we shall deal with the attitudes and temperaments of the patient, taking into consideration his Ray and also the state of mind of the healer; all these points are of prime importance when one comes to the consideration of the fine art of healing. It is, however, essential that ill health, acute disease, and death itself should find their place in the overall picture. A particular incarnation is not an isolated event in the life of the Soul, but is a part and an aspect of a sequence of experiences which are intended to lead to one, clear, definite goal—the goal of free choice and a deliberate return out of matter to Spirit and eventual liberation.

The Law of Karma is today a great and incontrovertible fact in the consciousness of humanity everywhere. They may not call it by that name, but they are well aware that in all today's events the nations are reaping what they sowed. This great law—at one time a theory—is not a proven fact and a recognised factor in human thinking. The question "Why?" so frequently asked brings in the factor of cause and effect with constant inevitability. The concepts of heredity and of environment are efforts to explain existing human conditions; qualities, racial characteristics, national temperaments and ideals prove the fact of some initiating world of causes. Historical conditions, the relationships between nations, social taboos, religious convictions and tendencies can all be traced to originating causes— some of them most ancient. Everything that is happening in the world today and which is so potently affecting humanity—things of beauty and of horror, modes of living and civilisation and culture, prejudices and likings, scientific attainment and artistic expression and the many ways in which humanity throughout the planet colours existence—are aspects of effects, initiated somewhere, on some level at some time, by human beings, both individually and en masse.

Karma is therefore that which Man—the Heavenly Man in whom we live, humanity as a whole, mankind in groups as nations, and individual man—has instituted, carried forward, endorsed, omitted to do or has done right through the ages until the present moment. Today, the harvest is ripe and mankind is reaping what it has sown, preparatory to a fresh ploughing in the springtime of the New Age, with a fresh sowing of the seed which will (let us pray and hope) produce a better harvest.

### LAW IX

*Perfection calls imperfection to the surface. Good drives evil always from the form of man in time and space. The method used by the Perfect One and that employed by Good is harmlessness. This is not negative but perfect poise, a completed point of view and divine understanding.*

You will have noticed that what I have said in this connection removes the whole subject of disease into a distant world of origins—a world into which man is as yet unable to penetrate. It is for this reason that I have devoted so much time to the consideration of *the causes* of disease; more than half of what I have to say is to be found in this first part of our discussion.

The factor that is of importance is the causes, initiated by man from life to life; these work out in the appearance of disease, in the emergence of some disastrous consequence in circumstance and in event, and in the general conditioning of some particular incarnation. It is with these causes that man must learn to deal, to recognise them, and to trace the conditioning energy to the appropriate effect, dealing primarily then with the task of negating the cause by the opposition of a trained will. Karma is not an inevitable, inescapable and dire happening. It can be offset; but this offsetting, particularly where disease is concerned, will include four lines of activity:

1. Determining the nature of the cause and the area in consciousness where it originated.
2. Developing those qualities which are the polar opposite of the effective cause.
3. Practising harmlessness so as to arrest the expression of the cause and to prevent any further implementing of the unfortunate condition.
4. Taking the necessary physical steps which will produce the conditions which the Soul desires.

These steps will include:

- a) A mental acquiescence and an acceptance of the *fact* of the effect—in the case which we are considering in relation to karma—disease.
- b) Wise action along the lines of orthodox medical procedure.
- c) The assistance of a healing group or a healer for aid in inner Spiritual healing.
- d) Clear vision as to the outcome. This may lead to preparation for a more useful Physical plane life or preparation for the great transition called death.

#### LAW X

*Hearken, O Chela, to the call which comes from the Son to the Mother, and then obey. The Word goes forth that form has served its purpose. The principle of mind then organises itself, and then repeats the Word. The waiting form responds and drops away. The Soul stands free.*

*Respond, O Rising One, to the call which comes within the sphere of obligation; recognize the call emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself. The Sound goes forth. Both Soul and form together must renounce the Principle of life and thus Permit the Monad to stand free. The Soul responds. The form then shatters the connection. Life is now liberated, owning the quality of conscious knowledge and the fruit of all experience. These are the gifts of Soul and form combined.*

I have wished to make clear in your minds the distinction between disease and death as experienced by the average man, and certain corresponding processes of conscious dissolution as practised by the advanced disciple or initiate. These later processes involve a slowly developing technique in which (in the earlier stages) the disciple is still the victim of disease-producing tendencies of the form, as of all forms in nature. This tendency produces subsequent death, through the stages of modified disease and peaceful, consequent death, on to the other stages where death is brought about by an act of the will—the time and the mode being determined by the Soul and consciously recorded and registered in the brain. Pain is demonstrated in both cases, but upon the Path of Initiation pain is largely negated, not because the initiate endeavours to avoid pain, but because the sensitivity of the form to undesirable contacts disappears, and with it pain also disappears; pain is the guardian of the form and the protector of substance; it warns of danger; it indicates certain definite stages in the evolutionary process; it is related to the principle whereby the Soul identifies itself with substance. When the identification ceases, pain and disease and also death lose their hold upon the disciple; the Soul is no longer subject to their requirements, and the man is free because disease and death are qualities inherent in form, and subject to the vicissitudes of form life.

Death is to man exactly what the release of the atom appears to be; this the great scientific discovery of the release of atomic energy has demonstrated. The nucleus of the atom is split in two. (This wording is scientifically incorrect.) This event in the life experience of the atom releases a great light and a great potency; upon the Astral plane, the phenomenon of death has a somewhat similar effect and has a close parallel in the phenomena brought about by the release of atomic energy. Every death, in all the kingdoms of nature, has to some extent this effect; it shatters and destroys substantial form and thus serves a constructive purpose; this result is largely Astral or psychic and serves to dissipate some of the enveloping glamour.

My proposition will serve to show you some of the relationships between death and constructive activity, and the wide usefulness of death as a process in reconstruction. It will convey to you the idea that this great Law of Death—as it governs substance in the three worlds—is a beneficent and corrective event. Without enlarging upon it, I would remind you that this Law of Death, which governs in such potency in the three worlds of human evolution, is a reflection of a cosmic purpose which governs the cosmic Etheric planes of our solar system, the cosmic Astral plane and the cosmic Mental plane. The death-dealing energy emanates as an expression of the life principle of that greater LIFE which enfolds all the seven planetary systems which in Themselves express the Life of our solar system. When, in our thinking and in our effort to understand, we enter this realm of pure abstraction, it is time to call a halt and draw our minds back to the more practical ways of planetary living and to the laws governing the fourth kingdom in nature, the human.

## BASIC REQUIREMENTS FOR HEALING

When Christ so frequently emphasised faith (or rather that quality which is translated as faith in our Western Scriptures) He referred in reality to acceptance of law, to a recognition above all of karma, and to a knowledge of divine destiny. This, if grasped, will bring about a new attitude both to God and to circumstance.

The prerequisites which I would like to emphasise might be enumerated as follows:

1. A recognition of the great Law of Cause and Effect, if possible. This is not always possible when dealing with the totally unenlightened.
2. Correct diagnosis of the disease by a competent physician, and later by a Spiritual clairvoyant, when that capacity is developed by the initiate healer.
3. A belief in the law of immediate Karma. By that I mean an ability on the part of the patient or of the healer to know whether it is the destiny of the patient to be healed or else be helped to make the great transition.
4. A willingness to recognise that healing might be detrimental and basically undesirable from the standpoint of the Soul. People are sometimes healed by the potency of the healer when it is not their destiny to resume active Physical plane living.
5. The active cooperation of healer and patient—a cooperation based upon mutual understanding.
6. A determined acquiescence on the part of the patient to accept whatever may be the demonstrated will of the Soul. It might be called an expression of divine indifference.
7. An effort upon the part of both healer and patient to express complete harmlessness. The value of this will repay careful thought. This has basically a reference to the relation of both parties to their associates.
8. An effort on the part of the patient (unless too ill) to adjust and put right those aspects of the nature and those characteristics which might militate against the right Spiritual perception. This is one of the meanings hidden in the phrase, the "work of restitution," though not the most important meaning.
9. The deliberate eliminating of qualities, lines of thought and of desires which could hinder the inflow of Spiritual force—a force which might integrate the Soul more closely with the body in the three worlds and inaugurate a renewed life-expression, or which might integrate the Soul with its emanating source and initiate renewed life on Soul levels. This, therefore, affects the relation of the patient to his Soul.
10. The capacity of both healer and patient to integrate into the Soul group with which they are subjectively affiliated, to integrate in other cases both personality and Soul, and, if they are at a needed point of development, both to integrate more closely into the Master's ashramic group.

These ten requirements may appear simple but are not so by any means. Superficially, they may appear to deal with character and quality and capacity; fundamentally, they concern the relation of Soul and body, and deal with integration or abstraction.

The objective underlying them in any case is to set up an unbroken rapport between the healer or the healing group and the patient who is receiving the scientific attention of the healing agent—group or individual.

## PERSPECTIVE ON DEATH

There are one or two things which I would like to make clear and which you must, in your turn, make clear to the patient.

1. Cure is not guaranteed. Patients must realize that continuance of life in the physical body is not the highest possible goal. It may be so if the service to be rendered is of real import, if obligations remain still to be carried out, and if other lessons must still be learned. Bodily existence is not, however, the summum bonum of existence. Freedom from the limitations of the physical body is of real beneficence. Patients must learn to recognise and accept the Law of Karma.
2. Fear is needless. One of the first objectives of the healing agent should be to aid the patient to achieve a happy, sane, expectant outlook upon his future—no matter what that future may bring.

This phase of the preparatory work is not easy. With patients who may be grievously ill, it may not be possible. It will be found by all healing agencies that when working with those who are Spiritually-minded and those whose lives have for a long time been based upon right effort and a correct "rendering unto Caesar the things which are Caesar's and unto God the things which are God's," that the work of healing will be greatly accelerated or, on the other hand, that the task of smoothing the way through the gates of death will be greatly simplified. After all, death is in itself a work of restitution. It involves the work of rendering back of substance to the three worlds of substance, and doing it willingly and gladly; it involves also the restoration of the human Soul to the Soul from whence it emanated, and doing this in the joy of reabsorption. You must all learn to look upon death as an act of restitution; when you can do this it will take on new light and true meaning and become an integral part—recognised and desired—of a constant living process.

Healing groups must prepare to deal with this basic condition of all living, and a major part of their work will be the elucidating of the principle of death. The Soul, we are told, must return to the one who gave it. To date that has been an enforced and dreaded restitution, one which engenders fear and which leads men and women everywhere to clamour for the healing of the physical body, overemphasising its importance and making them regard the prolongation of earthly existence as the most important factor in their lives. During the next cycle, these wrong attitudes must come to an end; death will become a normal and understood process—as normal as the process of birth, though evoking less pain and fear. This comment of mine is in the nature of a prophecy and should be noted as such.

Healing groups and individual healers will find it necessary at times to confront their patients with the fact of death; one of the undertakings of disciples in my Ashram and in the Ashram of the Master K.H. is to interject the theme of death into their conversation with other seekers for truth, into their thinking and into their discussions with each other, and particularly with those they seek to heal. It will not be easy and it must not be done in a precipitate manner, but it is a subject which cannot and must not be avoided or evaded. Healing groups working out from an Ashram lay not the emphasis upon bodily healing, but upon timing and upon the cycles of work or of Physical plane living, and the cycles of restitution or Physical plane death.

This entire section with which we are now engaged, called The Basic Requirements, has reference in reality to the processes of dying, to the conditions of the material world or the three worlds of incarnated service.

1. The Restitution of the body to the general reservoir of substance, or to service in the outer world of daily physical living
2. The Restoration of the Soul to its source, the Soul upon its own plane or—in reverse—to full responsibility within the body, are dealt with in this first point.
3. The Elimination of the life principle and the consciousness aspect is dealt with in the second point, and the theme is not that of character building, as some might surmise.

We are therefore considering, in this second section, the problem of death or the art of dying. This is something which all seriously ill people must inevitably face, and for which those in good health should prepare themselves through correct thinking and sane anticipation. The morbid attitude of the majority of men to the subject of death, and their refusal to consider it when in good health, is something which must be altered and deliberately changed.

Christ demonstrated to His disciples the correct attitude when referring to His coming and immediate decease at the hand of His enemies; He chided them when they evidenced sorrow, reminding them that He was going to His Father. Being an initiate of high degree, He meant that He was, occultly speaking, "making restitution to the Monad"; ordinary people and those below the grade of an initiate of the third degree make "restitution to the Soul." The fear and the morbidness which the subject of death usually evokes, and the unwillingness to face it with understanding are due to the emphasis which people lay upon the fact of the physical body and the facility with which they identify themselves with it; it is based also upon an innate fear of loneliness and the loss of the familiar.

Yet the loneliness which eventuates after death, when the man finds himself without a physical vehicle, is as nothing compared to the loneliness of birth. At birth, the Soul finds itself in new surroundings and immersed in a body which is at first totally incompetent to take care of itself or to establish intelligent contact with surrounding conditions for a long period of time. The man comes into incarnation with no recollection as to the identity or the significance to him of the group of Souls in bodies with which he finds himself in relationship; this loneliness only disappears gradually as he makes his own personality contacts, discovers those who are congenial to him and eventually gathers around him those whom he calls his friends. After death this is not so, for the man finds on the other side of the veil those whom he knows and who have been connected with him in Physical plane life, and he is never alone as human beings understand loneliness; he is also conscious of those still in physical bodies; he can see them; he can tune in on their emotions, and also upon their thinking, for the physical brain, being nonexistent, no longer acts as a deterrent. If people but knew more, birth would be the experience which they would dread, and not death, for birth establishes the Soul in the true prison, and physical death is only the first step towards liberation.

Another fear which induces mankind to regard death as a calamity is one which theological religion has inculcated, particularly the Protestant fundamentalists and the Roman Catholic Church—the-fear of hell, the imposition of penalties, usually out of all proportion to the errors of a lifetime, and the terrors imposed by an angry God. To these man is told he will have to submit, and from them there is no escape, except through the vicarious atonement. There is, as you well know, no angry God, no hell, and no vicarious atonement. There is only a great principle of love animating the entire universe; there is the Presence of the Christ, indicating to humanity the fact of the Soul and that we are saved by the livingness of that Soul, and the only hell is the earth itself, where we learn to work out our own salvation, actuated by the principle of love and light, and incited thereto by the example of the Christ and the inner urge of our own Souls. This teaching anent hell is a remainder of the sadistic turn which was given to the thinking of the Christian Church in the Middle Ages and to the erroneous teaching to be found in the Old Testament anent Jehovah, the tribal God of the Jews. Jehovah is *not* God, the planetary Logos, the Eternal Heart of Love Whom Christ revealed. As these erroneous ideas die out, the concept of hell will fade from man's recollection and its place will be taken by an understanding of salvation upon the Physical plane, which leads him to right the wrongs which he may have perpetrated in his lives on Earth, and which enables him eventually to "clean his own slate."

It might be stated, in order to sum up my general proposition, that the fear and horror of death is founded upon the love of form—our own form, the forms of those we love and the form of our familiar surroundings and environment. Yet this type of love runs counter to all our teaching anent the Spiritual realities. The hope of the future, and the hope of our release from this ill-founded fear, lie in the shifting of our emphasis to the fact of the eternal Soul and to the necessity for that Soul to live Spiritually, constructively and divinely within the material vehicles. Into this concept again enters the thought of restitution.

You will note that the various words I have chosen in considering the basic requirements have been so chosen for their specific meanings:

1. *The Work of Restitution* signifies the returning of the form to the basic reservoir of substance; or of the Soul, the divine Spiritual energy, returning to its source—either on Soul or Monadic levels, according to the point in evolution. This restitution is predominantly the work of the human Soul within the physical body and involves both the heart and the Head centers. These three processes are Death.
2. *The Art of Elimination* refers to two activities of the inner Spiritual man; i.e., the elimination of all control by the threefold lower man, and the process of refocussing itself upon the concrete levels of the Mental plane as a point of radiant light. This concerns primarily the human Soul.
3. *The Processes of Integration* deal with the work of the liberated Spiritual man as he blends with the Soul (the overSoul) upon the higher levels of the Mental plane. The part returns to the whole, and the man comprehends the true meaning of the words of Krishna, "*Having pervaded this whole universe with a fragment of myself, I remain.*" He, too, the conscious experiencing fragment which has pervaded the little universe of the form in the three worlds, still remains. He knows himself to be a part of the whole.

It will be obvious to you that when humanity attains this outlook upon the fact of death or the art of dying, the entire attitude of the race of men will undergo beneficent change.

There are, speaking in the larger sense, three major death episodes:

1. There is, first of all, the constant recurrence of the fact of physical death. This is familiar to all of us through its extreme frequency, could we but realize it. This recognition would rapidly eliminate the present fear of death. There is then the "second death" spoken of in the Bible, which is in this present planetary cycle associated with the death of all Astral control over the human being. In the larger sense, this second death is consummated at the fourth initiation, when even Spiritual aspiration dies, being no more needed; the Will of the initiate is now fixed and immovable, and Astral sensitivity is no longer required.
2. There is a curious counterpart to this experience upon a much lower level in the death of all Astral emotion which takes place for the individual aspirant at the time of the second initiation. It is then a complete episode and is consciously registered. Between the second and the third initiations, the disciple has to demonstrate a continuity of nonresponse to Astralism and emotionalism. The second death, to which I am here referring, has to do with the death or the disappearance of the Causal body at the time of the fourth initiation; this marks the completion of the building of the Antahkarana and the institution of direct, unimpeded continuity of relationship between the Monad and the personality.
3. The third death takes place when the initiate leaves behind him, finally and with no prospect of return, all relation with the cosmic Physical plane. This death, necessarily, lies far ahead for all in the Hierarchy and is at present only possible and permissible for a few in the Council Chamber at Shamballa. It is not, however, a process through which Sanat Kumara will pass. He underwent this "transformation" many aeons ago, during the great cataclysm which inaugurated the Lemurian Age, and which was induced by His cosmic experience and the need for an inflow of energy from extra-planetary Beings.

We have consequently, when considering the death of a human being, to employ the word death in relation to two phases in which it functions:

1. *Phase One:* The death of the physical-Etheric body. This phase falls into two stages:
  - a) That in which the atoms which constitute the physical body are restored to the source from whence they came. This source is the sumtotal of the matter of the planet, constituting the dense physical body of the planetary Life.
  - b) That in which the Etheric vehicle, composed of an aggregation of forces, returns these forces to the general reservoir of energy. This *dual phase covers the Process of Restitution.*

2. *Phase Two*: The "rejection" (as it is sometimes called) of the mental-emotional vehicles. These form, in reality, only one body; to it the early theosophists gave the name of the "kama-manasic body" or the vehicle of desire-mind. I have said elsewhere that there is no such thing as the Astral plane or the Astral body. Just as the physical body is made up of matter which is not regarded as a principle, so the Astral body—as far as the mind nature is concerned—is in the same category. This is a difficult matter for you to grasp because desire and emotion are so real and so Devastatingly important. But—speaking literally—from the angle of the Mental plane, the Astral body is "a figment of the imagination"; it is *not* a principle. The massed use of the imagination in the service of desire has nevertheless constructed an illusory glamorous world, the world of the Astral plane. During physical incarnation, and when a man is not upon the Path of Discipleship, the Astral plane is very real, with a vitality and a life all its own. After the first death (the death of the physical body) it still remains equally real. But its potency slowly dies out: the mental man comes to realize his own true state of consciousness (whether developed or undeveloped), and the second death becomes possible and takes place. *This phase covers the Process of Elimination.*

When these two phases of the Art of Dying are over, the discarnate Soul stands free from the control of matter; it is purified (temporarily by the phases of Restitution and Elimination) from all contamination by substance. This is achieved, not through any activity of the Soul in form, the human Soul, but as a result of the activity of the Soul on its own plane abstracting the fraction of itself which we call the human Soul. It is primarily the work of the overshadowing Soul which effects this; it is not carried forward by the Soul in the personality.

The human Soul, during this stage, is only responsive to the pull or the attractive force of the Spiritual Soul as it—with deliberate intent—extracts the human Soul from its imprisoning sheaths. Later on, as the evolutionary processes proceed and the Soul increasingly controls the personality, it will be the Soul within the imprisoning sheaths which will bring about—consciously and with intention—the phases of dying. In the earlier stages, this release will be brought about with the aid of the overshadowing Spiritual Soul. Later on, when the man is living upon the Physical plane as the Soul, he will himself—with full continuity of consciousness—carry out the processes of abstraction, and will then (with directed purpose) "ascend to the place from whence he came." This is the reflection in the three worlds of the divine ascension of the perfected Son of God.

#### EXCERPTS ON DEATH FROM OTHER WRITINGS

The *process* of death is occultly as follows:

1. The first stage is the withdrawal of the life force in the Etheric vehicle from the dense physical body and the consequent "falling into corruption" and becoming "scattered to the elements." Objective man fades out and is no more seen by the physical eye, though still in his Etheric body. When Etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his Etheric physical body by a majority of the race, the dropping of the dense body will be considered just as a release.
2. The second stage is the withdrawal of the life force from the Etheric body, and its devitalisation.
3. The third stage is the withdrawal of the life force from the Astral or emotional form so that it disintegrates in a similar manner and the life is centralised elsewhere. It has gained an increase of vitality through Physical plane existence and added colour through emotional experience.
4. The final stage for the human being is its withdrawal from the mental vehicle. The life forces after this fourfold abstraction are centralised entirely in the Soul.

The Law of Attraction breaks up the forms and draws back to primal sources the material of those forms, prior to rebuilding them anew. On the path of evolution the effects of this law are well-known, not only in the destruction of discarded vehicles, but in the breaking up of the forms in which great ideals are embodied. All eventually break under the working of this law.

I would here remind you that a law is in reality the effect of the life of a greater entity as it encloses a lesser within its living processes. It embodies that formulated purpose or organised will of an enfolding life, against which the expressed purpose or determined will of that which is enfolded is entirely helpless. You might argue, brother of mine, that this statement negates the freewill of the individual unit thus enclosed or enfolded. It assuredly does militate against the form aspect of manifestation—that aspect, for instance, of which a human being is pre-eminently conscious. Therefore, this relationship of the higher or greater and the lower or lesser, will equally and assuredly dominate and eventually render futile the lesser laws of the form nature, those which today are called the laws of nature.

### THE LAWS OF NATURE, THE SOUL AND LIFE

We have, therefore, three groups of laws which govern the expression of the living purpose in this second solar system—one developed and another developing, with the third latent and relatively quiescent:

1. The Laws of Nature—the separative laws of the form nature.
2. The Laws of the Soul—the blending laws of group integrity.
3. The Laws of Life—the dynamic laws of Being itself.

It is with certain aspects of the Laws of the Soul that we shall now deal, for they concern the integrity and activity of the Soul in form. This must be most carefully borne in mind. Disease is something which attacks the integrity or the harmony of the form nature which the inner Spiritual man must order to make his contacts in the three worlds which constitute his environment when in incarnation. The ten laws which we shall consider might, therefore, be regarded as ten subsidiary laws of the fundamental *Law of Essential Integrity*. They constitute nine elaborations or aspects of that one law, and this you must have most carefully in mind. It is with these laws that the true healer must ever work.

The six rules deal only with the application of this realized integrity to the conditions and situation with which the healer is confronted. Integrity involves focus, tension and expression (simultaneously realized, consciously generated and dynamically used).

### QUALITIES REQUIRED OF THE HEALER

1. *The power to contact and work as a Soul.* "The art of the healer consists in releasing the Soul." Think for a moment what this power involves. The healer is not only in immediate and conscious touch with his own Soul, but through that Soul contact he can easily contact the Soul of his patient.
2. *The power to command the Spiritual Will.* The particular law involved in the healing act must be "brought into activity by the Spiritual will." This necessitates the capacity to make contact with the Spiritual Triad. Therefore, the Antahkarana must be somewhat in process of construction.
3. *The power to establish Telepathic rapport.* The healer must "know the inner stage of thought and of desire" of his patient.
4. *He must have exact Knowledge.* We read that he must "know the point exact through which relief must come." This is a most important point and one entirely overlooked by the so-called healers in such movements as Christian Science, Unity and others. Healing does not come through an intense affirmation of divinity, or by simply pouring out love and the expression of a vague mysticism. It comes through mastering an exact science of contact, of impression, of invocation, plus an understanding of the subtle apparatus of the Etheric vehicle.
5. *The power to Reverse, Reorient and "Exalt" the consciousness of the patient.* The healer has to "lift the downward focussed eyes unto the Soul." This refers to the eyes of the patient. This statement implies limitation, because if the patient is not at the stage in evolution where this is possible, and at the point in evolution where he can contact his own Soul, the work of the healer is rendered inevitably futile. The sphere of action, therefore, of the Spiritual healer is strictly limited to those who have faith. Faith, however, is the "evidence of things not seen"; that evidence is largely lacking in the majority. Faith is not wishful thinking or an engineered hope. It is evidence of a well-grounded conviction.

6. Power to direct Soul energy to the necessary area. "The Spiritual or the third eye then directs the healing force." This presupposes a scientific technique on the healer's part and the right functioning of the mechanism of received and directed force within the head.
7. Power to express Magnetic purity and the needed Radiance. "The healer must achieve magnetic purity and attain dispelling radiance." This involves great personal discipline in the daily life, and the *habit* of pure living. Purity inevitably and automatically results in radiance.
8. Power to control the activity of the mechanism of the Head. The healer must have "linked the centers in the head." The true healer has established a magnetic area within his head which presents itself or expresses itself through a definitely recognisable radiation.
9. Power over his own centers. The healer has to "concentrate the needed energy within the needed center." The center in the patient's form which is nearest to the seat of the physical trouble has to be made receptive to the energy discharged into it by the corresponding center in the healer's body. It will be obvious to you, therefore, how much knowledge and energy-control is required by the true healer.
10. Power to utilise both the Exoteric and Esoteric methods of healing. The healer will employ "methods of occult healing though the ordinary medical and surgical methods will not be withheld." I have constantly emphasised the God-given nature of experimental medicine—which is a phrase qualifying medicine today, and qualifying still more metaphysical healing. There is no need to call in a Spiritual healer for broken bones or for those difficulties which orthodox medicine has already mastered. However, the patient's general morale and condition can be justifiably helped whilst wise surgery and ameliorating medical knowledge are applied. This the usual so-called metaphysical healer is apt to ignore. Healers will be divided eventually into two groups:
  - a) Those comprising definitely trained Spiritual healers.
  - b) Healers with less developed power but with enough radiation and magnetism to aid in the ordinary healing process. These will usually work under the guidance of the Spiritual healer.
11. Power to work Magnetically. "Thus he can pour the vital healing force upon the patient." This the healer does through a scientific coordination of his equipment, using the hands as a directing agent. In this way the disease can be healed, ameliorated or worsened, even to the point of death. The responsibility of the healer is therefore great.
12. Power to work with Radiation. "Thus can his presence feed the Soul life of the patient." This again is brought about through coordination, but the agent of radiation is then the aura not the hands.
13. Power to practice at all times complete Harmlessness. "The method used by the Perfect One...is harmlessness." This, we are told, involves a positive expression of poise, an inclusive point of view, and divine understanding. How many healers combine these three qualities and also work through love?
14. Power to control the Will and work through Love. "The healer...must keep the will in leash." This is one of the most difficult qualities to be developed, for the will of the healer is frequently so potent in its determination to bring about a healing that it renders the effort to apply that healing process entirely futile. From the reverse angle, frequently the sentimental and mystical desire to love the patient negates all efforts to hold the will in leash. Remember, brother of mine, the Spiritual will must be present as a quiet deep pool of power behind all expression of the energy of love.
15. Power eventually to wield the Law of Life. Of this little can be said, for it can only be wielded by those who have developed or who are rapidly developing the consciousness of the Spiritual Triad.

The healer in the New Age will possess the ability to make the following contacts:

1. With his own Soul.
2. With the Soul of the patient.
3. With the particular type of energy found either in the Soul or the Personality Ray of the patient.
4. With any one of his own centers which is needed by him in order to act as a transmitting agency for energy to be sent into an area governed by some center in the body of the patient.
5. With the center in the patient's Etheric body which controls the area where the disease is located.

## THE LAWS AND RULES ENUMERATED

*(Note: Certain of the Rules are related to certain of the Laws and will be considered by me in their rightful relationship. I have asked A.A.B. to give here a list of the ten laws and—where a rule is related to a particular law—to give it with that law. The rules are renumbered and do not follow in the order earlier given. -D.K.)*

### LAW I

*All disease is the result of inhibited Soul life. This is true of all forms in all Kingdoms. The art of the healer consists in releasing the Soul so that its life can flow through the aggregate of organisms which constitute any particular form.*

### LAW II

*Disease is the product of and subject to three influences: first, a man's past, wherein he pays the price of ancient error; second, his inheritance, wherein he shares with all mankind those tainted streams of energy which are of group origin; third, he shares with all the natural forms that which the Lord of Life imposes on His body. These three influences are called the "Ancient Law of Evil Sharing." This must give place some day to that new "Law of Ancient Dominating Good" which lies behind all that God has made. This law must be brought into activity by the Spiritual will of man.*

### RULE ONE

Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from whence the trouble comes. Let him relate the cause and the effect and know the point exact through which relief must come.

### LAW III

*Disease is an effect of the basic centralisation of a man's life energy. From the plane whereon those energies are focussed proceed those determining conditions which produce ill health. These therefore work out as disease or as freedom from disease.*

### LAW IV

*Disease, both physical and psychological, has its roots in the good, the beautiful, and the true. It is but a distorted rejection of divine possibilities. The thwarted Soul, seeking full expression of some divine characteristic or inner Spiritual reality, produces, within the substance of its sheaths, a point of friction. Upon this Point the eyes of the personality are focussed and this leads to disease. The art of the healer is concerned with the lifting of the downward focussed eyes unto the Soul, the true Healer within the form. The Spiritual or third eye then directs the healing force and all is well.*

### RULE TWO

The healer must achieve magnetic purity, through purity of life. He must attain that dispelling radiance which shows itself in every man when he has linked the centers in the head. When this magnetic field is established, the radiation then goes forth.

### LAW V

*There is naught but energy, for God is Life. Two energies meet in man, but other five are present. For each is to be found a central Point of contact. The conflict of these energies with forces and of forces twixt themselves produce the bodily ills of man. The conflict of the first and second persists for ages until the mountain top is reached—the first great mountain top. The fight between the forces produces all disease, all ills and bodily pain which seeks release in death. The two, the five and thus the seven, plus that which they produce, possess the secret. This is the fifth Law of Healing within the world of form.*

### RULE THREE

Let the healer concentrate the needed energy within the needed center. Let that center correspond to the center which has need. Let the two synchronise and together augment force. Thus shall the waiting form be balanced in its work. Thus shall the two and the one, under right direction, heal.

#### LAW VI

*When the building energies of the Soul are active in the body, then there is health, clean interplay and right activity. When the builders are the lunar lords and those who work under the control of the moon and at the behest of the lower personal self, then you have disease, ill health and death.*

#### LAW VII

*When life or energy flows unimpeded and through right direction to its precipitation (the related gland), then the form responds and ill health disappears.*

#### RULE FOUR

A careful diagnosis of disease, based on the ascertained outer symptoms, will be simplified to this extent—that once the organ involved is known and thus isolated, the center in the Etheric body which is in closest relation to it will be subjected to methods of occult healing, though the ordinary, ameliorative, medical or surgical methods will not be withheld.

#### LAW VIII

*Disease and death are the results of two active forces. One is the will of the Soul, which says to its instrument: I draw the essence back. The other is the magnetic power of the planetary life, which says to the life within the atomic structure: The hour of reabsorption has arrived. Return to me. Thus, under cyclic law, do all forms act.*

#### RULE FIVE

The healer must seek to link his Soul, his heart, his brain and his hands. Thus can he pour the vital healing force upon the patient. This is magnetic work. It cures disease or increases the evil state, according to the knowledge of the healer.

The healer must seek to link his Soul, his brain, his heart and auric emanation. Thus can his presence feed the Soul life of the patient. This is the work of radiation. The hands are needed not. The Soul displays its power. The patient's Soul responds through the response of his aura to the radiation of the healer's aura, flooded with Soul energy.

#### LAW 9

*Perfection calls imperfection to the surface. Good drives evil from the form of man in time and space. The method used by the Perfect One and that employed by Good is harmlessness. This is not negativity but perfect poise, a completed point of view and divine understanding.*

#### RULE 6

The healer or the healing group must keep the will in leash. It is not will that must be used, but love.

#### LAW 10

*Hearken, O Disciple, to the call which comes from the Son to the Mother, and then obey. The Word goes forth that form has served its Purpose. The principle of mind then organizes itself and then repeats that Word. The waiting form responds and drops away. The Soul stands free.*

*Respond, O Rising One, to the call which comes within the sphere of obligation; recognise the call emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself. The Sound goes forth. Both Soul and form together must renounce the principle of life and thus permit the Monad to stand free. The Soul responds. The form then shatters the connection. Life is now liberated, owning the quality of conscious knowledge and the fruit of all experience. These are the gifts of Soul and form combined.*

This last law is the enunciation of a new law which is substituted for the Law of Death, and which has reference only to those upon the later stages of the Path of Discipleship and the stages upon the Path of Initiation.

## THE SEVEN TECHNIQUES FOR HEALING

The techniques I shall have to give in the form of seven ancient symbolic statements or formulas, gathered out of the *Book Of Rules for Initiated Disciples*. I dare not yet give the simple physical application of these Ray techniques, as it would be too dangerous. When rightly used and understood they carry terrific force and—in the wrong hands—could work real damage. May I remind you here that the Black Lodge initiates likewise heal or produce death and disease, and employ very similar techniques; the difference lies in the fact that they can work only with the Personality Rays of both healer and patient, and because they are more potent *on the Physical plane* than are the Members of the Great White Lodge, their work is frequently most effective. The Spiritual healer, working with the energies of light whenever possible, is seldom as effective physically.

The members of the Black Lodge, or healers working under its influence, are, however, totally unable to work on a patient who is Spiritually oriented to the slightest degree, and is therefore coming under the control of the Soul; neither can they work through a healer who is Spiritually oriented. When they attempt to do so they find themselves combatted by energy coming from the Ashram towards which either the healer or the patient is moving or with which he is affiliated, even if he has his place only upon the periphery.

Where the average unthinking man is concerned, the danger of "black" interference is nil; the dark forces do not interest themselves in any unimportant person, save with those of potency and influence who can serve their ends. Also their evil work is only possible at the moment (or cycle) wherein the man is making decision as to whether he will move in Spiritual living, remain static where he is, or turn with deliberation (which is exceedingly rare) to the path of pure selfishness. This path leads to the Black Lodge.

Some disciple in the early part of next century will take these techniques or magical statements, relating to the healing work, and interpret them and elucidate them. They are susceptible of three significances, the lowest of which the modern student may succeed in interpreting for himself if he reflects adequately and lives Spiritually.

### *The First Ray Technique*

*Let the dynamic force which rules the hearts of all within Shamballa come to my aid, for I am worthy of that aid. Let it descend unto the third, pass to the fifth and focus on the seventh. These words mean not what doth at sight appear. The third, the fifth, the seventh lie within the first and come from out the Central Sun of Spiritual livingness. The highest then awakens within the one who knows and within the one who must be healed and thus the two are one. This is mystery deep. The blending of the healing force effects the work desired; it may bring death, that great release, and re-establish thus the fifth, the third, the first, but not the seventh.*

This dynamic first Ray energy is usually employed by the trained Spiritual healer when it is apparent to him that the patient's hour has come and release approaches. In cases where the first Ray is the Soul Ray of either healer or patient, this application of first Ray energy must move from Head center to Head center, and from thence to the area of distress and to the center allied with the location. This may cause (when healing is possible and karmically correct) a temporary increase of the trouble; this is owing to the fact that the incoming energy "expels dynamically" the very seed or roots of the disease. There may be a rise in temperature, or a collapse of some kind or another, and for this the healer, the patient and the attendant physician must be prepared and should take the needed physical steps for amelioration—steps as ordained by the orthodox medical profession, which will offset the purely physical reaction.

Where the Soul Ray of the patient is not on the first Ray, but the first Ray is the Ray of the Personality, the healer must use great caution in applying first Ray energy, and should proceed very slowly and gradually through the center on the line of 1-3-5-7 which is nearest to the seat of trouble, passing the energy through that center and thence to the center (whichever that may be) found in the locality of the disease. If that particular center happens to be on the line of 3-5-7, the healer will have to exercise special care, or else the dynamic first Ray energy will destroy and not heal.

### The Second Ray Technique

*Let the healing energy descend, carrying its dual lines of life and its magnetic force. Let that magnetic living force withdraw and supplement that which is present in the seventh, opposing four and six to three and seven, but dealing not with five. The circular, inclusive vortex—descending to the point— disturbs, removes and then supplies and thus the work is done.*

*The heart revolves; two hearts revolve as one; the twelve within the vehicle, the twelve within the head and the twelve upon the plane of Soul endeavour, cooperate as one and thus the work is done. Two energies achieve this consummation and the three whose number is a twelve respond to the greater twelve. The life is known and the years prolonged.*

### The Third Ray Technique

*The healer stands and weaves. He gathers from the three, the five, the seven that which is needed for the heart of life. He brings the energies to Ether and makes them serve the third; he thus creates a vortex into which the one distressed must descend and with him goes the healer, and yet they both remain in peace and calm. Thus must the angel of the Lord descend into the pool and bring the healing life.*

The "pool of waters" figures here and may cause much questioning as to its significance. Its elementary interpretation relates in reality to the central and major cause of much disease (as we have earlier seen), the emotional nature, which it is the task of the third aspect of divinity to control. Ponder on this, for much enlightenment may come. The next healing technique is longer and far more abstruse. There is little of it that you will understand; it is entirely related, as far as our theme is concerned, to man himself and to the aphorism: "Man, know thyself."

### The Fourth Ray Technique

*The healer knows the place where dissonance is found. He also knows the power of sound and the sound which must be heard. Knowing the note to which the fourth great group reacts and linking it to the great Creative Nine, he sounds the note which brings release, the note which will bring absorption into one. He educates the listening ear of him who must be healed; he likewise trains the listening ear of him who must go forth. He knows the manner of the sound which brings the healing touch; and also that which says: Depart. And thus the work is done.*

This fourth technique is one that—in default of true Ray knowledge—can be of general usefulness, because this fourth Ray governs the fourth kingdom in nature, the human. The healer along this line of work (and such healers are practically nonexistent at this time because the fourth Ray is not in incarnation) heals primarily through the use of the appropriate sound or sounds.

In the early stages when this technique comes into demonstration, music will be largely used by the healer to bring about a cure or to facilitate the process of death or departure. It will, however, be music with one constantly recurring chord, which will embody the note of the fourth Ray and of the human kingdom. Healing by the means of sound will be one of the first healing unfoldments to be noted at the close of the next century. More teaching along this line would be useless until the fourth Ray again cycles into manifestation.

### The Fifth Ray Technique

*That which has been given must be used; that which emerges from within the given mode will find its place within the healer's plan. That which is hidden must be seen and from the three, great knowledge will emerge. For these the healer seeks. To these the healer adds the two which are as one, and so the fifth must play its part and the five must play its part and the five must function as if one. The energies descend, pass through and disappear, leaving the one who could respond with karma yet to dissipate and taking with them him who may not thus respond and so must likewise disappear.*

The obvious and simplest meaning of the fifth Ray mode of healing is that the healer, working scientifically and largely on concrete levels, employs all aids to bring about a cure, starting with appropriate physical care and passing on to subtler modes of healing. Again I would point out that physical aid can be as divinely used as the more mysterious methods which the metaphysical healer of the present time believes to be so profoundly more effective.

Just as all modern knowledge, developed on the Physical plane, through the personalities of men and women of insight and genius everywhere, is useful to the disciple and initiate, in time and space, so it is with the medical sciences. Just as right application of these varying sciences has to be made by the disciple or the initiate in order to bring about Spiritual results, so must it be when the healer is at work.

All work becomes Spiritual when rightly motivated, when wise discrimination is employed and Soul power is added to the knowledge gained in the three worlds. The dynamic use of energy in one of its seven streams, added to the sane understanding and work of the modern physician, aided by the healer (who works as does a catalyst), can produce miracles when destiny so ordains.

The metaphysical healer who works solely on the subtler levels is like the Spiritual worker who fails so constantly to precipitate the needed financial assets on the Physical plane. This is caused frequently by a subtle—though usually unrecognised—sense of superiority with which the average healer and the esotericist views his problem of materialisation of either physical health or money.

Ponder on this and realize that fifth Ray methods carry through to the Physical plane; there they engender conflict and eventually produce a physical precipitation of the desired nature. In what I have said anent the fifth Ray techniques, I have given more hints and information than in any of the others.

#### *The Sixth Ray Technique*

*Cleaving the waters, let the power descend, the healer cries. He minds not how the waters may respond; they oft bring stormy waves and dire and dreadful happenings. The end is good. The trouble will be ended when the storm subsides and energy has fulfilled its chartered destiny. Straight to the heart the power is forced to penetrate, and into every channel, nadi, nerve and spleen the power must seek a passage and a way and thus confront the enemy who has elected entrance and settled down to live. Ejection—ruthless, sudden and complete—is undertaken by the one who sees naught else but perfect functioning and brooks no interference. This perfect functioning opens thus the door to life eternal or to life on earth for yet a little while.*

This technique is curiously potent and sudden when the healer is on the sixth Ray; the results are drastic and full of pain, but the results are sure—healing or death, and oft the latter. The sixth Ray healer is seldom disciplined or wise at this time, owing to this being the end of the sixth Ray cycle. When again the sixth Ray comes into manifestation, humanity will have progressed far along the Path and the present aggressive, too sure, fanatical sixth Ray healer will not re-appear. Today they are the majority, and their work is not good; it is well-intentioned, but the technique is ignorantly applied and the end justifies not the assurance of the healer, leading to frequent deception of the patient.

#### *The Seventh Ray Technique*

*Energy and force must meet each other and thus the work is done. Colour and sound in ordered sequence must meet and blend and thus the work of magic can proceed. Substance and Spirit must evoke each other and, passing through the center of the one who seeks to aid, produce the new and good. The healer energises thus with life the failing life, driving it forth or anchoring it yet more deeply in the place of destiny. All seven must be used and through the seven there must pass the energies the need requires, creating the new man who has for ever been and will for ever be, and either here or there.*

In this technique you have the clue to them all, for the work of the seventh Ray healer is to bring together the life and the substance which will take the place of the substance which is diseased and bring new life to aid the recovery. The glory of life lies in consummation and in emergence. This is the prime task and the prime reward of all true healers. It is this technique of attraction and substitution which will be brought to a fine point of scientific expression in the coming new age wherein the seventh Ray will dominate our planet, producing that which is new and needed and determining the coming culture, civilisation and science.

## SECTION FIVE ESOTERIC ASTROLOGY

### THE ASTROLOGICAL INFLUENCE UPON HUMANITY

Two factors today are having a deep psychological effect upon humanity:

1. The suspense, fear and apprehension in every country are most adversely affecting the mass of the people, stimulating them Astrally and—at the same time—lowering their physical vitality.
2. The impact of the higher Spiritual forces upon the more intelligently inclined and mystically motivated people is producing serious and widespread trouble, breaking down protective Etheric barriers, and throwing the doors wide open on to the Astral plane. Such are some of the dangers of Spiritual stimulation.

Therefore, it is of real value to us to study the sources from which much of this so-called "guidance" can come.

### ILLUSION AND GLAMOUR

*The Problem of Illusion* lies in the fact that it is a Soul activity, and is the result of the mind aspect of all the Souls in manifestation. It is the Soul which is submerged in the illusion, and the Soul that fails to see with clarity until such time as it has learnt to pour the light of the Soul through into the mind and the brain.

*The Problem of Glamour* is found when the mental illusion is intensified by desire. What the theosophist calls "Kamamanas" produces glamour. It is illusion on the Astral plane.

*The Problem of Maya* is really the same as above, plus the intense activity produced when both glamour and illusion are realized on Etheric levels. It is that vital, unthinking, emotional *mess* in which the majority of human beings seem always to live. Therefore:

- a) *Illusion* is primarily of a mental quality and is characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thought forms of which they are guilty, and of misinterpretations.
- b) *Glamour* is Astral in character, and is far more potent at this time than illusion, owing to the enormous majority of people who function Astrally always.
- c) *Maya* is vital in character and is a quality of force. It is essentially the energy of the human being as it swings into activity through the subjective influence of mental illusion or Astral glamour or of both in combination.

As the race proceeds towards a mental polarisation which will be as powerful as the present Astral polarisation from which it is emerging, it will be found increasingly necessary to educate the race in:

1. The nature of mental substance.
2. The triple purpose of the mind:
  - a) As a medium for expressing ideas, through the construction of the needed thought forms.
  - b) As a controlling factor in the life of the personality through right use of the creative power of thought.
  - c) As a reflector of the higher worlds of perceptive and intuitive awareness.

Creative thought is not the same as creative feeling and this distinction is often not grasped. All that can be created in the future will be based upon the expression of ideas. This will be brought about, first of all, through thought perception, then through thought concretion and finally through thought vitalisation. It is only later that the created thought form will descend into the world of feeling and there assume the needed sensuous quality which will add colour and beauty to the already constructed thought form.

### THREE BASIC STATEMENTS

I. Astrology is based, curiously enough, upon illusion for, as well you know, the zodiac is naught but the imaginary path of the sun through the heavens, and this as it appears from the standpoint of our totally insignificant planet. The sun is not, as stated, in any sign of the zodiac. It simply appears to be so as it passes between our little sphere, the Earth, and the constellations at any particular time or season.

In ancient days it was believed that the earth was the center of the solar system and that around it revolved the sun and all the other planets. This was the exoteric knowledge and position, though not the esoteric understanding. Later, when further discoveries brought more light to the human mind, our planet was decentralised and the truth was more clearly seen, though much remains as yet to be discovered and may even be of as revolutionary a nature.

From certain astrological angles, a similar process of decentralisation must take place and the solar system must no longer be regarded as a point around which the zodiac revolves or through which the sun passes in its great cycle of approximately 25,000 years. Astrologers with insight may deny that this is the commonly accepted attitude. Yet—for purposes of clarity and in connection with the general public—the inference is permitted and accepted by the ignorant. Upon this theory anent the zodiac rests very largely what we call the Great Illusion, and I would have you bear this in mind as you study with me the newer approaches of this greatest and oldest of all the sciences. Astrology is a science which must be restored to its original beauty and truth before the world can gain a truer perspective and a more just and accurate appreciation of the divine Plan, as it is expressed at this time through the Wisdom of the Ages.

II. The second statement which I would make is that astrology is *essentially* the purest presentation of occult truth in the world at this time, because it is the science which deals with those conditioning and governing energies and forces which play through and upon the whole field of space and all that is found within that field. When this fact is grasped and the sources of those energies are better comprehended and the nature of the field of space is correctly understood, we shall then see a far wider and at the same time a more closely related horizon; the relationships between individual, planetary, systemic and cosmic entities will be grasped, and we shall then begin to live scientifically. It is this scientific living which it is the immediate purpose of astrology to bring about.

At present, the position of the average believer in astrology is that he is an individual of importance (at least to himself), that he is living on that important planet, the Earth (important to humanity), and that, through astrology, he can discover his destiny and know what he ought to do. In making this comment, I do not refer to those few astrologers who possess real esoteric knowledge. They are few in number indeed, and only a handful of them are to be found practising at this time.

The modern investigator likes to believe that on him impinge and through him flow all those energies which come from the sign in which the sun "finds" itself at the time of his birth. He regards himself also as responsive to the forces of the various planets as they govern the houses in his horoscope and he believes that his life trends and circumstances are thus determined. This makes him feel himself to be a factor of isolated importance. Modern interpretations fail to emphasise the importance of the rising sign (the ascendant) and this has been due to the fact that few have been as yet ready to function as Souls; small allowance has been made for the energies which play upon our planet all the time from other constellations or from the many "hidden" planets. Of these, the Ageless Wisdom claims that there are around seventy in our solar system.

I desire to give you a truer and more accurate picture. This has now become possible because group awareness, group relations and group integrity are coming to the fore in the human consciousness. As this takes place, the personality which is individual, separative and self-centered will recede increasingly into the background, and the Soul, non-separative, group conscious and inclusive, will come more and more to the fore. Interest, therefore, in the individual horoscope will gradually die out, and increasingly the planetary, the systemic and the universal picture will stand out in the awareness of the individual; he will then regard himself only as an integral part of a far more important whole and his world group will interest him far more than himself, as an individual.

I shall not, therefore, deal with the subject of esoteric astrology from the standpoint of the horoscope at all. Universal relationships, the interplay of energies, the nature of what lies behind the Great Illusion, the deluding "Appearances of things as they are," and the destiny of our planet, of the kingdoms in nature and of humanity as a whole—these will constitute the major part of our theme.

III. This brings me to the third statement, which is so basic and fundamental that I would ask you to pause and contemplate it, even though you grasp not its full implications as yet. The Ancient Wisdom teaches that "space is an entity." It is with the life of this entity and with the forces and energies, the impulses and the rhythms, the cycles and the times and seasons that esoteric astrology deals.

Space is an entity and the entire "vault of heaven" (as it has been poetically called) is the phenomenal appearance of that entity. You will note that I did not say the material appearance, but the phenomenal appearance. Speculation about the nature, the history and identity of that entity is useless and of no value. Some dim idea, providing analogy even when eluding specifications, might be gained if you will endeavour to think of the human family, the fourth kingdom in nature, as an entity, as constituting a single unit, expressing itself through the many diversified forms of man. You, as an individual, are an integral part of humanity, yet you lead your own life, you react to your own impressions, you respond to exterior influences and impacts, and in your turn you emanate influences, send forth some form of character radiation and express some quality or qualities. You thereby, and in some measure, affect your environment and those whom you contact. Yet all the while you remain part of a phenomenal entity to which we give the name of *humanity*. Now extend this idea to a greater phenomenal entity, the solar system. This entity is itself an integral part of a still greater life which is expressing Itself through seven solar systems, of which ours is one. If you can grasp this idea, a vague picture of a great underlying esoteric truth will emerge into your consciousness. It is the life and the influence, the radiations and emanations of this entity, and their united effect on our planetary life, the kingdoms in nature and the unfolding human civilizations, which we shall have briefly to consider.

The next point for each of you to grasp is the fact that the Ether of space is the field in and through which the energies from the many originating Sources play. We are, therefore, concerned with the Etheric body of the planet, of the solar system, and of the seven solar systems of which our system is one, as well as with the general and vaster Etheric body of the universe in which we are located. I employ the word "located" here with deliberation and because of the inferences to which it leads. This vaster field, as well as the smaller and more localised fields, provides the medium of transmission for all the energies which play upon and through our solar system, our planetary spheres and all forms of life upon those spheres. It forms one unbroken field of activity in constant ceaseless motion—an eternal medium for the exchange and transmission of energies.

Students should never forget the Law of Analogy as an interpretive agency. Esotericism teaches (and modern science is rapidly arriving at the same conclusion) that underlying the physical body and its comprehensive and intricate system of nerves is a vital or Etheric body which is the counterpart and the true form of the outer and tangible phenomenal aspect. It is likewise the medium for the transmission of force to all parts of the human frame and the agent of the indwelling life and consciousness. It determines and conditions the physical body, for it is itself the repository and the transmitter of energy from the various subjective aspects of man and also from the environment in which man (both inner and outer man) finds himself.

#### THE ZODIAC AND THE RAYS

I seek to lay the ground for a somewhat new, far more esoteric approach—to the science of astrology.

First, the individual Etheric body is not an isolated and separated human vehicle but is, in a peculiar sense, an integral part of the Etheric body of that entity which we have called the human family; this kingdom in nature, through its Etheric body, is an integral part of the planetary Etheric body; the planetary Etheric body is not separated off from the Etheric bodies of other planets but all of them in their totality, along with the Etheric body of the sun constitute the Etheric body of the solar system. This is related to the Etheric bodies of the six solar systems which, with ours, form a cosmic unity and into these pour energies and forces from certain great constellations. The field of space is Etheric in nature and its vital body is composed of the totality of Etheric bodies of all constellations, solar systems and planets which are found therein. Throughout this cosmic golden web there is a constant circulation of energies and forces and this constitutes the scientific basis of the astrological theories.

The second point I would make is that within the human Etheric body there are to be found seven major force centers which are in the nature of distributing agencies and electrical batteries, providing dynamic force and qualitative energy to the man; they produce definite effects upon his outer physical manifestation. Through their constant activity his quality appears, his Ray tendencies begin to emerge and his point in evolution is clearly indicated.

This "control of form through a septenate of energies" is an unalterable rule in the inner government of our universe and of our particular solar system, as well as in the case of individual man. There are, for instance, in our solar system, seven sacred planets which correspond to the seven individual force centers in man, the seven solar systems, of which our solar system is one, and in their turn the seven energy centers of the One to Whom I have referred in my other books as the One About Whom Naught Can Be Said.

Much has been given in the occult books of which the average astrologer remains profoundly unaware. It is essential that he learns to think in larger Wholes and to be more deeply concerned with the emanating Sources and with the eternal persistent Causes than with the effects of these Sources upon that ephemeral creation, a human being and his temporary existence upon a most unimportant planet. As he seeks to do this, he will discover for himself the signs of the essential divinity of man—a divinity which is to be found in the infinite grasp of man's consciousness when illumined by the light of the Soul and in his power to project his thought into the consciousness of those manifold Lives Whose "energetic movements" he must perforce share because his small modicum of energy is an integral part of Theirs.

There is one aspect of energy for which the modern astrologer makes very little allowance, and yet it is of paramount importance. This is the energy which emanates from or radiates from the Earth itself. Living as all human beings do upon the surface of the Earth and being, therefore, projected into the Etheric body of the planet (for the reason that "man stands erect") man's body is at all times bathed in the emanations and the radiations of our Earth and in the integral quality of our planetary Logos as He sends forth and transmits energy within His planetary environment.

Astrologers have always emphasised the incoming influences and energies as they beat upon and play through our little planet, but they have omitted to take into adequate consideration the emanating qualities and forces which are the contribution of our Earth's Etheric body to the larger whole.

Another point which should here be noted is that the influence of the moon is purely symbolic in nature and in effect and is simply the result of ancient thought and teaching (descended to us from Lemurian times) and is not based upon any true radiation or influence. In those far off times, antedating even Lemuria and constituting in Lemurian days simply an ancient tradition, the moon appeared to be a living vital entity. But I would have you bear definitely in mind that today the moon is nothing more than a dead form. It has no emanation and no radiation of any kind and, therefore, has no effect of any kind. The moon, from the angle of the esoteric knower, is simply an obstruction in space—an undesirable form which must some day disappear.

In esoteric astrology, the effect of the moon is noted as a thought effect and as the result of a powerful and most ancient thought-form; nevertheless, the moon has no quality of her own and can transmit nothing to the Earth. Let me reiterate: The moon is a dead form; it has no emanation at all. That is why the moon is spoken of in the ancient teaching as "veiling either Vulcan or Uranus."

This hint or inference has always been here and astrologers would do well to experiment with this suggestion I have made anent the moon and (instead of working with the moon) *let them work with Vulcan* when dealing with the undeveloped or average man *and with Uranus* when considering the highly developed man.

Students would also do well to remember that the twelve constellations which constitute our particular zodiac are themselves the recipients of many streams of energy coming to them from many sources. These blend and fuse with the energy of any particular constellation and—transmuted and "occultly refined"—eventually find their way into our solar system.

The following is a list—incomplete but adequate for our purposes—of the major influences which find their way from far distant Sources into our planetary life and produce definite effects upon individual man and humanity as a whole. We thus have a ninefold energy impact. This is a major chart but it should be remembered that there are other impacts of relative insignificance.

1. The constellation of the Great Bear.
2. The Seven Sisters of the Pleiades.
3. Sirius, the Dog Star.
4. The seven solar systems of which ours is one.
5. The seven sacred planets of which ours is not one.
6. The five non-sacred planets or "hidden" planets.
7. The seven planetary centers.
8. The seven centers of force in the human Etheric body.
9. The twelve zodiacal constellations.

To these would be added other streams of energy which definitely play upon and affect our planetary life, such as those coming from that great star, Betelgeuse, or from Antares and other stupendous suns and solar systems which are related to the constellations of the zodiac and whose force reaches us through these constellations and not directly. Besides these, it should be remembered that technically we should also add the radiatory influence which comes direct to us from the planet, the Earth, upon which we live. Then, and only then, can you have a fairly complete analysis and picture of the energies to which the Etheric body of man (conditioning the physical body which is pre-eminently automatic and negative in its reactions) must and does ever respond.

The following attitudes and positions taken by the esoteric astrologer should also be noted:

a) That the Planetary influences indicate the trend of the outer life circumstances. When correctly interpreted for the average man and for the unevolved man, they can and do indicate the personality destiny and fate; they do condition and completely control the man who has no conscious Soul experience. The moment that a man becomes aware of his own Soul and is endeavouring to control his own "path in life," the influence of the planets, per se, definitely weakens and steadily becomes less and less; his personality chart appears inconclusive and often most inaccurate. It is the force flowing *through* the planets and not the force *of* the planets themselves which then governs and controls. The man then becomes receptive to the subtler and higher energies of the solar system and of the twelve governing constellations.

b) That the Sun sign, as it is called, indicates the nature of the man, physical, mental and Spiritual. It holds the secret of the Personality Ray and of the man's responsiveness or lack of responsiveness to the Soul, the real man. It indicates also the integration already achieved and the present point of unfoldment of the Soul qualities, of the present available equipment, of the present life quality and of the immediately possible group relations. It indicates, from the angle of the Ageless Wisdom, nothing more. This is a reversal of the usual astrological position. The reason that I proffer this is that humanity is enough evolved so that the astrology of the Soul will become possible before long; it constitutes—from many points of view—a reversal of normal procedure. This is both wise and necessary, and also inevitable. Astrologers will eventually be divided into two classes: the exoteric astrologers who will be occupied with the horoscope of the personality, and the esoteric astrologers who will be occupied with the purposes of the Soul.

c) That the Rising sign indicates the remoter possibilities, and the Spiritual goal and purpose of the immediate incarnation and of the immediate succeeding incarnations. This sign concerns itself with the struggle of the Spiritual man "to carry on" from the point achieved so that when the life energy is temporarily exhausted and the "death of the personality" takes place, the man finds himself "nearer the center of his life, closer to the center of his group and approaching the center of divine life," as the Ageless Wisdom expresses it.

This particular phrase "Death of the Personality" has two definite connotations:

1. It may mean the death of the physical body, which is inevitably followed by the two stages of the death of the emotional vehicle and the subsequent dissipation of the temporary and ever-changing form which the quota of mental energy has assumed during incarnation.
2. The subjective and mystical "death of the personality." This is a phrase indicating the transfer of the focus for the distribution of energy from the personality (a definite center of force) to the Soul (another definite center).

In connection with the sun sign, the rising sign and the effect of the thought-form relating to the moon, the position of esoteric astrology is as follows:

1. *The Sun Sign* indicates *the present* problem of the man; it sets the pace or the established tempo of his personality life; it is related to quality, temperament and the life tendencies which are seeking expression during this particular incarnation, and it is suggestive of the rajasic or the activity aspect of the innate man. Fundamentally, the forces here found are indicative of the line of least resistance.

2. *The Ascendant or Rising Sign* indicates the intended life or immediate Soul purpose for this incarnation. It holds the secret of *the future* and presents the force which, rightly used, will lead the man to success. It represents the sattvic or harmony aspect of life and can produce right relationship between Soul and personality in any one incarnation. It thus points the way to the recognition of the force of the Soul.

3. *The Lunar Sign* represents the type of force (coming from certain planets and not from the moon) which indicates that which is *past*. It, therefore, summarises limitation and the present handicaps. It governs the physical body and shows where the prison of the Soul is to be found.

The next statement which I would like to make, and which grows normally out of the above, is that the zodiacal, the systemic and the planetary energies act either as hindering or as stimulating forces, according to the type of vehicle or body upon which they play; the nature of these vehicles and their capacity to attract, to respond, to reject, to absorb and to transmute is entirely dependent upon the point in evolution attained and also upon the general planetary condition and psychology to be found in the human family at any given time.

It should be noted here, however, that all the energies—zodiacal, systemic, and planetary—have a definite effect upon all the lives in all forms in all kingdoms of nature. Nothing can escape these radiatory and magnetic influences. The goal of evolution for humanity is to become consciously and livingly aware of the nature of these energies and begin to know them and to use them. This is the field of occultism as the Hierarchy has always told men. It might be stated that the disciple has to become consciously aware of the planetary influences and begin to use them for the carrying out of Soul purpose. The initiate has to be aware of the zodiacal influences which emanate from outside of the solar system altogether.

These can be recognised as:

1. A vibration, registered in one or other of the seven centers.
2. A revelation of a particular type of light, conveying a specific colour to the initiate.
3. A peculiar note.
4. A directional sound.

The whole story of the zodiac can be picturesquely yet accurately summed up in the following statement: There are three books which the three types of human beings study and from which they learn:

1. The Book of Life—Initiates—the 12 constellations.
2. The Book of Wisdom—Disciples—the 12 planets.
3. The Book of Form or of Manifestation—Humanity—the 12 Creative Hierarchies.

In summation, it might be said that:

1. The zodiacal signs affect primarily the man who lives below the diaphragm. This is the ordinary average man. These signs thus condition four of the centers:
  - a) The Base of the Spine
  - b) The Sacral center
  - c) The Solar Plexus center
  - d) The Spleen
2. The inner group of solar systems, working in conjunction with the zodiacal signs, affect primarily those who live above the diaphragm. They, therefore, condition:
  - a) The Heart center
  - b) The Throat center
  - c) The Ajna center
  - d) The Head center
3. Three of the energies work through the Head center but only after the third Initiation.

There are one or two other points which might be noted here also. I note them for your enlightenment. Out of all the many energies which impinge upon, pass through and produce effects upon our planet, esoteric astrology emphasises the following four types of force because they affect what might be called the personality of our Earth:

- a) The quality of our solar system. God is a consuming fire but God is also love. This is the teaching of both esoteric and exoteric truth.
- b) The quality of the Logos of our planet as it pours through the chains, the rounds, the races, and the kingdoms of nature.
- c) The quality of the Earth's complementary planet, which is the Earth's polar opposite, esoterically considered. This planet is Venus.
- d) The quality of the attraction of the three planets which produce an esoteric triangle of force.

### PROPOSITIONS AND POSTULATES

Proposition One: Every Ray life is an expression of a solar life and every planet is therefore:

1. Linked with every other planetary life.
2. Animated by energy pouring into it from the seven solar systems, of which ours is one.
3. Actuated by three streams of force:
  - a. Coming from solar systems other than our own.
  - b. Our own solar system.
  - c. Our own planetary life.

Proposition Two: Each one of the Ray lives is the recipient and the custodian of energies coming from:

1. The seven solar systems.
2. The twelve constellations.

Proposition Three: It is the quality of a Ray life—manifesting in time and space—which determines the phenomenal appearance.

Before we penetrate further into the consideration of our theme, I would like to emphasise two points:

*First* of all, that we are considering esoteric influences and not astrology, per se. *Our subject is the seven Rays and their relationship to the zodiacal constellations* or—in other words—the interaction of the seven great Lives which inform our solar system with the twelve constellations which compose our zodiac.

*Secondly*, that we have necessarily to study these energies and their interplay from the angle of their effect upon the planet, and incidentally, their effect upon the forms in the various kingdoms of nature and particularly in connection with the fourth kingdom, the human, and with individual man—average man, the disciple and the initiate.

I have pointed out that these energies fall into three groups:

1. Those coming from certain great *constellations* which are to be found active in relation to our solar system and which, from the most ancient days, have always been related in myth and legend to our system. To these constellations, ours is related in a peculiar way.
2. Those coming from the twelve *zodiacal constellations*. These are recognised as having a definite effect upon our system and our planetary life.
3. Those coming from the *planets* found within the periphery of the Sun's sphere of influence.

From a certain point of view, one can generalise largely and say that these are the correspondences in the solar system to the three great centers of force which produce and control manifestation and evolutionary progress in the human being:

1. The great exterior, yet controlling, constellations are analogous to that center of force which we call the Monad and to its universal *will-to-power* which is distinctive of the first divine aspect.
2. The twelve constellations might be regarded as embodying the Soul aspect and, for the present, their effect upon the individual must be regarded and should be studied in terms of consciousness and of the development of the life of the Soul. This is in essence the *will-to-love*.
3. The planets, twelve in number (seven sacred planets and five non-sacred), are effective (using the word in a technical sense) in relation to the external life, environment and circumstances of the individual. Their force contacts should be interpreted largely in terms of the human personality, the third divine aspect. They thus exemplify the *will-to-know*.

I would have you remember that I am talking entirely in terms of consciousness and of the responses and reactions of the individual to the forces which impinge upon him. The effect of the emanation of our planet, the Earth, is a correspondence to the effect of that aggregate of atoms and molecules which we call the dense physical body and of its response to the pull and the attraction of any or all of the subtler bodies.

1. Disciples upon the *Path of Discipleship* are strongly influenced by *Mercury and Saturn*—one bringing illumination and the other offering opportunity.
2. At the *various initiations*, the influence of the planets affects the candidate in a totally different manner than earlier. Cyclically the energies from the constellations pour through the planetary centers:
3. At the *first initiation*, the disciple has to contend with the crystallising and destroying forces of Vulcan and Pluto. The influence of Vulcan reaches to the very depths of his nature, whilst Pluto drags to the surface and destroys all that hinders in these lower regions
4. At the *second initiation*, the candidate comes under the influence of three planets—Neptune, Venus and Jupiter. The three centers—Solar Plexus, heart and throat—are actively involved
5. At the *third initiation*, the Moon (veiling a hidden planet) and Mars bring about a fearful conflict, but at the end the man is released from personality control
6. At the *fourth initiation*, Mercury and Saturn again bring about great changes and unique revelation, but their effect is very different to the earlier experience
7. At the *fifth and final initiation*, Uranus and Jupiter appear and produce a "beneficent organisation" of the totality of energies found in the initiate's equipment. When this reorganisation is complete, the initiate can then "escape from off the wheel and then can truly live."

All this time the energy of the sun (veiling a sacred planet, hitherto unknown) is steadily and persistently reaching the man via the Solar Angel.

## DISCIPLES AND INITIATES

It might be useful here to comment in a wide and general way, and with many necessary reservations, upon the broad sweep of some of these responses:

- I. Undeveloped humanity is primarily conditioned in its life and circumstances by the influence of the lesser zodiac and thus by the position of the planets in the twelve houses.
- II. Average intelligent humanity and those nearing the Path of Discipleship and upon the Probationary Path respond consciously to:
  - a. The planets, affecting their personalities.
  - b. The Sun sign, as indicating life trends which are already established and which constitute the line of least resistance.
  - c. The rising sign in a small measure. This indicates the life goal for that particular life cycle or else over period of seven lives. The last two constitute the Greater Zodiac.
- III. Disciples and initiates can begin consciously to respond to all the above influences, handling them constructively, plus those potent yet infinitely subtle forces which pour into our solar system from the three major constellations referred to above. In the early stages, the response is in the subtler bodies and the brain fails to register them, but after the third initiation, there is a recognition of them upon the Physical plane.

## THE PATHS AND THE THREE FIRES

1. Electric Fire—Path of Initiation—4th Hierarchy; full Soul expression; Monadic life. Goal: Identification with the *Monad*. Produces responsiveness to the three constellations.
2. Solar Fire—Path of Discipleship—5th Hierarchy; full life experience; Soul life. Goal: Identification with the *Soul*. Produces responsiveness to the twelve zodiacal constellations.
3. Fire by Friction—Path of Evolution—6th Hierarchy; life experiment; human life. Goal: Identification with the *Personality*. Produces responsiveness to the planetary influences.

## CONSTELLATIONS AND PLANETARY RULERS IN CONNECTION WITH ORDINARY MAN

<u>Constellation</u>	<u>Ruler</u>	<u>Ray</u>	<u>Related to:</u>
1. Aries	<i>Mars</i>	6th Ray	Scorpio
2. Taurus	Venus	5th Ray	Libra
3. Gemini	Mercury	4th Ray	Virgo
4. Cancer	<i>Moon</i>	4th Ray	none
5. Leo	<i>The Sun</i>	2nd Ray	none
6. Virgo	Mercury	4th Ray	Gemini
7. Libra	Venus	5th Ray	Taurus
8. Scorpio	<i>Mars</i>	6th Ray	Aries
9. Sagittarius	Jupiter	2nd Ray	Pisces
10. Capricorn	Saturn	3rd Ray	none
11. Aquarius	Uranus	7th Ray	none
12. Pisces	Jupiter	2nd Ray	Sagittarius

CONSTELLATIONS AND PLANETARY RULERS  
IN CONNECTION WITH DISCIPLES AND INITIATES

*\*In charts connected with the PATH, progress is clockwise, from Aries to Pisces via Taurus.*

<i>Constellation</i>	<i>Ruler</i>	<i>Ray</i>	<i>Related to:</i>
1. Aries	Mercury	4th Ray	Virgo
2. Taurus	Vulcan	1st Ray	Pisces
3. Gemini	Venus	5th Ray	none
4. Cancer	Neptune	6th Ray	Scorpio
5. Leo	<i>The Sun</i>	2nd Ray	Aquarius
6. Virgo	<i>The Moon</i>	4th Ray	Aries
7. Libra	Uranus	7th Ray	none
8. Scorpio	<i>Mars</i>	6th Ray	Cancer
9. Sagittarius	<i>The Earth</i>	3rd Ray	Capricorn
10. Capricorn	Saturn	3rd Ray	Sagittarius
11. Aquarius	Jupiter	2nd Ray	Leo
12. Pisces	<i>Pluto</i>	1st Ray	Taurus

PLANETARY RULERS IN 3 TABULATIONS

<i>Constellation</i>	<i>Orthodox</i>	<i>Disciple</i>	<i>Hierarchies</i>
1. Aries	<i>Mars</i>	Mercury	Uranus
2. Taurus	Venus	Vulcan	Vulcan
3. Gemini	Mercury	Venus	<i>The Earth</i>
4. Cancer	<i>The Moon</i>	Neptune	Neptune
5. Leo	<i>The Sun</i>	<i>The Sun</i>	<i>The Sun</i>
6. Virgo	Mercury	<i>The Moon</i>	Jupiter
7. Libra	Venus	Uranus	Saturn
8. Scorpio	<i>Mars</i>	<i>Mars</i>	Mercury
9. Sagittarius	Jupiter	<i>The Earth</i>	<i>Mars</i>
10. Capricorn	Saturn	Saturn	Venus
11. Aquarius	Uranus	Jupiter	<i>The Moon</i>
12. Pisces	Jupiter	<i>Pluto</i>	<i>Pluto</i>

UNORTHODOX CONSTELLATIONS, RULERS  
AND RAYS IN CONNECTION WITH THE HIERARCHIES

<i>Constellation</i>	<i>Ruler</i>	<i>Ray</i>	<i>Related to:</i>
1. Aries	Uranus	7th Ray	none
2. Taurus	Vulcan	1st Ray	Pisces
3. Gemini	<i>The Earth</i>	3rd Ray	Libra
4. Cancer	Neptune	6th Ray	Sagittarius
5. Leo	<i>The Sun</i>	2nd Ray	Virgo
6. Virgo	Jupiter	2nd Ray	Leo
7. Libra	Saturn	3rd Ray	Gemini
8. Scorpio	Mercury	4th Ray	Aquarius
9. Sagittarius	<i>Mars</i>	6th Ray	Cancer
10. Capricorn	Venus	5th Ray	none
11. Aquarius	<i>The Moon</i>	4th Ray	Scorpio
12. Pisces	<i>Pluto</i>	1st Ray	Taurus

## THE THREE CROSSES

It will be necessary to remember nevertheless that there are an infinite number of permutations possible, of complexities and relationships, due to the vast number of possible combinations existing in the path of life of the individual and dependent upon his stage of evolutionary unfoldment. These might be divided into three groups through a broad, but necessarily inadequate, generalisation:

1. Average and undeveloped man, living below the diaphragm and with the emphasis of the incoming energies and forces focussed either in the Solar Plexus or in the sacral center.
2. A large number of people who are in an interim stage, with the energies and forces focussed mainly in the lower center but at the same time playing quite frequently through the Throat center and evoking a faint response from the heart and the Ajna centers.
3. People upon one or other of the final stages of the Path, with the emphasis passing rapidly away from the lower centers into the higher triad and with the highest Head center in process of awakening. These people also fall into two major groups:
  - a. Those who are using the Solar Plexus center as a vast clearing house for the incoming energies and who are beginning to work through the throat and the Heart centers, with the goal of completely awakening the Ajna center.
  - b. Those who are using all these centers, but in whom the Heart center is fully awakened and the triangle of force in the head (from the Ajna center to the Head center and from the head center to the center found in the medulla oblongata) is beginning to function.

When these centers are all awakening, their simplest combinations are the following triangles. The *Science of Triangles* underlies all astrological deduction as well as the centers in the human body. This you know, but the four triplicities of orthodox astrology are only the rudiments of this true science, which lies behind the orthodox interpretations.

<u><i>The Cardinal Cross</i></u>	<u><i>The Fixed Cross</i></u>	<u><i>The Mutable Cross</i></u>
Initiation	Discipleship	Evolution
The Planetary Logos	Humanity	Kingdoms in Nature
Cosmic Initiation	Solar Initiation	Planetary Initiation
Spirit	Soul	Body
Life	Consciousness	Form
Monad	Ego	Personality
Three Initiations (Initiates)	Two Initiations (Disciples)	(Average man)

I would ask you to remember that though I shall trace the progress of the man from sign to sign around the zodiacal way, yet there is not necessarily this ordered sequence of travel or the smooth passage from sign to sign as I may portray it. All Souls come into incarnation in the sign Cancer. By this I mean that the very first human incarnation was always taken in this sign which has been recognised down the ages as "the doorway into life of those who must know death," just as the constellation Capricorn is ever regarded as another door and is called esoterically the "doorway into life of those who know not death." As the ages slip away, the man passes into and out of all the signs, the particular sign being determined by the nature of the Personality Ray which itself changes, as you know, from life to life. In those signs he learns the needed lessons, broadens his horizon, integrates his personality, begins to sense the conditioning Soul, and thus discovers his essential duality.

When he is upon the Path of Discipleship (and here I include the Path of Initiation) occult rumour says that he then becomes conditioned by the tireless Watcher, the Soul, and is subjected (during the final stages of the path) to exactly twelve incarnations, passing one in each of the twelve signs. In them he has to prove himself, attaining great moments of crisis in each of the constellations of the Fixed Cross in particular. From point to point, stage to stage, and finally Cross to Cross, he fights for his Spiritual life, in all the twelve houses and all the twelve constellations, subjected to countless combinations of forces and energies—ray, planetary, zodiacal and cosmic—until he is "made anew," becomes the "new man," is sensitive to the entire range of Spiritual vibrations in our solar system and has achieved that detachment which will enable him to escape from the wheel of rebirth. He has accomplished this by mounting the three Crosses—the cross of the Personality or the changing form, the Cross of the Disciple or the eternal Soul, and the Cross of the Spirit. This means that he has passed through three momentous crises in his life cycle.

THE POINTS OF CRISIS

- I. The Crisis of Incarnation . . . . .The Mutable Cross  
 The Mounting of the Wheel . . . . .Personality and form life  
 The Cycle of Rebirth in Form . . . . .Experience  
 Manifestation of Manhood
- II. The Crisis of Reorientation . . . The Fixed Cross  
 The Changing to the 2nd Cross . . . The life of the Soul  
 Preparation for the 2nd Birth . . . . .Consciousness  
 Manifestation of Christhood
- III. The Crisis of Initiation . . . . .The Cardinal Cross  
 The Transfiguration . . . . . The Life of the Spirit  
 Manifestation of Divinity

Seven stars of the Great Bear are the originating Sources of the seven Rays of our solar system. The seven Rishis (as They are called) of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to Whom They stand in the relation of prototype. The seven Planetary Spirits manifest through the medium of the seven sacred planets. Each of these seven Rays, coming from the Great Bear, are transmitted into our solar system through the medium of three constellations and their ruling planets. The following tabulation makes this clear but must be interpreted only in terms of this present turn of the Great Zodiacal Wheel. (Approx. 25,000 years)

RAYS, CONSTELLATIONS AND PLANETS

<u>Ray</u>	<u>Constellations</u> ( <i>Orthodox</i> )	<u>Planets</u>	<u>Planets</u> ( <i>Esoteric</i> )
I. Will or Power-----	Aries, The Ram-----	Mars -----	Mercury
	Leo, the Lion-----	Sun -----	Sun
	Capricorn, the Goat -----	Saturn-----	Saturn
II. Love-Wisdom -----	Gemini, the Twins -----	Mercury -----	Venus
	Virgo, the Virgin -----	Mercury -----	Moon (veiling a planet)
	Pisces, the Fishes-----	Jupiter -----	Pluto
III. Active-Intelligence -----	Cancer, the Crab -----	Moon -----	Neptune
	Libra, the Scales -----	Venus-----	Uranus
	Capricorn, the Goat -----	Saturn-----	Saturn
IV. Harmony through----- Conflict	Taurus, the Bull -----	Venus -----	Vulcan
	Scorpio, the Scorpion -----	Mars -----	Mars
	Sagittarius, the Archer-----	Jupiter -----	Earth
V. Concrete Science -----	Leo, the Lion -----	Sun -----	Sun
	Sagittarius, the Archer -----	Jupiter -----	Earth
	Aquarius, the Watercarrier----	Uranus -----	Jupiter
VI. Idealism. Devotion -----	Virgo, the Virgin -----	Mercury -----	Moon
	Sagittarius, the Archer -----	Jupiter -----	Earth
	Pisces, the Fishes-----	Jupiter -----	Pluto
VII. Ceremonial Order -----	Aries, the Ram-----	Mars -----	Mercury
	Cancer, the Crab-----	Moon -----	Neptune
	Capricorn, the Goat -----	Saturn-----	Saturn

## SPIRITUAL EFFECTS OF THE ZODIACAL CONSTELLATIONS

I am now going to outline to you the Spiritual effect of the passage of a Soul around the wheel of experience. We will attempt to consider, in the case of each constellation, the general effect upon a Soul—undergoing the experience—from the orthodox angle as he travels from Aries to Taurus, via Pisces, and then—as the disciple, coming under other influences—travels from Aries to Pisces, via Taurus. Thus the usual process is reversed and the man reorients himself and "faces the East," as it is esoterically called. He expresses then in the highest possible manner the qualities of his Soul Ray as, in the first case, he expressed the quality of the Personality Ray.

It is not possible for me to be more specific. I seek only to give certain Spiritual implications and hints and to convey a general idea of the effect of the great illusion upon resultant conditions and, secondly, the result of the great tests which every disciple eventually undergoes as he reverses the wheel of life.

- |                          |      |               |                |
|--------------------------|------|---------------|----------------|
| 1. Physical Sun          | Form | Personality   | Mutable Cross  |
| 2. Heart of the Sun      | Soul | Consciousness | Fixed Cross    |
| 3. Central Spiritual Sun | Life |               | Cardinal Cross |

We have, in the larger issue, to consider the influence of the zodiac and the planets upon:

1. *The Spirit of the Earth*, the embodiment of the Physical planet and the sum total of the form life in all the kingdoms of nature. These are the expression of the anima mundi or of the world Soul.
2. *Humanity*, the individualised and finally initiated man. This is the embodiment of the human Soul or Ego, a differentiation of the world Soul, which expresses itself as a personality (a correspondence to the Spirit of the planet) and finally as a Spiritual Soul (a correspondence to the planetary Logos).
3. *The Lord of the Planet*, one of the great Lives or Sons of God, at present regarded as "an imperfect God" as far as our planet is concerned and yet, from the angle of humanity, perfect indeed.

## THE SCIENCE OF TRIANGLES

We have been working for some time now upon the third part of our study of the Zodiac and the Rays. This entire section deals with the nature of esoteric astrology and, under our introductory remarks, we considered very briefly the significance of esotericism as a whole when applied to modern astrology; we considered the three Crosses and referred, again very briefly, to the relation of the signs to the centers; we gave most of our time, however, to an analysis of the meaning and inter-relation of the twelve signs of the zodiac to each other, to the planets, and to the Earth. We dealt scarcely at all with their effect upon the individual except in a general sense. Now we begin to take up the third and most important part of this astrological study, entitled *The Science of Triangles*. This study will fall into three parts as I earlier indicated:

1. Triangles of Energy—constellations.
2. Triangles of Force—planetary triplicities.
3. The Triangles and the Centers—planetary and human.

At each of the great shifts in the Earth's axis, there has been upheaval, confusion and cataclysm, preceding reconstruction, stabilisation and relative quiet. Of these macrocosmic events there are similar microcosmic correspondences in the lives of both humanity and individual man.

Hence the present world crisis—though precipitated by human error and sinfulness, by past Karma and emerging idealism (responsive to the development of the intellect and the appearance of the intuition)—is basically the result of much greater and vaster combinations of force currents in macrocosmic relations.

Briefly it might be said that the following cosmic and systemic causes are responsible for the present world crisis and the present difficult world situation:

1. A welling up of magnetic force on Sirius, which produces effects upon our solar system and particularly upon our Earth, via the Hierarchy.
2. A shift in the Earth's polarity, due to the pull of a great cosmic center. This powerfully affects the Earth's orientation and is responsible for the present earthquakes, and for the volcanic eruptions and the many earthquakes during the past one hundred and fifty years.
3. The great sweep of the sun around the *greater zodiac* (a period of 250,000 years, or a complete round) came to an end when the sun entered Pisces over two thousand years ago. This process of passing out of, or entering into, a particular sign and cyclic influence covers a period of five thousand years where this greater round or cycle is concerned. This period of five thousand years covers the complete cycle of transition until complete freedom to function under the inspiration of the new sign is completed. We are, therefore, not yet free from incidental turmoil.
4. The passing of our Sun out of the sign Pisces into the sign Aquarius is another of the conditions bringing about the present confusion. This confusion of forces in the solar system is notably affecting our planet. In the process of passing from sign to sign, as for instance transiting out of Pisces into Aquarius as is now the case, the period covered is approximately five hundred years.
5. Another factor little known is that the Moon today is disintegrating with increasing rapidity and this necessarily affects the Earth and produces terrestrial results.

Students would find it of interest to make the following applications of these great cyclic events to their own "appearance" and functioning processes in time and space:

1. The succession of the greater rounds of the zodiac or a period of cycles of approximately 250,000 years has a correspondence to the life cycle of the Monad.
2. The progress of the Sun as it passes through the signs in the zodiac during one of these 25,000 year cycles finds its analogy in the life cycle of the Ego or Soul.
3. The lesser zodiac covered—from the angle of extreme illusion—in the course of one year, corresponds to the life of the Personality.

In considering these points it should always be remembered that great shifts in consciousness, or great expansions of awareness, are followed inevitably by upheaval in the outer forms. This is true in the life of the solar Deity, of a planetary Logos, of humanity as a whole and of a man.

Hence again today's world problem. A major event such as a change in the axis of the Earth is related to an initiation of the planetary Logos. Students can here note, therefore, the relation to the individual life as it shifts its consciousness steadily in the vital unfolding processes of the Path of Discipleship and of Initiation.

## CONSTELLATIONS AS TRIANGLES OF ENERGY

Lying behind all the many interlocking triangles in our solar system and conditioning them to a very large extent (though today more potentially than expressively) are three energies coming from three major constellations. They are the emanations from the Great Bear, from the Pleiades and from Sirius. It might be pointed out that:

1. The energies coming from the Great Bear are related to the will or purpose of the Solar Logos and are to this great Being what the Monad is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its sevenfold unified energies pass through *Shamballa*.
2. The energies coming from the sun, Sirius, are related to the love-wisdom aspect or to the attractive power of the Solar Logos, to the Soul of that Great Being. This cosmic Soul energy is related to the Hierarchy. You have been told that the great White Lodge on Sirius finds its reflection and a mode of spiritual service and outlet in the great White Lodge of our planet, the *Hierarchy*.
3. The energies coming from the Pleiades, an aggregation of seven energies, are connected with the active intelligent aspect of logocic expression, and influence the form side of all manifestation. They focus primarily through *Humanity*.

Connected with this major triangle and affecting powerfully our entire solar system is a triple interrelation of great interest, which has a special and peculiar relation to humanity. This triangle of forces relates one of these major constellations, one of the zodiacal signs and one of the sacred planets within our solar system.

First Triangle:	The Pleiades - Cancer - Venus	<i>Humanity</i>
Second Triangle:	The Great Bear - Aries - Pluto	<i>Shamballa</i>
Third Triangle:	Sirius - Leo - Jupiter	<i>Hierarchy</i>

1. All triangles studied will be regarded as expressing:
  - a) A major conditioning energy, producing manifestation. This corresponds to the Monad aspect.
  - b) A secondary qualifying energy producing consciousness. This corresponds to the Ego or Soul aspect.
  - c) A lesser expression of force, producing tangibility. This corresponds to the Personality aspect.
2. These three energies will be related, therefore, to the three aspects of manifested life. These have been termed throughout this treatise: Life, Quality and Appearance.
3. These energies change within themselves and sometimes one will strike the dominating note and sometimes another; sometimes a secondary energy will become a major conditioning force and sometimes the lesser expression will come to the top and become, for the cycle, the outstanding characteristic of the triangle. Such cosmic events are governed by a great Law of Expediency, evoked by the evolutionary process and incident also to zodiacal movement and its own interior mathematical conditioning—a subject of such vast dimensions and mystery that no Life within our solar system has more than sensed its significance. The cyclic expression of life is dependent upon constant mutation and infinitely changing processes.

The statements made by me in this attempt—for it is little more—to indicate the main lines of approach to the new science of esoteric astrology, may not yet be capable of any proof. Later on such proof will be available.

A COSMIC SERIES OF INTERRELATED TRIANGLES

<u>RAY</u>	<u>PLANETS</u>		
	Constellations	Orthodox	Esoteric
I. Will or Power	Aries Leo Capricorn	Mars The Sun Saturn	Mercury The Sun Saturn
II. Love-Wisdom	Gemini Virgo Pisces	Mercury Mercury Jupiter	Venus The Moon Pluto
III. Active Intelligence	Cancer Libra Capricorn	The Moon Venus Saturn	Neptune Uranus Saturn
IV. Harmony/Conflict	Taurus Scorpio Sagittarius	Venus Mars Jupiter	Vulcan Mars The Earth
V. Concrete Science	Leo Sagittarius Aquarius	The Sun Jupiter Uranus	The Sun The Earth Jupiter
VI. Idealism/Devotion	Virgo Sagittarius Pisces	Mercury Jupiter Jupiter	The Moon The Earth Pluto
VII. Ceremonial Order	Aries Cancer Capricorn	Mars The Moon Saturn	Mercury Neptune Saturn

PLANETS AS TRIANGLES OF FORCE

At the same time, it will be obvious to you that, in relation to these simple triangles, certain interlocking triangles also emerge, as for instance the zodiacal triangle of *Leo-Pisces-Capricorn* and the allied planetary triangle of *Saturn-Uranus-Mercury*. These two triangles pour their six streams of force into our three planetary centers at this time, vitalising and stimulating the planetary triangle of *Shamballa-Hierarchy-Humanity*.

Behind these three stands a cosmic triangle, emanating three streams of energy which pour into and through the three lesser triangles, thus potently affecting every kingdom in nature. This cosmic triangle is that of the *Great Bear—Sirius—the Pleiades*. This paragraph simply summarises the preceding pages and indicates the relation between four triangles of energy.

## THE TRIANGLES AND THE CENTERS

It is necessary to remember that all influences which impinge upon the individual or upon humanity as a whole pass through or are transmitted by one or other of the planetary centers. I have said little about these centers save to refer to the major three centers which we call Shamballa, Hierarchy and Humanity. We recognise them as:

I.	Shamballa	Power-Purpose	Planetary Head center	Directing Will
II.	Hierarchy	Love-Wisdom	Planetary Heart center	Directed Love
III.	Humanity	Intelligence	Planetary Ajna center	Directed Mind

Four other centers remain to be considered: the planetary Throat center, Solar Plexus, sacral center and the center at the Base of the Spine. In the planetary *logoic* life—as is the case also with individual man, the microcosm of the Macrocosm—certain centers are more awakened than others and vibrate in unison with systemic impulse more fully than others. In the case of the planetary Logos of our little sphere, the Head center, the Ajna center, the heart and Solar Plexus centers and the Throat center are the five focal points of energy which are the most alive and vibrant. The sacral center is slowly dropping below the threshold of the *logoic* consciousness whilst the center at the Base of the Spine is practically entirely quiescent, except in connection with its pranic effects upon the form life, engendering the will to live, the urge to survival and the vitalisation of forms. These facts will give you an idea of our planetary status in the great family of the central sun and indicate why our planet is not a sacred planet. No planet is a sacred planet unless the center at the Base of the Spine (speaking symbolically) is aroused and the great fusion of energies resulting therefrom has been effected. I refer to this particular world cycle and period and to the state of affairs in this the fifth or Aryan root-race.

Humanity was at one time the correspondence to the planetary Solar Plexus and some day will shift the focus of its receptivity to the planetary Heart center; when this takes place, the Hierarchy will shift its focus of receptivity into the sphere of influence of Shamballa. Of this shift, the presence of the twelve-petalled lotus in the highest Head center (the relating point between the Heart center and the Soul on its own plane) is the guarantee. The following relations must consequently be borne in mind:

1. Head center . . . Shamballa . . . 1st Ray . . . 1st & 7th races . . . Will as the goal. Energy of Life. Synthesis. Seven centers awakened and functioning. In first root-race alive and faintly vibrating. In seventh root-race fully awakened.
2. Heart center . . . Hierarchy . . . 2nd Ray . . . 6th root-race . . . Love as the goal. Energy of Identification. Achievement of fusion. Six centers functioning. The focal point of the Egoic consciousness of divinity. The fifth kingdom. The Kingdom of God.
3. Ajna center . . . Humanity . . . 5th Ray . . . 5th root-race . . . Intuition as the goal. The energy of Initiation. Development of inclusiveness. Five centers rapidly awakening. The focal point of personality. The human kingdom, the fourth kingdom in nature.
4. Throat center . . . Animal . . . 3rd Ray . . . 3rd root-race . . . Intellect as the goal. The energy of Illumination. Creating in the light. Four centers functioning. Focal point of the instinctual consciousness. The third kingdom in nature.
5. Solar plexus . . . Vegetable . . . 6th Ray . . . 4th root-race . . . Instinct as the goal. The energy of Aspiration. Unfoldment of sensitivity. Three centers functioning. Focal point of psychic response. The second kingdom in nature.
6. Sacral center . . . Deva evolution . . . 7th Ray . . . 2nd root-race . . . Responsiveness as the goal. The energy of Magnetism. Power to build. Two centers functioning; heart and sacral centers. Focal point of vibratory response to the "eye of God."
7. Base of Spine . . . Mineral . . . 4th Ray . . . 7th root-race . . . Synthesis as the goal. The energy of foundational Synthesis. Completion. All centers functioning as one. Focal point of evolution. The first kingdom in nature.

The preceding tabulation may serve to make a little clearer the present general plan or blueprint of the evolutionary development of consciousness. Other developments are proceeding simultaneously, such as the responsive unfoldment of the form aspect and the evolution of the Deva, or angel, line which parallels the human and to which I referred in *A Treatise on Cosmic Fire*. A third great scheme of evolution is proceeding and that can only be referred to as the unfoldment of divine purpose on its own plane; of this humanity has, as yet, no faintest conception because its consciousness is still held within the limitations of its own kingdom in nature; the Hierarchy is attempting to become responsive to this form of energy.

In the study of this Science of Triangles, the student must bear in mind that there is always one point of the triangle which—in a particular crisis or "event in consciousness"—is the emanating, dynamic, conditioning energy. During the cycle (great or small, major or minor) in which it thus controls, the other two points express receptivity and are regarded esoterically as embodying forces. Every triangle is, therefore, the expression of one fundamental energy and of two secondary forces. This is a basic statement of importance and the formulation of a law under which all the triplicities of energy function in time and space. You have consequently:

- a) An emanating energy center. Dynamic expression of cyclic purpose. Positive qualified out-going Ray energy. Planetary, systemic, zodiacal and cosmic energy. The basis of hylozoistic (living) expression.
- b) A receptive force center. An evocative expression of the initial impelling energy. A synthesis of two forces, the emanating and the receptive. A qualified, conditioning secondary energy. Motivating, blended energy, neither positive nor negative.
- c) A responsive point of negative energy. A major center, completing the grounding of the emanating energy. Responsive mainly to the second point of the triangle. Source of a violent interplay between the two points of the base line.

This distributing center can be a solar system, regarded as a cosmic center, a planet, which is a systemic center, one of the planetary centers, above referred to, a nation or an individual or one of the centers in the human Etheric body.

A close study of these energy streams will demonstrate two major movements:

1. A downflow of energy from an emanating center. This leads to:
  - i. Its merging with the energy of a center of reception and its consequent qualification.
  - ii. Its transmission to and its evocative effect upon a second point or focal point of reception.

*Note: This leaves one side of the triangle as yet uncompleted.*

- iii. The three types of energy (or rather one energy and two forces) proceed then with the following activities:
  - a) Evocative energising of a secondary triangle.
  - b) Pouring down one side of this reflected triangle into the evoked expression on the Physical plane.
  - c) Producing manifestation, quality and activity.
  - d) Forming a reservoir of descending and balancing energies.

Some light on this most abstruse subject can be gained if the student will attempt to realize that the above diagram and subsequent statement describes his own involutory and evolutionary history. It depicts the interplay of his Monadic life, Soul energy and personality force, as these three focus on the Physical plane, producing manifestation and appearance.

2. A return flow of this qualified energy to its emanating source or the highest point of the major triangle.

This produces:

- iv. The completion of the two triangles—the Real and the unreal. The building of the Antahkarana is an aspect of this completion. This concerns the final building of the later stages of the Antahkarana by the initiate.
- v. The transmission of force from the reflected or secondary triangle in the three worlds of human endeavour (or in the five worlds in the case of the evolution of members of the Hierarchy) is into the same focal point on the base line of the higher triangle which received the original emanating energy.
- vi. There are consequently two points of major importance in the higher triangle:
  - a) The emanating point of positive conditioning energy.
  - b) The point which receives into itself both the higher energy and the lower forces. This point is called the Soul aspect of the triangle and is always the registering agent of consciousness. It is, therefore, the producer of crises, because the point where several energies meet is the source of crisis in the outer life.
  - c) These crises are crises of initiation and this is true of men as individuals, of nations and of humanity as a whole.
  - d) The overshadowing triangle is the factor which produces by its flow into and out of the secondary triangle the "moments in time and the events in space which lead to those episodes in the life of the Soul wherein force becomes energy and energy becomes life."

Summarising what I have said:

1. Emanating, evocative and magnetic energies are the three types of energy, flowing from the "superior triangle."
2. Receptive, distributing and critical force are the three types of energy distributed by the "inferior or reflected triangle."
3. Two points of energy are shared by both triangles along the base line. When the work is completed, the base line is formed by two blended streams of energy, which embody the energies of both triangles.
4. One point of energy (the magnetic point) produces involution and outgoing during the process of forming the lower triangle. In a later stage it—as a blend of energies—induces return of all the energies to the emanating source.

At the same time, students must bear in mind that—owing to the Great Illusion—it may appear to them that the triangles are incomplete during the evolutionary process. The fact, however, is that in the Eternal Now all three sides of the triangles eternally exist and persist. The problem is found only in the consciousness of the subject but not in the Reality.

5. It must be noted by the student that:
  - a) The masses of men express down-pouring energy from the magnetic center. Their rightful trend is at present downward into physical manifestation and experience.
  - b) Aspirants and probationers express responsiveness to the pull of the evocative center. Their urge is towards the path of return.
  - c) Accepted disciples and initiates express the interplay along the base line between the evocative and magnetic points.
  - d) Higher initiates and Masters utilise and express the energy blended in the magnetic center. They are returning or responding to the *emanating center*.
6. Thus the sixfold triangle—objective and subjective—is completed.

There are, as I pointed out earlier, seven great crises in connection with the human being upon the path of evolution; they cover the earlier, the later and the final stages of his growth. These it should be borne in mind are precipitated through the conditioning influences of seven great constellations. Let us consider them for a moment.

## THE CRISES OF THE SOUL

CRISIS	QUALITY	CONSTELLATION	CROSS
1. Crisis of Incarnation	Individualisation	Cancer	Cardinal
2. Crisis of Orientation	Reversal	Aries	Cardinal
3. Crisis of Initiation	Expansion	Capricorn	Cardinal
4. Crisis of Renunciation	Crucifixion	Gemini	Mutable
5. Crisis of the Battlefield	Conflict	Scorpio	Fixed
6. Crisis of the Birthplace	Initiation	Virgo	Mutable
7. Crisis of Burning Ground	Liberation	Leo	Fixed

In studying the moments of crisis, it must be remembered that they are passed through approximately three times from the standpoint of the major life cycle and are also recapitulated in a minor sense in some particular life or group of lives. The three cycles of major import in the consciousness of the reincarnating Ego are:

1. The evolutionary cycle from individualisation to liberation, from the stage of primitive man to the emergence upon the stage of world affairs of a Master of the Wisdom, a Buddha or a Christ.
2. The cycle of aspiration from the stage of intelligent integrated man to that of the accepted disciple and from the experience of intellectual expression in the three worlds to that of the probationer who is seeking trial upon the Path and is beginning to take his Spiritual unfoldment consciously in hand.
3. The cycle of initiation from the preparatory stage of accepted disciple to that of the Master and the still higher grades. These seven crises are each re-enacted during the process of self-initiation into the world of meaning and of reality. They constitute the keynote or the motif of each of the seven initiations. Each of these seven initiations permits entry into the state of divine consciousness on each of the seven planes of divine experience and expression.

These seven crises can also be related to the seven centers in the vital or Etheric body, and advanced students will later find that there is a close *cyclic* interrelation between:

1. The seven planes of divine expression.
2. The seven states of resultant consciousness.
3. The seven crises, leading to the expansion of consciousness.
4. The seven initiations, climaxing these expansions.
5. The seven centers wherein these results are realized.

I have sought to awaken in your minds a reaction to the abstract truth lying behind the two following statements:

1. The Science of Triangles is related to the total expression of the divine triplicity of manifestation: will, love and intelligence or life, consciousness and form. Until, therefore, the disciple can express in himself the integrated resemblance to these three aspects, he will not be able to grasp the meaning of this subjective astrological science.
2. On our planet, the Science of Triangles is related to the three major aspects, as they express themselves through Shamballa, the Hierarchy and Humanity. Again, therefore, we come up against the need for the approach of the integrated human being to this science because only the man who is responsive to these three focal points of energy can understand the interplay. Only, in fact, can the man apprehend the underlying truth whose two Head centers and his Heart center form a triangle of flowing energies.

The new astrologer will, as I have hinted before, lay the emphasis upon:

1. The Science of Triangles, as the result of the growth of the initiate understanding.
2. The rising sign, as it indicates the way of the Soul.
3. The place of the three Crosses (the Cardinal Cross, the Fixed Cross and the Mutable Cross) in the life of the Soul. This will eventually supersede the houses in the horoscope and the 12 arms of the three crosses will take the place of the 12 houses when casting the horoscope of the Soul.

I would reiterate again the fact that the new astrology will be occupied with the charting of the life of the Soul. The 12 constellations, as they play their part in the life of the disciple through the medium of their distributing agents, the ruling esoteric planets, will gradually transform the exoteric form of the chart of the individual. This will be due to the focussing of the various energies in man, consciously and through intent, and will not concern his negative reaction to the conditioning energies.

### THE SACRED AND NON-SACRED PLANETS

There is, as you may imagine, little that I can say on this matter for it concerns one of the great and major mysteries of initiation. It deals with and is related to the Spiritual status of the planetary Logoi, those great Beings in Whom all forms of life on all planets live and move and have their being. It is concerned with Their point in evolution, with Their goals and objectives upon the cosmic Path and with the initiation for which They—in Their incomparable and incomprehensible livingness—are preparing.

Basically it might be said that a planet is regarded as "sacred" when its informing Spiritual Life has taken five of the major cosmic initiations and that a "non-sacred" planet is one whose planetary Logos has not taken these initiations. This is an inadequate definition and is only in any way to be understood if you bear in mind that *initiation is a process of developing inclusiveness*.

- *Man* is becoming inclusive in the planetary sense; the five major initiations which he eventually takes give to him a range of awareness which is infinitely beyond anything of which he can conceive at present. These initiations endow him with the "freedom of the planet." He is then responsive to all states of consciousness within the planetary ring-pass-not, and is becoming sensitive to extra-planetary perception.
- *The Logos of a non-sacred planet* is becoming inclusive in His consciousness to all that is found within the solar ring-pass-not. He is establishing an esoteric "understanding relation" with all that lives within the body of manifestation of a Solar Logos and is likewise registering a sensitive response to the quality of the Life which informs the Sun, Sirius. He has taken three cosmic initiations.
- *The Logos of a sacred planet* transcends the knowledges, reactions and responses which are purely those of the solar system, is conscious of or vitally responsive to the life of Sirius and is beginning to respond consciously to the vibratory influences of the Pleiades. You need here to bear in mind in this connection that the Pleiades—though they are regarded as embodying the matter aspect in manifestation—are in reality and literally the expression of that Principle of Life which we call vitality, prana in its various stages or degrees, Ether or substance. The Logos of a sacred planet has taken five cosmic initiations.
- *The Logos of a solar system* is esoterically called the "Sacred Triangle of all-inclusive Force" because this great Being includes within His focussed awareness the fields of expression of the Great Bear, the Pleiades and Sirius. They are to Him what the heart, the head and the Throat centers are to the developed initiate on this planet. He has taken those initiations of which the highest initiate upon our Earth has no faintest conception. Forget not, that I have told you elsewhere that there are divine aspects and divine characteristics which are as yet totally unrevealed even to the most advanced humanity.

Some understanding of the distinction between a sacred and a non-sacred planet will come if you can realize that there is a paralleling correspondence between the consciousness of the initiate (up to and including the third initiation) and the consciousness of the Logos of a non-sacred planet. Soul and body, consciousness and form are blended and a definite fusion is taking place. Two divine aspects are in process of intimate relation. The disciple brings about this relationship within his little system, and the planetary Logos on a far larger scale within His range of influence and control. In this process He carries with Him all the four kingdoms in nature. For both these lives—microcosmic and macrocosmic—this fusion produces Transfiguration, the third initiation.

The Logos of a sacred planet has carried the divine work further along and is occupied with the task of synthesising into one unit of conscious response and activity, the higher divine aspect, that of the Monad, the will aspect. When this is accomplished, will, love and intelligence are blended and Spirit, Soul and body are at-one. Then the quality of the divine expression will be divine purpose, impelled by will, motivated by love and carried forward with intelligence.

Astrologers should here note that, in their work, they have not duly taken into consideration (when dealing with the twelve houses or mansions of the Soul) whether the planet is sacred or not. The effect of the influences of a sacred planet or a non-sacred one are very different, for one will affect primarily the life in the three worlds whilst a sacred planet will aid in the processes of affecting the fusion of Soul and body, of consciousness and form; it will also produce the quickening of the intuition (the Spiritual Soul) which is the lower aspect of the Monad.

The sacred planets are seven in number:

- |            |            |
|------------|------------|
| 1. Vulcan  | 5. Saturn  |
| 2. Mercury | 6. Neptune |
| 3. Venus   | 7. Uranus  |
| 4. Jupiter |            |

The non-sacred planets are only five:

- |              |  |
|--------------|--|
| 1. Mars      | 4. The Moon ( <i>veiling a hidden planet</i> ) |
| 2. The Earth | 5. The Sun ( <i>veiling a planet</i> )         |
| 3. Pluto     |  |

It is not my intention to deal with the houses in detail. Modern astrologers have worked this out relatively satisfactorily, for the houses concern the prison of the Soul and its limitations and with these there is a widespread familiarity. As you know, I am concerned with the astrology of the Soul and with the influences of the esoteric planets.

Three suggestions I will however make:

1. If the investigating astrologer will substitute the esoteric planets for the orthodox exoteric planets (and I have indicated these in connection with the signs of the zodiac) he will get much instructive information, and (if he perseveres) the verification of my ideas.
2. If he will distinguish between the effects of the sacred planets and the non-sacred he will find the sacred planets endeavour to fuse the personality and make it the instrument of the Soul and the non-sacred planets influence more specifically the form nature; much light on the pull between the pairs of opposites may then pour in.
3. If he will study the "fluid area" where the planets, veiled by the Sun and Moon, come into play and will realize that he must decide (from a study of the chart of the subject and any knowledge he may have) what is the point in evolution reached and which of the three veiled planets is the ruler, he will get much intuitive understanding. He will find himself able to throw much light upon the problem of the probationary disciple when considering the *exoteric* rulers and upon the problems of disciples when dealing with the *esoteric* rulers.

During the life cycle of humanity through which we are now passing, in the relation between the centers and the Rays and, therefore, between the centers and the planets, it will be found that the centers are governed by the following Rays:

Average Man – Exoteric Planets

- |                        |             |        |
|------------------------|-------------|--------|
| 1. Head Center         | First Ray   | Pluto  |
| 2. Ajna Center         | Fifth Ray   | Venus  |
| 3. Throat Center       | Third Ray   | Earth  |
| 4. Heart Center        | Second Ray  | Sun    |
| 5. Solar plexus Center | Sixth Ray   | Mars   |
| 6. Sacral Center       | Seventh Ray | Uranus |
| 7. Base of Spine       | First Ray   | Pluto  |

### Disciples & Initiates – Esoteric Planets

1.	Head Center	First Ray	Vulcan
2.	Ajna Center	Fifth Ray	Venus
3.	Throat Center	Third Ray	Saturn
4.	Heart Center	Second Ray	Jupiter
5.	Solar plexus Center	Sixth Ray	Neptune
6.	Sacral Center	Seventh Ray	Uranus
7.	Base of Spine	First Ray	Pluto

To these Rays must be added (in both groups of human beings) the fourth Ray which governs humanity itself as a center in the body of the planetary Logos, thus bringing all the Ray influences into a sevenfold stream of energy, playing upon the lower self in the three worlds or upon those who are entering into or are a part of the fifth kingdom in nature. Intensifying the problem for humanity as a whole is the problem of the individual within that whole.

To the influences to which he is subjected as an individual through his past and his own peculiar horoscope and to those in which he shares as a part of the fourth kingdom in nature must be added the effects of his two major Rays (personal and Egoic). These indicate his type of mechanism and his Soul quality. It must not be forgotten either that his seven centers are in close relation to the planetary centers and that he is conditioned not only by the centers in his own nature and their Rays but also by the centers found within the human kingdom and also by the planetary centers.

### THE MUTABLE CROSS - THE CROSS OF THE HIDDEN CHRIST

1. This is the Cross of the four major energies which produce the conditioning circumstances which transform animal man into an aspirant.
2. It is, therefore, the Cross of the personality or of the steadily developing and finally integrating human being. This takes place at first in response to circumstance and later to Soul inclination.
3. It is the Cross of temporal and temporary change, of fluidity and of those constantly altering environments which drive the Soul within the form from one extreme of experience to another, so that the life shuttles between the pairs of opposites.
4. It is the Cross of the responsive form, nurturing and developing the life of the indwelling Christ, the hidden Soul or Lord of Being.

The four arms of this Cross are Gemini—Virgo—Sagittarius—Pisces. It is sometimes called the Common Cross because it conditions the common herd, the mass of humanity.

### THE FIXED CROSS – THE CROSS OF THE CRUCIFIED CHRIST

1. This is the Cross composed of the four energies which condition the life of the man who is first a probationary disciple and then an accepted or pledged disciple.
2. It is outstandingly the Cross of the Soul. The man who is upon the Fixed Cross is becoming increasingly aware of its direction and influences and does not respond as blindly as does the man upon the Mutable Cross. He does not "mount this Cross of Right Direction" in a technical sense until he has attained some measure of Soul contact and has had some touch of illumination and of Spiritual intuition—no matter how fleeting that touch may have been.
3. It is the Cross of "fixed vision and of that immovable intent which draws the man from points of light to blazing solar radiance." The man upon the Fixed Cross says: "I am the Soul and here I stand. Naught shall remove my feet from off the narrow place whereon I stand. I face the light. I am the Light and in that light shall I see Light."

4. It is the Cross whose four energies blend with and transmit the energies of the solar system itself. This it can do because the man upon the Fixed Cross is becoming increasingly conscious of issues which are larger than himself, more engrossing than his previous interests and which concern humanity in its relation to the solar forces and not just to the planetary forces. He is becoming sensitive to a larger whole.
5. The energies of this Cross continue to evoke response until the time of the third initiation.
6. The four arms of this Cross are Taurus—Leo—Scorpio—Aquarius. It is called the Fixed Cross because the man is stretched upon it by the directed choice and immovable intent of his Soul. From that decision there is no turning back.

#### THE CARDINAL CROSS – THE CROSS OF THE RISEN CHRIST

1. This is the Cross whereon, under the occult paradox and in time and space, the Spirit is crucified. Its four energies govern and direct the Soul as it moves forward upon the Path of Initiation. Necessarily, as it deals with so exalted a state of consciousness, there is but little I can say anent this Cross except the vaguest generalities.
2. It is, therefore, pre-eminently the Cross of Initiation and of "beginnings." It concerns fundamentally "the beginning of the endless Way of Revelation" which starts when Nirvana is entered and for which all the previous stages of the Path of Evolution have been but preparatory.

The following quotation may carry understanding and help to illumine this most difficult subject, indicating the significance of this Cardinal Cross as a consummating influence and revealing that which lies ahead of those who attain hierarchical standing:

*"All beauty, all goodness, all that makes for the eradication of sorrow and ignorance upon the Earth must be devoted to the Great Consummation. Then when the Lords of Compassion shall have Spiritually civilised the Earth and made of it a Heaven, there shall be revealed to the Pilgrims the Endless Path which reaches to the Heart of the Universe. Man, then no longer man, will transcend nature and impersonally, yet consciously, in at-one-ment with all Enlightened Ones, help to fulfil the Law of the Higher Evolution, of which Nirvana is but the beginning," (Tibetan Yoga and Secret Doctrines)*

3. It is the Cross of the "widespread arms, the open heart and the higher mind," for those who lie upon this Cross know and enjoy the significances underlying the words: Omnipresence and Omniscience, and are in process of unfolding the higher phases of Being which we inadequately cover by the word, Omnipotence.
4. The energies of the Cardinal Cross blend with the energies to which we can give no greater name than *cosmic energy* even though that word is meaningless. They carry the quality of the One about Whom Naught may be Said and are "tinctured with the Light of the seven solar systems" of which our solar system is one.
5. The scope and cycle of its influence in the life of the initiate is utterly unknown even to our planetary Logos Who is Himself stretched upon its "widespread arms."

Speaking generally, therefore, the Mutable Cross governs the form or body nature, controls the whole life cycle of the individual Soul through the stages of the lower experiences of humanity, the strictly human stages, and the integrating processes of personality development until the man stands forth as an aligned person, slowly reorienting himself to a higher vision, a wider horizontal and vertical grasp of reality and thus becomes the aspirant. This Cross governs the lower triad in manifestation and rules in the three worlds of human evolution.

The Fixed Cross governs the Soul which is now conscious within the human form and in the three worlds, but controls throughout what is called "the five worlds of human attainment"—the three strictly human levels of activity and the two superhuman, i.e., the lower trinity and the Spiritual Triad. It deals with the entire life of Soul experience and expression after the Mutable Cross has effectively forced the man on to the Path of Purification and of Discipleship. It is concerned with the integration of Soul and personality and their complete blending or fusion.

The Cardinal Cross governs the manifestation of the Monad in all its glory and beauty, and this cycle of influence falls into two stages: the one in which the Monad expresses itself upon the six planes of manifestation in "wisdom, strength and beauty" through the medium of the integrated Soul and personality. This is a relatively brief stage. Second, the stage wherein—withdrawn and abstracted from those forms of Being—"the ONE proceeds upon the higher Way and passes on to realms unknown e'en to the highest of the Sons of God upon our Earth."

It might be added that the Mutable Cross is the conditioning influence in that great planetary center which we call the human; that the Fixed Cross is paramountly the major controlling set of energies governing, and being transmitted by, the center which we call the planetary Hierarchy; whilst the Cardinal Cross rules and conditions (in a manner unknown to men) that great planetary center to which we give the name Shamballa.

1. *The Mutable Cross* is the Cross of the Holy Spirit, of the third Person of the Christian Trinity, as it organises substance and evokes sensitive response from substance itself.
2. *The Fixed Cross* is the Cross of the Son of God, of the second Person of the Trinity, driven through love to incarnate in matter and to be consciously crucified upon the Cross of matter.
3. *The Cardinal Cross* is the Cross of the Father, the first aspect of the sacred Trinity, Who sent forth the Holy Spirit (the Breath) because the Mind of God visioned a destiny for matter which had been long in coming. Now that the "time was at hand," the Son fulfilled the law in cooperation with the Holy Spirit and this in response to the fiat of the Father.

These three Crosses are, in their totality of manifestation, related to the three basic energies which brought the solar system into being; they constitute the three major and synthetic expressions of the supernal Will, motivated by love and expressed through activity. Upon these Crosses, the ability to see the Whole, purpose-motive-expression, life-quality-appearance, shifts and changes. Upon *the Mutable Cross*, the crucified man sees naught of the picture. He suffers, agonises, desires, strives, is the apparent victim of circumstances, and is distinguished by a veiled vision and inchoate longings.

These gradually take shape until he reaches the stage of *acquiescence and aspiration*. Then he finds himself upon *the Fixed Cross* and begins to grasp the whole of the purpose of experience upon the Mutable Cross (as far as humanity is concerned) and to realize that there is a hierarchical purpose which can only be grasped by the man who is willing to be crucified upon that Cross. He reaches the stage of responsibility, self-awareness and right direction. His orientation is now "the Spiritually vertical which involves the inclusive horizontal." At this stage, the Plan of the Logos begins to take shape in his consciousness. Upon *the Cardinal Cross*, the purpose and the unified consummations of the two earlier crucifixions become almost blindingly apparent and a vision of the unified intent of the three Persons of the underlying Trinity (each upon His Own Cross) emerges with clarity.

We have now the difficult task of considering an aspect of divine manifestation which is as yet so little apparent upon the Physical plane that we lack the exact word with which to express it and those words available are likewise misleading. I can, however, attempt to give you certain concepts, relationships and parallels which may serve to close this section on astrology and lay a foundation for future teaching around the year 2025. That is the mode whereby all revelation comes. A thought is given; a symbol described; an idea portrayed. Then, as the minds of men ponder upon it and the intuitives of the world pick up the thought, it serves as a seed thought which eventually comes to fruition with the presentation and the unfolding of a revelation which serves to lead the race of men nearer to their goal.

TABULATION X

<u>Ray</u>	<u>Constellations</u>	<u>Orthodox</u>	<u>Esoteric</u>
1. Will or Power -----	Aries	The Ram -----	Mars ----- Mercury
	Leo	The Lion -----	The Sun ----- The Sun
	Capricorn	The Goat -----	Saturn ----- Saturn
2. Love-Wisdom-----	Gemini	The Twins ----	Mercury ----- Venus
	Virgo	The Virgin ----	Mercury ----- The Moon
	Pisces	The Fishes ----	Jupiter ----- Pluto
3. Active Intelligence -----	Cancer	The Crab -----	The Moon ---- Neptune
	Libra	The Scales ----	Venus ----- Uranus
	Capricorn	The Goat -----	Saturn ----- Saturn
4. Harmony/Conflict-----	Taurus	The Bull-----	Venus ----- Vulcan
	Scorpio	The Scorpion -	Mars ----- Mars
	Sagittarius	The Archer----	Jupiter ----- The Earth
5. Concrete Science-----	Leo	The Lion -----	The Sun ----- The Sun
	Sagittarius	The Archer----	Jupiter ----- The Earth
	Aquarius	The Water Carrier -----	Uranus ----- Jupiter
6. Devotion. Idealism -----	Virgo	The Virgin ----	Mercury ----- The Moon
	Sagittarius	The Archer----	Jupiter ----- The Earth
	Pisces	The Fishes ----	Jupiter ----- Pluto
7. Ceremonial Order -----	Aries	The Ram -----	Mars ----- Mercury
	Cancer	The Crab -----	The Moon ---- Neptune
	Capricorn	The Goat -----	Saturn ----- Saturn

In considering this process, I would have you study Tabulation X, for it is a symbolic form, embodying what I seek to convey. I would point out that the will aspect—as it is embodied in the Rays and transmitted by the constellations—works out destructively when concentrated through an orthodox planet and constructively when concentrated through an esoteric planet. Here you have the secret guide to the significance of death and immortality. This is something which the average astrologer will be unable to prove because the cycles involved are too long; intuitively he can however grasp the probability of my proposition.

May I again remind you that our theme is the divine plan, purpose and will; it is not the evolution of consciousness, or of the second aspect of divinity. It concerns Spirit and not Soul. We are attempting in some measure to formulate the life of the Father, the will of the Monad and the purpose of Spirit. In all these (the three aspects of the will) lies germinating the seed of the next solar system, the third, and the fruition of the Personality Manifestation of the Logos. We need, therefore, to formulate the interpretation of the seven Rays in terms of will and not of love or consciousness.

## THE SEVEN RAYS

### RAY I

The energy of Will or Power. This Ray is outstandingly related to that aspect of will which conquers death. It is nevertheless the Ray of the Destroyer. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous point of view. The first Ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense "a figment of the imagination." Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called "divine incentive"; it is the life in the seed which destroys successively all forms in order that realized fruition may eventuate. That is the clue to Ray I. It is the *Will which initiates*. Today, as regards humanity, its highest realisation is initiation.

### RAY II

The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the *Will to unification*. Today, as regards humanity, its highest expression is the mystical vision.

### RAY III

The energy of Active Intelligence. This is the will of conditioned purpose. The factors which are working out through its medium are the forceful carrying forward of the recognised plan with a goal intelligently conceived and an active incentive which carries the process intelligently forward on the strength of its own momentum. Again I would remind you that I am dealing not with human consciousness but with the sum total of that undertaking which makes matter subservient to and adaptable to the basic idea in the mind of God. And no human being is as yet able to conceive of that idea. No one knows what is the will of God or what is the nature of His intelligent purpose. It is the *Will to evolution*. Today, as regards humanity, its highest expression is education, or progressive development through experience.

### RAY IV

The energy of Harmony through Conflict. This is fundamentally the will to destroy limitation. This is not the same thing as the will to destroy negation as in the case of Ray I, but is an allied aspect of that. I am not referring to the consciousness aspect which recognises and profits by such struggle. I am referring to the energy, inherent in all forms and peculiarly strong in humanity (because man is self-conscious), which produces inevitably and unavoidably the struggle between life and that which it has chosen as a limitation; this eventually shatters or breaks up that limitation the moment that a point of real harmony or at-onement has been reached. Esoterically it might be said that the moment that form (limitation) and life balance each other a rift immediately appears and through it flows a fresh outpouring of the will. Christ had to die because He had achieved harmony with the will of God and then "the veil of the Temple was rent in twain from the top to the bottom." The significance of this fresh inflow of the Will will now appear; the stage is set anew for a fresh and renewed activity of the living principle. As far as humanity is concerned the "seeds of death" emerge through the medium of this Ray and the Grim Reaper, Death, is but an aspect of this will, conditioned by the fourth Ray and emerging from the fourth plane. Death is an act of the intuition, transmitted by the Soul to the personality and then acted upon in conformity to the divine will by the individual will. This is the *Will to harmonisation*. Today, its highest expression as regards humanity is the intuition, as it works out through group activity. Death always releases the individual into the group.

## RAY V

The energy of Concrete Science or Knowledge. To understand this expression of the divine will, the student should bear in mind the occult aphorism that "matter is Spirit at its lowest point of manifestation and Spirit is matter at its highest." Basically this is the will which produces concretion and yet at the same time constitutes the point at which Spirit and matter are balanced and co-equal. That is the reason why human perfection is carried forward consciously upon the Mental plane, the fifth plane; this is brought about by the fifth Ray and upon this plane liberation takes place at the time of the fifth initiation. This is the will which is inherent in substance and which actuates all atoms of which all forms are made. It is closely related to the first solar system even whilst liberating members of the human family who will constitute the nucleus around which the third solar system is constructed. The energy of this Ray is intelligence; it is the seed of consciousness but not of consciousness as we understand it; it is the inherent life of matter and the will to work intelligently; it is that living something for which we have no name which was the product of the first solar system. It is one of the major assets of God, the Father and also of the human Monad. This is the *Will to Action*. Today, as regards humanity, its highest expression is liberation—through death or initiation.

## RAY VI

The energy of Devotion or of Idealism. This is the will which embodies God's idea. It provides the motive power behind the working out of whatever may be the purpose of creation. What that purpose is we have not as yet the faintest idea. An ideal is related to the consciousness aspect as far as human beings are concerned. An idea is related to the will aspect. This Ray embodies a dominant potency. It expresses God's desire and is the basic energy emanating from the cosmic Astral plane. It conceals the mystery which is to be found in the relationship of the will and desire. Desire is related to consciousness. Will is *not*. We are not, however, dealing with consciousness but with that impersonal force which drives forward through all the seven planes of our solar system and which makes the idea of God a consummated fact in the Eternal Now. Does that statement mean much to you? I would surmise that it means but little; it is a basic statement of occult fact anent energy as it expresses itself through humanity in a manner which is unique and peculiar. I would here remind you of a statement in *The Secret Doctrine* that "an Idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of the manifestation." This statement takes you straight back to God the Father, to the Monad, to the One. It is related, consequently, to the Will and not to consciousness. Consciousness is per se the recognition of a progressive plan. The Will is the cause, the energising Principle, Life, Being. This is the *Will to Causation*. Today, as regards humanity, its highest expression is idealism, the incentive and cause of human activity.

## RAY VII

This is the energy of Ceremonial Order. It is an expression of the will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the center. It is the will to "ritualistic synthesis," if I might so word it. It is Necessity which is the prime conditioning factor of the divine nature—the necessity to express itself; the necessity to manifest in an orderly rhythmic manner; the necessity to embrace "that which is above and that which is below" and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which Being emanates as It appears and takes form and lives. It is the *Will towards Expression*. Today, as regards humanity, its highest expression is organisation.

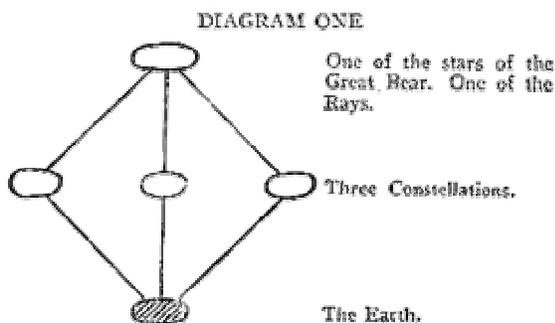
In the above statements anent the Rays, you can see that the full circle of their activity is complete from the angle of God the Father; the will to initiate manifestation and its attendant progressive expression meets the will towards full achievement and the energy of Being itself arrives—in time and space today (in the mind of God) at full consummation.

Let us now see how these basic Ray energies will work out in man's planetary and zodiacal relationships and why certain constellations and planets are related to certain Rays and transmit into the center which we call humanity definite and specific influences. These produce certain tendencies in humanity, evoke certain attitudes of the will, and lead consequently to certain unavoidable events as well as to definite and determined forms of Being.

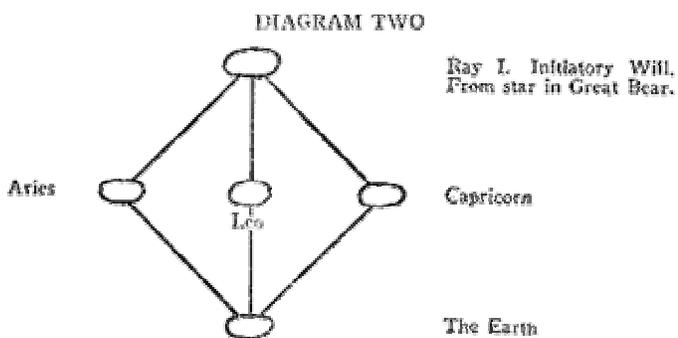
As we proceed with our consideration of Tabulation X, there are certain fundamental ideas which must be carefully borne in mind. Let me list them for you:

1. We are dealing with *the effect* of the seven Ray energies, as they pour forth from one or other of the seven stars of the Great Bear into our solar system. These energies are the life-quality of the seven great Beings Who are the Prototypes of the planetary Logoi of the sacred planets, seven in number. These latter are Their reflections in time and space, as the Soul is the reflector of the Monad where human beings are concerned.
2. The seven Rays express themselves, each through three of the zodiacal constellations. The analogy (but not the correspondence) is that these three constellations are to the life of one of these Ray Beings what the three aspects of Monad-Soul-body are to a man. Again, it is only analogy. Forget not that analogy and correspondence are not the same. In the first case there is resemblance but not in detail. In the second, there is practically identical expression, usually on a lower level.
3. These seven great Beings express Themselves in our solar system as the custodians or the exponents of the Will aspect of Deity. Their effect, therefore, is ever to convey into our solar system and eventually into our planetary life, the energy of the Will, in its planmaking, form-building nature. Esoteric books and esoteric teaching have necessarily laid the emphasis upon consciousness as it expresses quality. That is as it should be. But behind all quality lies That of which the quality is the expression and behind that is to be found the dynamic "out-going" (if I might so express it) which is the motivation of both the quality or consciousness and the life or appearance, the precipitation of will and quality.
4. The nature of the will is as yet undefinable for only the Monad responds to its impact, and only after the third initiation does man somewhat grasp the nature of the will. All that is possible to understand in this brief summation is the effect of the will as it makes its presence felt and the result of its expression, emphasised through the three constellations.
5. The constellations in groups of three transmit the seven influences of the seven Rays to our planet, via the Sun, and the relationships which I am here indicating are only those in connection with our Earth. They do not apply in relation to others of the planets in our solar system, where the configuration of the relationship is different. This is dependent upon the nature of the Etheric web through which all transmission of energies takes place. The lines of approach might be indicated as follows:

6. This diamond shaped formation of the inter-related energies is the prototypal pattern which lies behind the Etheric network and is its final, conditioning influence as far as our Earth is concerned. It is hinted at in the reference to the "diamond Soul" of which the Buddha is an exponent. This is necessarily a deep mystery but the correlation is interesting and guaranteeing.



An illustration of this in line with our tabulation would be:



7. These seven Ray energies, expressing the divine prototypal will in seven forms, are as follows:

- Ray I: The will to initiate.
- Ray II: The will to unify.
- Ray III: The will to evolve.
- Ray IV: The will to harmonise or relate.
- Ray V: The will to act.
- Ray VI: The will to cause.
- Ray VII: The will to express.

When their full creative work is completed, there will emerge a "something else or other" for which we have no name but which will be the seed of the next solar system. This third solar system will express the divine will, as this is slowly developed through the experiment and experience of the divine love.

8. These seven Ray aspects of the will, which are the goal of the higher initiations and which embody that which the Masters Themselves are struggling to understand, is that which flowers in the Monad when Souls have reached perfected expression through humanity. They express themselves where humanity is concerned as:

Ray I: That which incites to and produces initiation.

Ray II: That which is the cause of vision or the power to see.

Ray III: That which develops sensory perception into knowledge, then wisdom, then into omniscience.

Ray IV: That which is the illumined will, the basis of Buddhi or the intuition.

Ray V: That which is the cosmic seed of liberation. This is an aspect of destruction.

Ray VI: That which is the cause of the thought-form building faculty, related to the creative urge.

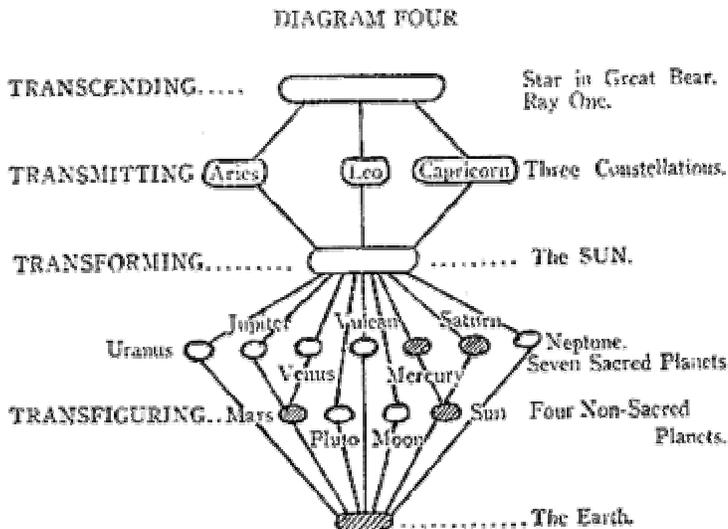
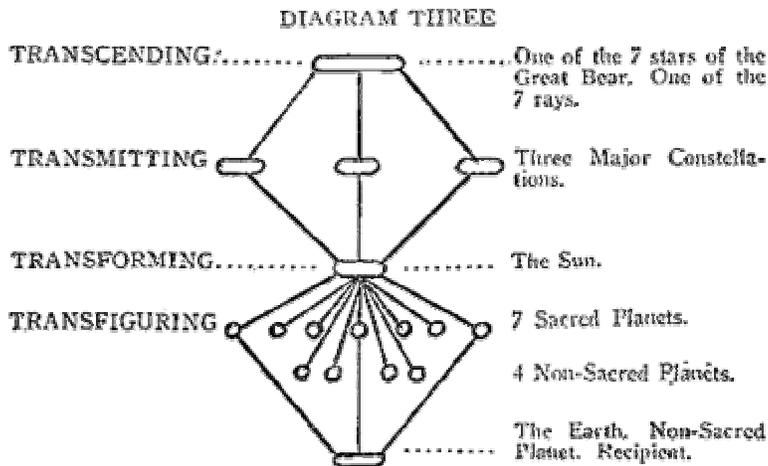
Ray VII: That which can be called the principle of order.

9. Just as desire has produced this "Son of Necessity," our solar system, there lies behind all the energies of the Heart of God and all the forces which have produced the manifested universe that which is the result of divine need. It is neither the cosmic correspondence of brain or mind or focussed intention, as you might surmise. It is that synthetic something which produces cohesion and results in fruition or synthesis as the effect or final result of manifestation.

### COSMIC ENERGIES AND TRANSFORMATION

Let us now briefly get an idea of this stream of energies as they move outward into space from Ursa Major, as they are transmitted, through certain zodiacal constellations to our solar system and thence, via the Sun to the seven sacred planets.

These produce what are called "transformations" on our non-sacred planet, the Earth, bringing it increasingly into line with the will aspect of divinity. You have in reality the following explanatory diagram, which may make the whole process somewhat clearer:



This is the only way that I can give you an idea of the distribution of energies, their limitation within the bounds of the zodiac, and their focussing within the periphery of our solar system.

Let me make it more specific as regards one of the Rays and its triangular relationships as given in Tabulation X:

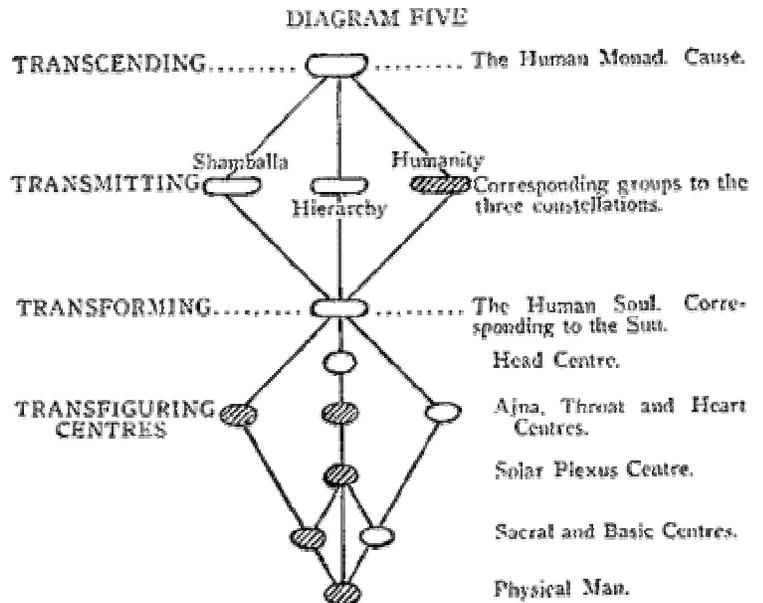
NOTES ON TABULATION X

1. The Earth being one of the 5 non-sacred planets, only 4 are listed as among the transfiguring agents.
2. The darkened planets indicate the transmitting agents of the Forces, passed through the transformation process by the Sun.
3. The Sun and Moon are listed among the non-sacred planets as they are, in this instance, blinds or veils.
4. The origin of the hour glass is to be found in this diagram of the inflowing energies.
5. The above diagram can be used in connection with any of the seven Rays, but will involve:
6. The use of other transmitting agents in the form of the appropriate three zodiacal constellations and their rulers.
7. The indicating of planets, different to those involved in the inflow of first Ray energy.
8. The key to the whole process as far as the Earth is concerned—and the individual on the Earth—is to be found in the words:
  - a. *Transcending*—The transcending cause.
  - b. *Transmitting*—The zodiacal constellations.
  - c. *Transforming*—The Sun. The Soul.
  - d. *Transfiguring*—The planets.

To these I might add one word in connection with the Earth and its humanity which is allied to all the above. This word is *Translated*, for when the "Souls of just men are made perfect," a process of translation takes place which lifts humanity off and away from the planet on to one or other of the seven cosmic Paths to which our seven initiations form the entering doors.

In connection with the human individual and his progress and initiation or translation from one state of consciousness to another, there is to be found a small replica of the above:

1. The Soul of man receives from all three major planetary centers or groups.
2. The darkened spots indicate awakened, alert centers.
3. The diagram indicates the "interior light chart" of an advanced aspirant on the verge of discipleship.



*The whole story of extension  
from the One into the Many and of the Many into the One  
is contained in these macrocosmic and microcosmic diagrams.*

## THE THREE RAYS OF ASPECT

RAY I - Will or Power | Aries  
| Leo working through the medium of the four planets: Mars, Mercury, Sun, Saturn  
| Capricorn

This is the will which lies behind all *initiatory activity*, that is:

- I. The initiation of the previous stages of creation.
- II. The initiation of the urge to evolve, proceed, progress.
- III. The initiation of the differentiating process in order to produce.

- The Holy of Holies. Shamballa.
- The Dwelling Place of the Most High.
- Spirit. Life. Energy.
- Will. Identification.

RAY II - Love-Wisdom | Gemini  
| Virgo working through five planets; Mercury, Jupiter, Venus, Moon, Pluto.  
| Pisces

- The Holy Place. Hierarchy.
- The Secret Place where Light dwelleth.
- Soul. Consciousness. Light.
- Love. Initiation.

RAY III - Active Intelligence | Cancer  
| Libra through five planets: Moon, Venus, Saturn, Neptune, Uranus.  
| Capricorn

- The Outer Court. Humanity.
- Christ in us, the hope of glory.
- Form. Appearance. Body.
- Intelligence. Individuality.

## THE FOUR RAYS OF ATTRIBUTE

- Through Ray IV, we learn to be at-one with this eternal synthesis and will.
- Through Ray V, we develop the means to understand the nature of that synthesis and will.
- Through Ray VI, we move forward to complete identification with that synthesis and will.
- Through Ray VII we demonstrate on Earth the nature of that synthesis through the medium of the appearing form and the purpose of that underlying will.

*And so the Many are absorbed into the One.*

## SECTION SIX THE RAYS AND THE INITIATIONS

### PRELIMINARY REMARKS

It might be here of value, my brothers, if I again laid emphasis upon the fact that the formless world is only entered when the aspirant has acquired somewhat the capacity to center himself on the abstract levels of the Mental plane. This involves necessarily certain developments within the aspirant's own nature. The demanded contact would otherwise be impossible. *What is needed is self-exertion*, the resultant developments of which might be touched upon as follows:

I. *The Repolarisation of the Entire Lower Man* so that his attitude toward the aggregate of forms which make up his field of general contact has changed. He is no longer deluded by the things of the senses but has in his hand that thread or clue which will eventually guide him out of the maze of the lower life perceptions into the field of clear knowledge and the realm where daylight is found; he will then no longer need to walk in the dark. This repolarisation is brought about in four ways, each of which provides the next step forward, and in their totality (and when definitely followed) will eventuate in the total subjugation of the personality. These four ways are:

1. *A constant and unflinching attempt to center the consciousness within the head.* From this central position the real man, the directing agency will direct and guide all his members, imposing upon the "lunar lords" of the physical body a new rhythm and habit of response. Two factors are of value and helpful in the production of the necessary polarisation:
  - a) The reiterated appreciation of the words "I am the Self, the Self am I."
  - b) The habit of early morning meditation wherein the Thinker centers himself in the point of control and starts upon his day's experience and contacts with the realisation that he is only the Observer, the Perceiver and Actor.
2. *A close consideration throughout the day as to the use and misuse of energy.* Every man should realize that in the use of energy lies direction and the treading of the Path. It produces eventually truthful manifestation and the displaying of one's *light* in order that circumstances may be irradiated and fellow pilgrims helped. Students should familiarise themselves with the "energy concept" and learn to regard themselves as energy units displaying certain types of energy. In this connection it should be borne in mind that when Spiritual energy and material energy (the two opposite poles) are brought into relationship, a third type of energy is produced, and the work of the fourth or human kingdom is to demonstrate this peculiar type. It might serve to clarify thought if students remembered that:
  - a) Superhuman entities display Spiritual energy.
  - b) Subhuman entities display the energy of matter.
  - c) Human entities display Soul energy.

In the perfect manifestation of these three will the plan of creation be consummated. It should also be borne in mind that these three are nevertheless a manifestation of duality—Spirit and matter—and that this is the manifestation of a great Existence and of His appearing. Therefore, what are called the "three gunas" in Hindu philosophy are but the qualities He manifests through these types of entities.

Superhuman lives express *sattva*, the guna of rhythm and of harmonious response to divine urge, of perfect display of coordinated cooperation with the purpose of manifestation.

Human lives demonstrate the quality of *rajas*, of mobility, of constant and conscious change in order to ascertain what is the Real and through the medium of experience demonstrate the true nature of rhythmic response.

Subhuman lives express the guna of *tamas* or of inertia. They work blindly and have no ability to respond consciously to the plan. They are the sumtotal of the "units of inertia" just as the human units are called "the points of light moving within the square." This may have its appeal to Masons.

This subject of the use or misuse of energy is capable of infinite expansion, and in my other books where I give you more upon the centers I have enlarged upon it. I but seek at this time to give you that which can be of immediate use to students and thus lay the foundation for later work.

3. *A close study of the needed transmutation of Astral and emotional energy into love, the energy of love.* This involves the sublimation of personal feeling into group realisation or consciousness, and when carried out successfully produces in time the construction of a higher and subtler body, the Buddhic sheath. When this sheath is thus materialised a very high stage of advancement is marked, but the earlier stages can be intelligently approached by any earnest student and probationer. To transmute emotion into love the following realisations will be found necessary:

- a) A realisation that all moods, all display of sorrow, of pain, or of happy excitement are due to our identification with the objects of desire, with the form aspect, and with that which is material.
- b) An understanding of the emotional or Astral body and the place it plays in the student's development. It should be recognised as the shadow of the Monad, and a connection should be traced between:

The Astral Sheath - 6th Plane  
The Buddhic Sheath - 4th Plane  
The Monadic Sheath - 2nd Plane

The place the love petals in the Egoic lotus play should also be carefully considered.

- c) A comprehension of the potency of the Astral sheath owing to its undivided nature.
  - d) A study of the purpose of the Solar Plexus, and the part it plays as an organ of transference of energy from the three great centers below the diaphragm to the three higher centers. There is a very close analogy here to the solar lotus, the Egoic body, occupying a midway point between the threefold Monad and the threefold lower man. The more advanced should follow this.
4. *The development of the faculty of mind control*, so that the Thinker grips and holds steady the mental processes and learns to regard the mind as the interpreter of the states of consciousness, as the transmitter of Egoic intent to the physical brain and as the window through which the Ego, the real Man looks out upon vast and (to the majority) unknown fields of knowledge.

II. *An emergence into Manifestation of the Subjective Aspect in Man.* One of the objects of evolution is that the subjective reality should eventually be brought forward into recognition. This can be expressed in several symbolic ways, all of them dealing with the same one fact in nature:

- The bringing to the birth of the Christ within.
- The shining forth of the inner radiance or glory.
- The demonstration of the 2nd or the Love aspect.
- The manifestation of the solar Angel.
- The appearing of the Son of God, the Ego or the Soul within.
- The full expression of Buddhi, as it utilises manas.

This emergence into manifestation is brought about through what is understood by the following terms:

1. The refining of the bodies which form the casket or sheath hiding the reality.
2. The process of 'unveiling' so that one by one those bodies which veil the Self are brought to a point where they are simply transparencies, permitting the full shining forth of the divine nature.
3. An expansion of consciousness, which is brought about through the ability of the self to identify with its real nature as the Onlooker, and no longer regarding itself as the organ of perception.

III. *A Re-alignment of the Lower Sheaths* so that the contact with the Real Man, the Thinker, the Solar Angel, on the higher levels of the Mental plane may become complete and continuous. This only becomes possible as the other two points are beginning to be grasped and the theory as to man's constitution and purpose is somewhat understood. As meditation is practiced, as the lower bodies are painstakingly dominated, and as the nature of the SutrAtma or Thread is better comprehended it will become increasingly possible to bring into the lower personality on the Physical plane that Spiritual illumination and that divine energy which is the Soul's heritage.

Little by little the light will shine forth, year by year the strength of the higher contact will grow, gradually the downpour of divine love and wisdom into the Head centers will be increased until eventually the entire lower man will be transformed, his sheaths will be refined, controlled and used, and he will demonstrate upon earth the powers of Director, Teacher or Manipulator according to the major Ray upon which his Monad may be found.

IV. *A Series of Tests Leading to Initiation*. When a man is beginning to demonstrate the qualities of his Ray and to prove of gradually increasing importance to his group, he will be prepared through tests, through trials, and through temptations for those final stages in development which put into his power:

- a) The knowledge of certain laws governing matter and form.
- b) The keys of the mysteries connected with energy, with polarity, and with group relation.
- c) Certain Words of Power which will give him control over the elemental forces of nature.
- d) Insight into the planetary plans.

The first work to be done is the stimulating of aspirants and the preparing of the few earnest ones to tread the Path of Discipleship. The final point of our theme concerns:

V. *The Basic Essential of Pure Character*. This is something more than just being good. It deals with the matter aspect and has relation to the hold or control that the form has over the man. We might express it this way and therefore give its more occult connotation. If one or other of the three lower elementals (the physical, the Astral and the mental) are the controlling factors in the life of the man, he is—by that very fact—put into a position of danger and should take steps to arrest that control prior to an attempt to enter into the formless realm.

Under the governing law of matter, the law of Economy, the elemental life will attract to itself similar lives and this will result in a dual danger.

These dangers are:

1. The gathering into the form, through the dominant note sounded by the form elemental, of matter with a synchronous vibration. This will tend to increase the magnitude of the task before the Ego and sweep into increasing dominance the lower man. The "lunar lords" will become increasingly powerful and the solar Lord correspondingly less august.
2. The man will find himself surrounded in time with thought-forms of a lower order (from the standpoint of the Soul) and before he can penetrate into the Arcana of Wisdom and find his way into the Master's world he will have to dispel the clouds of thought-forms which he has attracted to himself.

Unless the disciple learns that aspiration and self-discipline must proceed side by side, he will find that the Spiritual energy he may appreciate and contact will only serve to stimulate the latent seeds of evil in his nature and thereby demonstrate the exactitude of the truth that the great Lord taught when He pictured the man who swept his house, cast out seven devils and eventually was in a worse condition than ever. It is essential that aspirants should understand the nature of the lower man and should grasp the fact that every coherent system has its varying types of energy, and that perfection is achieved when the highest type of energy inherently possible dominates.

If the lower energy of the aggregate of the form-atoms is the controlling factor three things will take place:

1. The form itself will grow by accretion and will become ever more potent, until the dominant voice of its 'lunar lords' will stifle all other voices and the man be swept back into Inertia, Blindness and Bondage.
2. Many people are not only under the control of some one or other of their forms but are the captives of all the three. In studying the lower threefold man and the energies or lives that seek to control him it should be remembered that they fall into three categories:
  - a) The individual tiny lives which we call the atoms or cells of the body. These exist in three groups and compose respectively the four types of bodies: dense physical, Etheric, Astral and mental.
  - b) The aggregate of these lives which constitute in themselves four types of elementals or separate coherent, though not self-conscious, existences. These four lunar lords constitute what the Ageless Wisdom teaching calls "the four sides of the square." They are the "lower quaternary," "the imprisoning cubes," or the cross upon which the inner Spiritual Man is to be crucified. These four elementals have an intelligence all their own, are upon the involutory arc, are following the law of their own being when they tend to become powerful, and thereby fully express that which is in them.
  - c) A dominant controlling lunar lord who is that which we understand by the term the 'lower personality'; he (if the personal pronoun can be used) is the sumtotal of the physical, Astral and mental elementals, and it is this power which at present forces the 'fiery energies' of the body to feed the lower three centers. The Etheric body has a unique and curious position, being simply the vehicle for prana or life and the center which it uses exists in a category by itself.
3. All subhuman forms in their aggregate prove a powerful deterrent factor in the progress towards emancipation of the Real Man. They form the opposite to what we understand by the world of the Master and the two are in direct opposition to each other from the standpoint of the aspirant.

The adept can enter the world of form, can contact it, work in it and remain unaffected by it because there is nothing in him to respond to it. He sees through the illusion to the reality behind and, knowing where he stands himself, there is naught in the appeal and the demand of these lunar lords to attract him. He stands midway between the pairs of opposites. In the realisation of the nature of this world of form, in a comprehension of the lives which compose it, and in an ability to hear the voice of the "formless One" above the strife of all the lower voices, comes the opportunity for the aspirant to escape from the dominance of matter.

This is the true magical work, my brothers, the understanding of the sounds of all beings, and the ability to speak the language of the Soul is the clue to the work. These faculties rightly used impose upon these lesser lives that control which will lead to the final liberation, and which will in due time, lead these lives themselves into the realm of self-consciousness. This aspect of the matter is as yet but little comprehended by the sons of men. If they but realized that by a disposition to fall under lunar control they drive the tiny lives in their little system deeper into the darkness of ignorance, they might more rapidly assume their just responsibilities; if they realized that by the constant attempt to impose the rhythm of the solar Lord upon the aggregate of the lunar lords, they were driving these lives onward to self-conscious unfoldment, they might proceed more earnestly and more intelligently. This is the message that must go forth, for all the varying aspects of the life of God are interdependent and not one proceeds onward into fuller realisation without benefitting the entire group.

A few simple suggestions I will give you. These can be useful to all sincere aspirants. In the ordered regulation of the life comes eventual synthesis and the right control of time with all that eventuates therefrom. In the right elimination of that which is secondary, and in a sense of rightly adjusted proportion comes that accuracy and one-pointedness which is the hallmark of the occultist.

In the right aspiration at the appointed time comes the necessary contact and the inspiration for the work that has to be done. In the steady adherence to *self-appointed* rules comes the gradual refining of the instrument and the perfecting of the vehicles that will be—to the Master—the medium of help among many little ones. I commend the above thought to you knowing that you will apprehend the implications and will seriously consider the purport of my remarks.

The world today is in the throes of agony. Just as in the evolving Ego, the moment of greatest development is off the moment of greatest pain (if apprehension measure up to opportunity) so in the evolving world. To those of you who have the inner sight and intuitive comprehension comes the opportunity to aid that apprehension and to lead a despairing world—deep cast into darkness and distress—one step nearer to the light. The work you have to do is to take the knowledge which is yours and adjust its application to the world's need so that recognition of the truth may be rapid. In the heart of every man lies hid the flower of the intuition. On that you can depend, and no eternal or cosmic fact clothed in a suitable form will fail to receive its meed of recognition and understanding.

## INTRODUCTORY POSTULATES

Students at this time would do well to remember that all basic and fundamental changes taking place upon the Physical plane are necessarily the result of inner subjective causes, emanating from some level of the divine consciousness, and therefore from some plane other than the physical. The fact that tremendous and unusual upheavals are taking place in the kingdoms of nature is attributed by men to other men or to certain forces generated by human thinking, frailty and ambition.

In the first thesis which I presented to the public I outlined the Rules for Applicants, (*Initiation, Human and Solar*), summarising the past propositions and indicating the individual preparation and requirements. These will now apply to the probationary groups of disciples, and not to accepted disciples. They must and will still remain the character and purificatory objectives of the dedicated individual, but are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognised as the main conditioning qualities of all disciples.

These same Rules or Formulas of Approach are the lower correspondences of higher rules to which groups of disciples are pledged to conform, and which they must follow and obey together. The Hierarchy into which they will enter when full acceptance and demonstration have been shown will be the same Hierarchy, characterised by the same Soul awareness, animated by the same Spiritual activity, functioning under the same laws, but conditioned by two progressive and evolutionary developments:

1. A much closer contact—invocative and evocative—with Shamballa, and therefore a fuller responsiveness to the Will aspect of divinity.
2. An invocative attitude on the part of humanity, based on a fundamental decentralisation of the selfish human consciousness and a rapidly awakening group consciousness.

In reality, this means that the Hierarchy will be more closely related to the Great Council at Shamballa, and very much more closely interrelated with humanity, so that a dual fusion will be taking place. This will bring about that integrative process which will be the quality of the New Age and will inaugurate the Aquarian phase of planetary history.

## THE FOURTEEN RULES FOR GROUP INITIATION

I would now like to bring into a close relation the earlier imparted *Rules for Applicants* and the new *Rules for Disciples*, embodying the new group activity and group discipleship, resulting in group initiation. These Rules are fourteen in number. I will first give the rule for the individual disciple, and then its higher corresponding rule for groups in preparation for group initiation, reminding you that such groups are ever composed of those who have taken the first initiation, and they are *many*.

### Rule I

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

*For Disciples and Initiates:* Within the fire of mind, focussed within the head's clear light, let the group stand. The burning ground has done its work. The clear cold light shines forth and cold it is and yet the heat—evoked by the group love—permits the warmth of energetic moving out. Behind the group there stands the Door. Before them opens out the Way. Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension.

### Rule II

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

*For Disciples and Initiates:* The Word has now gone forth from the great point of tension: Accepted as a group. Withdraw not now your application. You could not, if you would; but add to it three great demands and forward move. Let there be no recollection and yet let memory rule. Work from the point of all that is within the content of the group's united life.

### Rule III

*For Applicants:* Triple the call must be and long it takes to sound it forth. Let the disciple sound the call across the desert, over all the seas and through the fires which separate him from the veiled and hidden door.

*For Disciples and Initiates:* Dual the moving forward. The Door is left behind. That is a happening of the past. Let the cry of invocation issue forth from the deep center of the group's clear cold light. Let it evoke response from the bright center, lying far ahead. When the demand and the response are lost in one great SOUND, move outward from the desert, leave the seas behind and know that God is Fire.

### Rule IV

*For Applicants:* Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving.

*For Disciples and Initiates:* Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life. This they must bring about through the evocation of the Will. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.

### Rule V

*For Applicants:* Let the applicant see to it that the Solar Angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.

*For Disciples and Initiates:* In unison let the group perceive the Triad shining forth, dimming the light of the Soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought "My Soul and thine."

## Rule VI

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

*For Disciples and Initiates:* Let the group know that life is one and naught can ever take or touch that life. Let the group know the vivid, flaming, drenching Life that floods the fourth when the fifth is known. The fifth feeds on the fourth. Let then the group—merged in the fifth—be nourished by the sixth and seventh and realize that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life.

## Rule VII

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

*For Disciples and Initiates:* Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters but having passed beyond that lesser stage, have linked Themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God.

## Rule VIII

*For Applicants:* When the disciple nears the Portal, the greater seven must awaken and bring forth response from the lesser seven upon the double circle.

*For Disciples and Initiates:* Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realized and the Law of the Supplementary Seven is understood let the group understand the Three and then the ONE. This they can do with the united breath and the unified rhythm.

## Rule IX

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

*For Disciples and Initiates:* Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed.

## Rule X

*For Applicants:* The Army of the Voice, the Devas in their serried ranks work ceaselessly. Let the disciple apply himself to a consideration of their methods; let him learn the rules whereby the Army works within the veils of maya.

*For Disciples and Initiates:* The rules for work within the veils of maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard and let the brothers onward move within the Sound. Then let them know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very center of the Council Chamber of the Lord.

### Rule XI

*For Applicants:* Let the disciple transfer the fire from the lower triangle to the higher and preserve that which is created through the fire at the midway point.

*For Disciples and Initiates:* Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the Word which will carry out that task. Let them destroy by their dynamic Will that which has been created at the midway point. When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.

### Rule XII

*For Applicants:* Let the disciple learn to use the hand in service; let him seek the mark of the Messenger in his feet and let him learn to see with the eye which looks out from between the two.

*For Disciples and Initiates:* Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.

### Rule XIII

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

*For Disciples and Initiates:* Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation and may Transmutation disappear. Let the O.M. be heard right at the center of the group, proclaiming God is All.

### Rule XIV

*For Applicants:* Listen, touch, see, apply, know.

*For Disciples and Initiates:* Know, express, reveal, destroy and resurrect.

These are the rules for group initiation and I am dealing with them to give you a fuller understanding of the Laws of Group Life with which I dealt in some of my other books. These instructions are written for future disciples towards the end of this century. They form part of the last volume of *A Treatise on the Seven Rays* and will, therefore, go out to the general public who will not understand, but thus the needed teaching will be preserved.

## THE RAYS AND THE INITIATIONS

We now come to the final part of *A Treatise on the Seven Rays* and I have in mind three things which it appears to me to be necessary to do; these three will make this Treatise not only the textbook of the new psychology but also a more vital factor in the human consciousness, because the fact of initiation will be emphasised. These three are:

1. I propose to deal with the theme of Initiation in order to prepare the world of men for the restoration of the Mysteries.
2. I will give some definite teaching on the Centers from the planetary angle and also from the angle of the individual aspirant.
3. I will endeavour to relate the seven Ray energies to the five and the seven Initiations and to the three and the seven centers in a new and more arresting manner.

This is a large order and one not easy to fulfill because so much has already been given out anent initiation; the subject is dangerously familiar. By that I mean that certain preconceived ideas are already present in men's minds and many of these are not factual in nature and need to be discarded or, at the best, reinterpreted. I have myself dealt in a broad and general way with the subject of initiation in one of my earliest books: *Initiation, Human and Solar*; also, scattered through all my writings over the years is a mass of information which needs collating and bringing together as a basis for the instruction of disciples in training for an initiation.

In *Discipleship in the New Age*, I gave out much more upon this subject and also information of a deeply esoteric nature anent the Ashrams of the Masters. The second volume of the book also contains much that is new and should serve to bring this whole subject much closer to public understanding. In the instructions now to be given, however, I shall endeavour to cover the ground not already considered, and look at the subject of initiation from the angle of the seven Rays, from the effect upon the centers, planetary and individual, and from the point of view of the esoteric training of the accepted aspirant or disciple.

This final Volume of *A Treatise on the Seven Rays* will eventually change the attitude of men's minds towards the Mysteries and towards the activity of *Spiritual transference*, which is one of the names given by the Masters to the basic mystery of initiation.

Teaching anent the five initiations which confront all aspirants has long been given and has become public property; it has meant very little for most people and nothing at all to the mass of men; it has been regarded by the intelligentsia as vague and visionary nonsense; some few have admitted that these initiations may be possible, and others say that they are simply symbolic modes of indicating some final achievement which mankind faces; still others have accepted this teaching and have come to regard the initiations as goals and have then taken the necessary steps to prove the veridical nature of their beliefs; they have proved it, have become initiate, and have attained the status of Master of the Wisdom and taken their place within the Hierarchy. There is, therefore, a certain familiarity about these goals, the service they could entail and the consummation of the hierarchical possibilities; this itself indicates that the time had come when certain faint indications of that which lies behind the Mysteries and of that which is to be seen ahead of those who have achieved initiation should be somewhat clarified; I therefore started to impart three phases of information:

1. I gave out teaching which indicated the mode of bridging the gap between the lower three worlds and the world of the Spiritual Triad. In doing this, it became apparent that there were three groupings or levels of consciousness which had to be recognised:
  - a) The three worlds of human evolution.
    1. The Mental plane
    2. The Astral plane
    3. The Physical plane
  - b) The three levels of the Mental plane.
    1. The level of the concretising mind, the lower mind.
    2. The level on which the Soul is to be found.
  - c) The three worlds of superhuman evolution, the levels of the Spiritual Triad:  
Atma - Buddhi - Manas

3. The level of the abstract or higher mind.

Between the higher three and the lower three and embracing the Mental plane was a definite gap, a break in the continuity of conscious contact or an area where there was no channelling for the inpouring of higher energies. Here the teaching of the conscious building of the Antahkarana was required; thus the gap between the mental unit and the manasic permanent atom, between the personality (indwelt by the Soul) and the Spiritual Triad could be bridged by the aspirant himself.

2. I found it necessary also to indicate the nature of the Way of the Higher Evolution which had been hinted at but about which absolutely no information had been given. It is the Way which opens out before the Master of the Wisdom, leading to states of identification and levels of awareness which lie outside our planetary sphere *altogEther*. The following of this Way enables the Master to "abstract" Himself from the seven planes of our planetary life and divest Himself of all we understand as material existence. Forget not that our seven planes are only the seven subplanes of the cosmic Physical plane.
3. I therefore opened up the subject of the possibility of the higher initiations which confront the Members of the Hierarchy. In this connection it is useful to remember that:
  - a) The *Council Chamber at Shamballa* provides a goal for the Members of the Hierarchy, but *not an abiding place*.
  - b) The seven *Paths* which stretch out before a Master are entered by the treading of the Way of the Higher Evolution.
  - c) The so-called third initiation, the *Transfiguration*, is only the first major initiation, from the standpoint of the Hierarchy; it marks the moment in time and space when the initiate sees truly and for the first time the door which opens on to this higher Way. Then—if he chooses the Path that the Christ chose (and there is no reason that he should)—he will "set his face to go up to Jerusalem."

Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a Spiritual future indicated. It is that which is required now, for many are attaining the goals proposed by the Hierarchy, and others are working towards them. The taking of initiation is now often to be seen and is far more frequent today than at any other time in the history of the race; for those who have thus succeeded, the next step forward and the new Spiritual enticement must be clearly disclosed. Evolution is not a static thing; death cannot be the reward of living effort. To be static, to have attained all that can be attained, and to be at a complete standstill would be utter death and, my brothers, there is no death. There is only progress from glory to glory, a moving forward from point to point on the divine Way, and from revelation to revelation towards those points and revelations which are perhaps part of the Goal of God Himself.

It is interesting to realize that the unfoldment of the love nature is that which opens the door which leads to the Way of the Higher Evolution and that nothing else will open it. This Way leads the Master off the cosmic Physical plane on to the cosmic Astral plane or to a level of cosmic awareness whereon is generated that cosmic impulse which we call Love.

Those that have eyes to see and ears to hear will read between the lines and correctly interpret my symbols, hints and references. To many what I will say will be as meaningless as *A Treatise on Cosmic Fire* is to the average reader and as the entire theme of initiation is to the ignorant and the undeveloped man. Much, however, should be of practical service to the struggling disciple, and I want in these concluding pages to fire his zeal, deepen his understanding, stimulate his capacity to love, and enlighten his mind. Such is what I seek to do. On his part, let him approach this subject with deep humility, with a meditative and reflective attitude, and with a refusal to materialise the presented concepts, as is so easy a thing to do. Let him refuse to step down the teaching to the level of his physical consciousness. In these words I have conveyed a basic hint.

Love and light are the great revealers, and if the student truly seeks to understand and profit by what I am endeavouring to teach, let him love all men more deeply and let him see to it that his light shines forth in a dark place, for "in that light shall he see Light." It is the lesser light within that reveals the greater light; when the light of the Soul combines with the light of the lower man, then that fused and blended light will

enable the aspirant to see the Door which opens upon the Way of the Higher Evolution.

Humanity occupies a midway point between the subhuman and the superhuman kingdoms, and each of these groups of evolving lives has its own important destiny—important to all contained within the group ring-pass-not. They have their own chosen and differing modes, methods and ways of achievement. Just as individual man has to learn the art or science of relationship to other men and to his environment, so humanity *as a whole* has to learn its relationship to that which lies above and beyond mankind and with that which is below and left behind. This involves a sense of proportion which can be attained only by the mind principle in man and by those who are beginning to be mentally polarised. This sense of proportion will reveal to men their place upon the ladder of evolution and lead them to the recognition of the peculiar destiny and unique goals of other kingdoms in nature, including the fifth kingdom, the Kingdom of God, the Spiritual Hierarchy of our planet.

The Hierarchy is itself also at a point of Spiritual crisis. Its initiates stand before the Door which leads to the Way of the Higher evolution and the entire personnel of the Hierarchy waits to make a united move forward, paralleling—on its own level—the move forward which humanity is also destined to make.

But, my brothers, here is the point of interest. Under the great law of synthetic expression (called by us the Law of Synthesis, the law governing the first divine aspect) the Hierarchy must move forward in such a manner that the effort must encompass the Physical plane as well as the higher planes. The activity engineered must cover the three worlds of human evolution as well as the three worlds of the Spiritual Triad. Forget not the overlapping of these two worlds which takes place upon the Mental plane and warrants the well-known phrase "the five worlds of superhuman evolution."

Hence, therefore, the necessity for the externalisation of the Hierarchy and the demonstration of Their united ability to work from the Physical plane up to the highest, in order to move unitedly through this Door on to the Way. Speaking symbolically, this externalisation is for the Members of the Hierarchy an act of sacrificial service, but it is also a symbolic gesture. The Hierarchy incarnates on Earth again, and for the first time since its last incarnation in Atlantean days. It is, however, a group incarnation and not the incarnation of individual Members.

The externalisation of the Hierarchy, therefore, and the restoration of the Mysteries, are not something done for humanity or simply carried out because men have earned a closer contact, have the right to some reward or are now so Spiritual that the Hierarchy can have a good and useful time helping them.

The picture is entirely different. What looms with such importance in the consciousness of men is, in reality, quite secondary in relation to the hierarchical crisis which we are considering. This reappearance upon the Physical plane and the consequent life of service (involving factors of profound significance to men) are an expression of the inherent Spiritual impulse which is impelling hierarchical action in two directions but involving one unified movement, embracing all the five planes of superhuman evolution and necessitating a group recapitulation of incarnated process.

The Hierarchy has its own life and its own goals and objectives, its own evolutionary rhythm and its own Spiritual expansions; these are not the same as those of the human kingdom. These goals and rhythms will become more familiar to thinking men as the Hierarchy approaches closer to the Physical plane.

*The Mysteries are revealed* not primarily by the reception of information anent them and their processes, but *by the action of certain processes, carried out within the Etheric body of the disciple*; these enable him to *know* that which is hidden; they put him in possession of a mechanism of revelation and make him aware of certain radiatory and magnetic powers or energies within himself which constitute channels of activity and modes whereby he may acquire that which it is the privilege of the initiate to own and to use.

The disciple upon the Probationary Path starts off on his quest for the door of initiation, and for that which he will contact after passing through that door, with a definite equipment and created mechanism. This has been acquired, and facility in its use has been attained, through many cycles of incarnation. An incarnation is a definitely determined period (from the angle of the Soul) wherein *Experiment*, *Experience* and *Expression* are the keynotes in each incarnation. Each successive incarnation continues the experiment, deepens the experience and relates the expression more closely to the latent unfolding divinity. Every initiation is approached by the disciple or initiate in a Spirit of divine experimentation, but with a scientific aspect, because an initiation is a culminating moment of achievement, and success is a graded series of

experiments with energy.

Having garnered the fruit of the experiment above indicated, there follows a certain period wherein experience in the use of the related potencies takes place. This occupies the interlude between one initiation and another. This may cover a period of many lives or prove relatively short. The results of the experiment of initiation and of experience with the then endowed energies emerge as the ability of the initiate to express divinity more fully than heretofore; this means that he increasingly can function as a divine creator in relation to the hierarchical Plan, as the manipulator of the attractive energies of love, and as one who determines under the impelling will of Shamballa—the phase or aspect of the divine purpose with which he must himself be occupied in relation to the manifestation of the planetary Logos. You will note that I do *not* say in relation to humanity. The initiate works in many fields of divine creativity of which the field of mankind is only one.

I would have you consider with me the various aspects of our sectional theme from the angle of the seven Rays. By this I mean that disciples upon the different Rays will all have the same goal, make the same experiments, go through the same experience and arrive equally at divine expression. However, their qualities and their modes of approach, their reactions and their distinctive natures will differ according to their Ray type; this constitutes a most interesting and little known phase of our study of initiation. Initiation has been a blanket happening, and no note has been made of the Ray implications. This I propose to remedy.

Each of the seven initiations, for instance, is an exemplification or a revealer of one of the seven Ray qualities or tendencies; it is governed and conditioned always by a certain Ray, and this is one of the factors which disciples have to learn and grasp whilst preparing for an initiation, because it involves success in handling and manipulating certain types of divine energy. Each of the initiations brings one or other of the seven centers into full functioning activity, not from the angle of awakening or of stimulation, but from the angle of a "wheel turning upon itself."

As esoteric astrologers know well, there comes a life cycle wherein the disciple reverses himself upon the Wheel of Life (the zodiacal wheel) and from going anti-clockwise around the zodiac, he now begins to go clockwise; he learns that the substance aspect of his nature may still be conditioned by the forces flowing through them sequentially and serially, and according to his horoscope and according to the exoteric mode of the zodiacal revolution; at the same time, the disciple is receiving energy currents from the reversed wheel whereon he, as a Soul, finds himself. He is consequently the recipient of two currents of energy, going in reverse directions; hence the increased conflict in his life and circumstances; these constitute the reason for the tests of initiation.

This, on a tiny scale, is true of the centers in the Etheric body of the disciple; they too evidence the same dual activity, once the Path of Discipleship is trodden and the Path of Initiation is entered. The zodiacal wheel is itself essentially a cosmic center; it is a twelve-petalled lotus, but it is a twelve-petalled lotus within the thousand-petalled lotus of an unknown cosmic Entity, the One referred to in my earlier books as the ONE ABOUT WHOM NAUGHT MAY BE SAID.

The multiplicity of zodiacal influences have eventually a dual effect: one upon Shamballa (the planetary Head center) and the other upon the Hierarchy (the planetary Heart center); the effect is also felt in the Head center and the Heart center of every initiate. This final dual activity is registered by the initiate of the highest degrees when he undergoes the eighth and ninth initiations; the other seven initiations are governed by the seven Rays.

## THE RAYS, INITIATIONS AND CENTERS

		<u>Initiation 1. Birth</u>			
Sacral center	7th Ray	Physical plane	Beginnings	Relationship	Sex Magic
		<u>Initiation 2. Baptism</u>			
Solar Plexus	6th Ray	Astral plane	Dedication	Glamour	Devotion
		<u>Initiation 3. Transfiguration</u>			
Ajna center	5th Ray	Mental plane	Integration	Direction	Science
		<u>Initiation 4. Renunciation</u>			
Heart center	4th Ray	Buddhic plane	Crucifixion	Sacrifice	Harmony
		<u>Initiation 5. Revelation</u>			
Base of spine	1st Ray	Atmic plane	Emergence	Will	Purpose
		<u>Initiation 6. Decision</u>			
Throat center	3rd Ray	Monadical plane	Fixation	Intelligent cooperation	Creativity
		<u>Initiation 7. Resurrection</u>			
Head center	2nd Ray	Logocic plane	Eternal Pilgrim	Love-Wisdom	Attraction
		<u>Initiation 8. Transition</u>			
Hierarchy	Four minor Rays	Planetary Choice		Consciousness	Sensitivity
		<u>Initiation 9. Refusal</u>			
Shamballa	Three major Rays	Seven Higher Paths		Being	Existence

A careful study of the above tabulation should give you a somewhat different idea anent the whole subject of initiation. The concept which has to supersede the one at present extant is that of group initiation, and not that of the initiation of an individual aspirant. In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution. Since the fact of initiation had been grasped by many and achieved by some, it has become possible today to reveal what has always been implied, that initiation is a group event. If clear thinking had taken the place of a selfish individual aspiration, the fact of group initiation would have been obvious and for the following reasons, inherent and implied in the whole situation:

1. The Soul—in its own nature—is group conscious and has no individual ambitions or individual interests, and is not at all interested in the aims of its personality. It is the Soul which is the initiate. Initiation is a process whereby the Spiritual man within the personality becomes aware of himself as the Soul, with Soul powers, Soul relationships, and Soul purpose. The moment a man realizes this, even in a small measure, it is the group of which he is conscious.
2. Only the man whose sense of identity is beginning to expand and become inclusive can "take initiation" (as it is erroneously termed). If initiation were a purely personal achievement, it would throw the man back into the separative consciousness, out of which he is endeavouring to escape. This would not be Spiritual progression. Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions.
3. Initiation admits the aspirant into membership in the Hierarchy. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; these culminate in the fourth initiation, and are again mysteriously emphasised at the ninth initiation.

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution, and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made.

This is in fact the keynote of an Ashram, conditioning its formation. It is composed of disciples and initiates at various stages of initiate-unfoldment who have arrived at their point of ashramic consciousness *togEther*, and who will proceed *togEther* until they arrive at that complete liberation which comes when the cosmic Physical plane drops below the threshold of consciousness or of sensitive awareness and no longer holds any point of interest for the initiate.

Have carefully in mind, therefore, the fact of group initiation, and forego the process of considered thought anent *your* preparation for initiation. Some groups are being prepared for initiation in which the following factors control—as far as the individual is concerned:

1. A group of men and women whose Souls are on some one Ray are gathered *togEther* subjectively by a Master on the same Ray, for group training.
2. Opportunity is given to such people to contact on the Physical plane some of those who are thus subjectively linked, and thus mutually convey a sense of group solidarity. The subjective relationship is assured by an objective contact. Recognition is therefore a preliminary test of initiation, and this should be remembered.
3. Such people thus being trained and related are, from the angle of the initiation to be taken, at the same point in evolution. They are taking the same initiation and are being subjected to the same tests and difficulties. These tests and difficulties are due to the fact of the Personality Ray which may be (and usually is) quite different to the Soul Ray. It is the Personality Ray which works to prevent contact, to mislead in recognition, to retard progress and to misinterpret information. As long as a disciple in training is focussed in his personality, group initiation will not be possible for him, his recognition of co-aspirants will be fleeting and rapidly disturbed by the critical lower mind, and a wall of thought-forms, created by the personality, anent the group members, will be thrown up and prevent a united moving forward through the Door of Initiation.
4. Group initiation cannot be achieved by a group in training until the members, as a group, have developed their particular "Spiritual enterprise." It is the law of the Spirit that the disciple must appear before the Initiator empty-handed, but that in group formation the group members unitedly contribute something to the enrichment of the Ashram. This may take the form of some considered project in line with the Plan, whereby they testify to their comprehension of that Plan and demonstrate to the initiate-company in which they find themselves, and those senior disciples to whose contact they are to be admitted, that they have already proven their fitness for acceptance and have proven it along the line of service. It has to be a group enterprise, a group service and a group contribution. The specific contribution of the individual does not appear.

This thought of group initiation must be remembered, for it will colour all that I shall seek to convey to your minds and will hasten the day of your own acceptance. No one is admitted (through the processes of initiation) into the Ashram of the Christ (the Hierarchy) until such time as he is beginning to think and live in terms of group relationships and group activities. Some well-meaning aspirants interpret the group idea as the instruction to them that they should make an effort to form groups—their own group or groups. This is not the idea as it is presented in the Aquarian Age, so close today; it *was* the mode of approach during the Piscean Age, now passed.

Today, the entire approach is totally different. No man today is expected to stand at the center of his little world and work to become a focal point for a group. His task now is to discover the group of aspirants with which he should affiliate himself and with whom he must travel upon the Path of Initiation—a very different matter and a far more difficult one.

An Ashram has in it disciples and initiates at all points of evolutionary development and of all grades and degrees; these all work together in perfect unison and yet—*within* their differentiated ranks, for each degree stands alone yet united with all the others—with their own established rapport, their coded telepathic interplay, and a shared occult secrecy and silence which guard the secrets and knowledges of one grade from another and from the unready.

Similarly, when an aspirant, seeking upon the Physical plane to find those who will share with him the mystery of his next immediate step or demonstrated expansion, discovers his own group, he will find that it has in it those who have not reached his particular point of wisdom and those also who have already left him far behind. He will be drawn into a vortex of force and a field of service simultaneously. Ponder on this statement. He will learn, therefore, the lessons required by one who is to work in an Ashram and will know how to handle himself with those who may not yet share with him the secrets which he already knows, and with those who have penetrated deeper into the Mysteries than he has.

#### THE ENTERING OF THE TWO DOORS OF INITIATION

It is of course obvious to you that the use of the word "door" is purely symbolic; the interpretation given to the word by the ordinary esoteric student and the orthodox Theosophist is that of a point of entry, and the significance of it to him is that it offers an opportunity to pass to new experience and fresh revelation—much of which is regarded by him as due reward for discipline and aspiration. That is largely an interpretation based on wishful thinking and is of quite secondary importance.

##### *The Door of Initiation*

The real meaning underlying the phrase "door of initiation" is that of obstruction, of something which bars the way, of that which must be opened, or of that which hides or stands between the aspirant and his objective. This is a much more exact significance and one much more useful for the aspirant to grasp.

Naturally, the character development must be present and assumed to be stable in the man's equipment; these characteristics have, however, little bearing on initiation and passing through the "door" on the Path. They are indicative of the point reached upon the Path of Evolution, as a result of experiment, experience and continuous expression, and should be common to all aspirants who have reached the point of facing discipleship; they are unavoidable developments and connote simply the reaction of the personality to time and experience. It is eternally true that no one may pass through this door unless these character indications are developed, but that is due to the fact that the aspirant has progressed to a certain stage of unfoldment and automatically now has a measure of self-control, of mental understanding and of purity.

This door of initiation is connected with the great problem of what H.P.B. calls the "mystery of electricity"; the door is itself an electrical phenomenon essentially. Having said this, even if you do not understand my meaning, you can, however, grasp the possibility that (being electrical in nature) it can easily present an obstructing force, a repelling energy to the approach of the aspirant; this is the correct way to look at it. It is only when the electrical energy of which the door is constituted and that of which the man is constructed at any particular time synchronise and vibrate in unison that the aspirant can pass through to greater light. This gives you a somewhat new and rather abstruse definition of initiation. Nevertheless, as science arrives at a better understanding of the human being as an electrical unit of power and light, and of his triple mechanism as created of three aspects of electricity, a truer comprehension of the significance of initiation will eventuate.

The three fires of which all things are made are electrical in nature and—speaking symbolically—it is only when "Fire by Friction" is dominated by "Solar Fire" that the first four initiations can be taken, culminating in the fifth initiation in which these two fires are subordinated to "Electric Fire" emanating from the Monad and giving a new revelation. This Monadic process begins at the third initiation. It might be added that the third initiation (culminating in the Transfiguration) is taken on the three higher levels of the Mental plane, and that it is therefore upon the fourth level of the Mental plane that the aspirant first of all stands before the door, seeking initiation. That electrical unit or phenomenon of electricity which we call the fourth kingdom in nature, on this fourth subplane of the Mental plane esoterically "ejects" the unit of electricity which is ready to be absorbed by the higher form of electricity. Fire by Friction dies out and Solar Fire takes its place, and the relationship between the two higher forms of electricity becomes established.

- It is *Solar Fire* which forms and likewise guards the door of initiation for the first four initiations.
- It is the *Electrical Fire* which forms the door of initiation for those initiations which guard the Way to

the Higher Evolution.

*The Door to the Way of the Higher Evolution*

I write not for those initiates who have taken the third initiation, whose personality is Soul-dominated and who "walk ever in the light." It will therefore be obvious that there is relatively little that I can say at this point which will be comprehensible, as far as the true meaning goes, to you who have not as yet achieved that state.

The key to your understanding lies in the realisation that our seven planes are only the seven subplanes of the cosmic Physical plane, and that all that now transpires in the life of the initiate simply releases him from physical experience (technically physical, even on the Atmic, Monadic and logoc planes), into that vortex of force which we know and understand as LOVE, or onto the cosmic Astral plane. The note, the quality and the influence of the cosmic Astral plane is love—the higher correspondence of emotion as experienced upon the Astral plane of the planetary or solar manifestation. It is therefore to be realized that the Hierarchy is definitely under the impact of energies emanating from the cosmic Astral plane, whilst Shamballa reacts to influences coming from the cosmic Mental plane.

The related stream of energy can therefore be seen to be from:

1. The cosmic Astral plane.
2. The solar Buddhic plane, reflected in our planetary Buddhic plane.
3. The Astral plane, the plane of glamour in the three worlds.

In relation to the mind, you have:

1. The cosmic Mental plane.
2. The solar Atmic plane, reflected in our planetary Atmic plane.
3. The Mental plane, the plane of illusion.

All influences and energies, therefore, which are prevalent in our planetary existence, flow through and create the four above-mentioned planes and thus determine the nature of the evolutionary process at any given time in the three worlds.

The three lower planes of our seven planes are, from the angle of the esotericist, the equally unprincipled dense cosmic substance; the mark or indication of the true initiate is the transfer of his life and his point of identification from unprincipled substance and substantial forms to "principled" substance and Etheric forms. The tendency of the occult student to think ever in terms of Spiritual abstraction can (and often does) militate against a grasp of the truth and presents a false picture to the intelligence; the facts which I have just emphasised have much to do with the nature of the higher initiations. I would ask you to remember this.

The third initiation, therefore, releases the initiate from the planes of unprincipled substance (the lower subplanes of the cosmic Physical plane), whilst the next two initiations make it possible for him to work with intelligence and love on the two lower levels of the cosmic Etheric plane—the Buddhic and the Atmic, the planes of Spiritual love and intelligent will. The Way of the Higher Evolution leads through the Monadic and logoc planes (the two highest levels of the cosmic Physical plane); when the four planes of the cosmic Etheric plane are completely mastered and under occult direction, the initiate is faced with the seven Paths and with the choice to tread one or other of them. His choice is naturally dependent upon Ray determinations and past activity but is nevertheless a free choice, because all limitation has been removed, all wrong identification with physical forms is now impossible, and the initiate's only limitation is that imposed by entrance into cosmic levels of awareness with which he is still unfamiliar.

Therefore, continually bear in mind that the highest Spiritual attainment upon and within the seven planes of our recognised planetary life is entirely conditioned by the fact that they are the seven subplanes of the cosmic Physical plane and are composed of the three dense Physical planes (our three worlds of human evolution) and the four cosmic Etheric planes (the four levels of so-called Spiritual development); these are conditioned by three forces and four energies. I have emphasised this by constant repetition on account of the great importance the recognition of these facts will play in any grasp you may achieve anent the Way of the Higher Evolution.

Students would do well to bear in mind that these relationships are the result of the *involutionary activity* of the life expression of the Lord of the World. The key to the mystery of differentiation is found by the Master when He is faced by the choice of the seven Paths. At that high point of will expression, He discovers the secret of that evolutionary process which proceeds from unity to differentiation, and from differentiation to unity again. Individualisation, Initiation and Identification are the three main stages in the *evolutionary activity* of the life of God and condition the quality of each of the three divine centers. The four related septenates, enumerated above, eventually produce a synthesis which will consummate upon the cosmic Mental plane. This is of course beyond my powers to teach or to explain, as I am not yet a liberated Master, though I am a liberated human being.

### The Dual Life of a Master

1. The brain is a most delicate receiving and transmitting apparatus:
  - a. It is responsive to information relayed to it, via the senses, from the emotional plane and the mind.
  - b. Through its medium the personal lower self becomes aware of its environment, of the nature of its desires, and of its mental peculiarities, as well as of the emotional states and the thoughts of the people contacted in the environment.
2. The brain is largely conditioned by the endocrine system, and this far more than the endocrinologists would care to admit:
  - a) It is powerfully conditioned by three major glands which are found in close relation to the brain substance. These are the pituitary body, the pineal gland and the carotid gland.
  - b) These form a triangle, practically unrelated in primitive man, occasionally related in average man, and closely related in the Spiritual man.
  - c) These glands are objective correspondences of the three energy centers, by means of which the Soul, or the indwelling Spiritual man, controls his physical vehicle.
  - d) Where the relation is close between the three glands—as is increasingly the case where disciples are concerned—a triangle of circulating energies is always established.
  - e) This triangle, through the carotid gland in the medulla oblongata, becomes related to other glands and centers.
3. The brain, as transmitter, becomes a powerful directing agency:
  - a) As a recipient and transmitter of pure energy or life it uses the carotid gland controlled by the alta major center, and establishes a close relation with the heart and the Heart center.
  - b) As a recipient of mental energy or of energy from the Soul, the Ajna center becomes the directing agency; this is the center which controls the pituitary body.
  - c) These energies are received via the Head center, which controls the pineal gland. Emotional energy enters the personality system via the Solar Plexus center, where it either controls or is transmuted and elevated.

It is this triple mechanism in the head—both objective and subjective—which uses the physical brain as a receiving agent and as a transmitting agent. It is this which is brought into creative activity and thus under the control of the disciple in training or in process of being prepared for initiation.

Let him learn to control and consciously employ the mind; let him train his mind to receive communications from three sources:

1. The three worlds of ordinary living, thus enabling the mind to act as the "common-sense."
2. The Soul, and thus consciously become the disciple, the worker in an Ashram, illumined by the wisdom of the Soul, and superseding gradually the knowledge gained in the three worlds. That knowledge, rightly applied, becomes wisdom.
3. The Spiritual Triad, acting as the intermediary between the Monad and the brain of the personality. This can eventually take place, because the Soul and personality are fused and blended into one functioning unit, this superseding again what we mean when we use the erroneous phrase "*the* Soul." Duality then takes the place of the original triplicity.

One of the tests of the initiatory process is a hitherto totally unexpected one. Tests which are expected and for which preparation has been made do not constitute true tests in the real sense of the word, esoterically understood. It is a test—imposed with increasing rigidity as initiation after initiation is taken—to see just how far the initiate is capable of retaining or preserving in his brain consciousness the registered facts of several worlds or planes of consciousness; i.e., the three worlds of human endeavour and the world of Soul consciousness, or both of these and the world of the Ashram; or again these and the activity of the Hierarchy itself, viewing it as a complete whole; or again, of all these and the world of Triadal experience, until the point is reached where a straight continuity of consciousness can be registered and held which comes directly from the Council Chamber of the Lord of the World to Those Masters Who are functioning in a physical body and must therefore use a physical brain. In every single case the test (in order to be passed correctly) *must* involve the brain consciousness; the facts, registered upon the subtler planes, must be correctly registered, recognised and interpreted simultaneously upon the Physical plane.

You can see for yourselves that this is a major and most necessary indication of a developing awareness; a Master has to be aware at any time on any plane and at will. It will also be obvious to you that this will be a growing and an increasing perception for which the intermediate stages, between initiations, prepare the initiate. Gradually, each one of the five senses, plus the common-sense (the mind), has to demonstrate the effectiveness of its higher correspondence and thus of a developing subtle apparatus. Through this apparatus the initiate is put in touch with widening areas of the divine "state of mind" or with the planetary consciousness, until "the mind that is in Christ" becomes truly the mind of the initiate, with all that those words entail of meaning and esoteric significance.

Consciousness, Sensitivity, Awareness, Planetary Rapport, Universal Consciousness—these are the words which we must consider, sequentially developed and in their truly esoteric sense.

### The Dual Life of the Disciple

I have divided this theme into two parts, owing to the fact that the dualism displayed by a Master and that demonstrated by a disciple are *not* identical or one and the same thing at advancing points of distinction. The subject, when you first approach it, seems of a relative simplicity, but a closer consideration of it will present great and unexpected dissimilarities.

In connection with the dual life of the disciple, the factors involved are the threefold *personality* (with an awakening or onlooking consciousness centered or focussed in the brain), the *Soul* which seems at first the ultimate goal of attainment but is later seen as simply a system or collection of fusing Spiritual attributes, and the lowest aspect of the Spiritual Triad, the *abstract mind*. The disciple feels that, if he can attain the immediate and fused consciousness of the three, he has attained; he realizes also that this involves the construction of the Antahkarana. All these factors, for one who has just been admitted to the Path of Discipleship and who is just finding his place within an Ashram, seem an adequately difficult undertaking and one that engrosses every power which he possesses.

This, for the time being, is true and—until the third initiation—these objectives, their conscious fusion, plus a recognition of the divine planes of awareness to which they all admit him, indicate the disciple's task and keep him fully occupied. To the recognitions entailed he has to add a growing capacity to work on the levels of consciousness involved, remembering always that a plane and a state of consciousness are synonymous terms, and that he is making progress, becoming aware, building the Antahkarana, training as a hierarchical worker within an Ashram, familiarising himself with new and opening Spiritual environments, widening his horizon, stabilising himself upon the Path, and living upon the Physical plane the life of an intelligent man within the world of men.

At first, his registration of that which is sensed or seen upon the subtler planes or the Soul plane is slow; it takes time for contacts and for knowledge gained to penetrate from the higher levels to his physical brain. This fact (when he discovers it) tends to upset his time-awareness, and the first step is therefore taken on the path of timelessness, speaking symbolically. He gains also the capacity to work with greater rapidity and mental coordination than does the average intelligent man; in this way he learns the limitations of time as a brain condition, and learns also how to offset it and to work in such a way that he does more within a set time limit than is possible to the average man, no matter how ardently he may pursue the effort. The overcoming of time and the demonstration of Spiritual speed are indications that the dual life of discipleship is superseding the integrated life of the personality, though leading in its turn to a still greater synthesis and higher integration.

The dual life which all disciples lead produces also a rapidity of mental interpretation which is essential to the sane registration of the phenomenal life of the various higher planes and states of consciousness. Forget not that all our planes are subplanes of the cosmic Physical plane, and are therefore phenomenal in nature. As they are contacted and recorded and the knowledge is transmitted to the physical brain, via the mind, there must always accompany them a true interpretation and a correct recognition of "things as they are." It is here that the non-disciple and the psychic go wrong, for their interpretation is almost always fundamentally in error, and it takes time (coming within that cycle of limitation) intelligently to interpret and truly register what the perceiving consciousness has contacted. When the time factor no longer controls, the interpretations registered by the brain are infallibly correct. I have here given you a major piece of information.

### The Dual Existence of the Master

I would have you note here the difference between the two headings. I refer in one place to the *dual life* of the disciple but in another to the dual existence of the Master. That distinction is deliberate and intentional. The disciple lives in the three worlds and, until the third initiation, he demonstrates his livingness strictly in relation to the Soul and the personality, and therefore strictly to the phenomenal world and to the various levels of the dense cosmic Physical plane.

The Master functions on the plane of BEING and demonstrates the fact that He eternally IS, that He *exists* as a divine aspect upon the formless levels of the cosmic Etheric planes; this is a very different matter to the life of the disciple and to which little attention has been paid. Existence, Being, Essential Life, Dynamic Energy, electric Fire are all of them distinctive of the higher initiations; they produce basic distinctions between their constitution and mode of life expression and that of those who live, who are in process of becoming, who express quality, and who fuse and blend Solar Fire and Fire by Friction. Being and Existence are not the same as Becoming or of Qualified Appearance. It is largely a question of emphases. A Master has synthesised within Himself all for which the advancing disciple longs to express, all that is possible as Expansion, plus an emphasis upon the dynamic life aspect, plus an ability to stand immovable in pure Being. Here again I find it hard to express that for which no words are to be found.

## THE SCIENCE OF THE ANTAHKARANA

As we enter on the consideration of "The dual life of the initiatory process" I would call your attention to the wording used, and particularly to its significance in reference to the *initiatory process*. This deals, as we shall see, *not* with the effort of the disciple to live simultaneously the life of the Spiritual world and the practical life of Physical plane service, but entirely with the preparation of the disciple for initiation, and therefore with his mental life and attitudes.

This statement might be regarded as concerning itself primarily with two major aspects of his mental life and not with the life of relation between Soul and personality. It is proper, consequently, to see a duality existing in the consciousness of the disciple, and both of its aspects existing side by side:

1. The life of awareness in which he expresses the Soul attitude, Soul awareness and Soul consciousness, through the medium of the Personality *upon the Physical plane*; this he learns to register and express *consciously*.
2. The intensely private and purely subjective life in which he—the Soul-infused personality—oriented upon the Mental plane, brings into increasing rapport:
  - a. His lower concrete mind and the higher abstract mind.
  - b. Himself and the Master of his Ray group, thus developing the ashramic consciousness.
  - c. Himself and the Hierarchy as a whole, becoming increasingly aware of the Spiritual synthesis underlying the united Ashrams. He thus consciously and steadily approaches the radiant Center of this solar Ashram, the Christ Himself, the first Initiator.

This inner life with its three slowly revealed objectives concerns essentially the life of preparation for initiation.

There is no initiation for the disciple until he has begun consciously to build the Antahkarana, thus bringing the Spiritual Triad and the mind as the highest aspect in the three worlds into a close relationship; later, he brings his physical brain into a position of a recording agent upon the Physical plane, thus again demonstrating a clear alignment and a direct channel from the Spiritual Triad straight through to the brain via the Antahkarana which has linked the higher mind and the lower.

This involves much work, much interpretive capacity and much power to visualise. I am choosing my words with care. This visualisation is not necessarily concerned with form and with concrete mental presentations; it is concerned with a pictorial and symbolic sensitivity which expresses interpretively the Spiritual understanding, conveyed by the awakening intuition—the agent of the Spiritual Triad. The meaning of this becomes clearer as the work proceeds.

It is difficult for the man who is beginning the work of constructing the Antahkarana to grasp the meaning of visualisation as it is seen to be related to a growing responsiveness to that which the ashramic group conveys to him, to his emerging vision of the divine Plan as it exists in reality, and to that which is committed to him as the *effect* or the result of each successive initiation. I prefer the word "effect" to the word "result," for the initiate increasingly works consciously with the Law of Cause and Effect on planes other than the physical. We use the word "result" to express the consequences of that great cosmic Law as they demonstrate in the three worlds of human evolution.

It is in connection with this effort that he discovers the value, uses and purpose of the creative imagination. This creative imagination is all that remains to him eventually of the active and intensely powerful Astral life which he has lived for so many lives; as evolution proceeds, his Astral body becomes a mechanism of transformation, desire being transformed into aspiration and aspiration itself being transformed into a growing and expressive intuitive faculty.

The reality of this process is demonstrated in the emergence of that basic quality which has always been inherent in desire itself: the imaginative quality of the Soul, implementing desire and steadily becoming a higher creative faculty as desire shifts into ever higher states and leads to ever higher realisations. This faculty eventually invokes the energies of the mind, and the mind, plus the imagination, becomes in time a great invocative and creative agent. It is thus that the Spiritual Triad is brought into rapport with the threefold personality.

I have told you in earlier writings that basically the Astral plane is non-existent as a part of the divine Plan; it is fundamentally the product of glamour, of kama-manas—a glamour which humanity itself has created and in which it has lived practically entirely since early Atlantean days. The effect of an increasing Soul contact has not simply been to dispel the mists of glamour, but it has also served to consolidate and to bring into effective use, therefore, the imagination with its overwhelmingly powerful creative faculty.

This creative energy, when implemented by an illumined mind (with its thought-form making ability), is then wielded by the disciple in order to make contacts higher than with the Soul, and to bring into symbolic form that of which he becomes aware through the medium of a line of energy—the Antahkarana—which he is steadily and scientifically creating.

It might be said (equally symbolically) that at each initiation he tests the connecting bridge and discovers gradually the soundness of that which he has created under the inspiration of the Spiritual Triad and with the aid of the three aspects of his mind (the abstract mind, the Soul or the Son of Mind, and the lower concrete mind), combined with the intelligent cooperation of his Soul-infused personality.

In the early stages of his invocative work, the instrument used is the creative imagination. This enables him at the very beginning to act *as if* he were capable of thus creating; then, when the *as if* imaginative consciousness is no longer useful, he becomes consciously aware of that which he has—with hope and Spiritual expectancy—sought to create; he discovers this as an existent fact and knows past all controversy that "faith is *the substance* of things hoped for, *the evidence* of things not seen."

## BUILDING THE ANTAHKARANA

With the introductory teaching on the science of the Antahkarana we shall not here deal, for the student will find it in the book, *Education in the New Age*. That preliminary presentation should be studied before taking up the more advanced stage which begins here. Let us now consider, step by step this science which is already proving a useful source of experiment and testing.

The human Soul (in contradistinction to the Soul as it functions in its own kingdom, free from the limitations of human life) is imprisoned and subject to the control of the lower three energies for the major part of its experience. Then, upon the Path of Probation, the dual energy of Soul begins to be increasingly active, and the man seeks to use his mind consciously, and to express love-wisdom on the Physical plane. This is a simple statement of the objective of all aspirants. When the five energies are beginning to be used, consciously and wisely in service, a rhythm is then set up between the Personality and the Soul. It is as if a magnetic field were then established and these two vibrating and magnetic units, or grouped energies, swung into each other's field of influence. This happens only occasionally and rarely in the early stages; later it occurs more constantly, and thus a path of contact is established which eventually becomes the line of least resistance, "the way of familiar approach," as it is sometimes called. Thus is the first half of the "bridge," the Antahkarana, constructed. By the time the third initiation is completed, this Way is completed, and the initiate can "pass to higher worlds at will, leaving the lower worlds far behind; or he can come again and pass upon the way that leads from dark to light, from light to dark, and from the under lower worlds into the realms of light."

Thus the two are one, and the first great union upon the Path of Return is completed. A second stage of the Way has then to be trodden, leading to a second union of still further importance in that it leads to complete liberation from the three worlds. It must be remembered that the Soul, in its turn, is a union of three energies of which the lower three are the reflection. It is a synthesis of the energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition or Spiritual love-wisdom or understanding (this demonstrates as sensitivity and feeling in the Astral body), and Spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three we have the Atma-Buddhi-manas of the theosophical literature—that higher triplicity which is reflected in the lower three, and which focusses through the Soul body on the higher levels of the Mental plane before being precipitated into incarnation—as it is esoterically called.

Modernising the concept, we might say that the energies which animate the physical body and the intelligent life of the atom, the sensitive emotional states, and the intelligent mind, have eventually to be blended with and transmuted into the energies which animate the Soul. These are the Spiritual mind, conveying illumination; the intuitive nature, conferring Spiritual perception; and divine livingness.

After the third initiation the "Way" is carried forward with great rapidity, and the "bridge" is finished which links perfectly the higher Spiritual Triad and the lower material reflection. The three worlds of the Soul and the three worlds of the Personality become one world wherein the initiate works and functions, seeing no distinction, regarding one world as the world of inspiration and the other world as constituting the field of service, yet regarding both together as forming one world of activity. Of these two worlds, the subjective Etheric body (or the body of vital inspiration) and the dense physical body are symbols on the external plane.

It is with the work of the "bridge-builders" that we are concerned. First, let me assure you that the real building of the Antahkarana takes place only when the disciple is beginning to be definitely focussed upon mental levels, and when therefore his mind is intelligently and consciously functioning.

He must begin at this stage to have some more exact idea than has hitherto been the case as to the distinctions existing between the thinker, the apparatus of thought, and thought itself, beginning with its dual esoteric function which is:

1. The recognition and receptivity to Ideas.
2. The creative faculty of conscious thought-form building.

This necessarily involves a strong mental attitude and reorientation of the mind to reality. As the disciple begins to focus himself on the Mental plane (and this is the prime intent of the meditation work), he starts working in mental matter and trains himself in the powers and uses of thought. He achieves a measure of mind control; he can turn the searchlight of the mind in two directions, into the world of human endeavour and into the world of Soul activity. Just as the Soul makes a way for itself by projecting itself in a thread or stream of energy into the three worlds, so the disciple begins consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of the higher Spiritual mind and into the realm of the intuition. A reciprocal activity is thus set up. This response between the higher and the lower mind is symbolically spoken of in terms of light, and the "lighted way" comes into being between the personality and the Spiritual Triad, via the Soul body, just as the Soul came into definite contact with the brain via the mind.

This "lighted way" is the illumined bridge. *It is built through meditation*; it is constructed through the constant effort to draw forth the intuition, through subservience and obedience to the Plan (which begins to be recognised as soon as the intuition and the mind are en rapport), and through a conscious incorporation into the group in service and for purposes of assimilation into the whole. All these qualities and activities are based upon the foundation of good character and the qualities developed upon the Probationary Path.

The effort to draw forth the intuition requires directed occult (but not aspirational) meditation. It requires a trained intelligence, so that the line of demarcation between intuitive realisation and the forms of the higher psychism may be clearly seen. It requires a constant disciplining of the mind, so that it can "hold itself steady in the light," and the development of a cultured right interpretation, so that the intuitive knowledge achieved may then clothe itself in the right thought-forms.

It might also be stated here that the construction of the bridge whereby the consciousness can function with facility, both in the higher worlds and in the lower, is *primarily brought about by a definitely directed life-tendency*, which steadily sends the man in the direction of the world of Spiritual realities, plus certain movements of planned and carefully timed and directed reorientation or focussing. In this last process the *gain* of the past months or years is closely assessed; the *effect* of that gain upon the daily life and in the bodily mechanism is as carefully studied; and the *will-to-live* as a Spiritual being is brought into the consciousness with a definiteness and a determination that makes for immediate progress.

This building of the Antahkarana is most assuredly proceeding in the case of every earnest student. When the work is carried on intelligently and with full awareness of the desired purpose, and when the aspirant is not only aware of the process but alert and active in its fulfillment, then the work proceeds apace and the bridge is built.

It is wise to accept the fact that humanity is now in a position to begin the definite process of constructing the link or bridge between the various aspects of man's nature, so that instead of differentiation there will be unity, and instead of a fluid, moving attention, directed here and there into the field of material living and emotional relationships, we shall have learnt to control the mind and to have bridged the divisions, and so can direct at will the lower attention in any desired manner. Thus all aspects of man, Spiritual and natural, can be focussed where needed.

This bridging work has in part already been done. Humanity has as a whole already bridged the gap between the emotional-Astral nature and the physical man. It should be noted here that the bridging has to be done in the consciousness aspect, and concerns the continuity of man's awareness of life in all its various aspects. The energy which is used in connecting, in consciousness, the physical man and the Astral body is focussed in the Solar Plexus. Many today, speaking in symbolical terms, are carrying that bridge forward and linking the mind with the two aspects already linked. This thread of energy emanates from or is anchored in the head. Some people, fewer of course in number, are steadily linking the Soul and the mind, which in its turn is linked with the other two aspects. The Soul energy, when linked with the other threads has its anchor in the heart. A very few people, the initiates of the world, having effected all the lower syntheses, are now occupied with bringing about a still higher union, with that triple Reality which uses the Soul as its medium of expression, just as the Soul in its turn is endeavoring to use its shadow, the threefold lower man.

These distinctions and unifications are matters of form, symbols in speech, and are used to express events and happenings in the world of energies and forces, in connection with which man is definitely implicated. It is to these unifications that we refer when the subject of initiation is under consideration.

Students should train themselves *to distinguish between the Sutratma and the Antahkarana, between the life thread and the thread of consciousness*. The one thread is the basis of immortality and the other the basis of continuity. Herein lies a fine distinction for the investigator. One thread (the sutrAtma) links and vivifies all forms into one functioning whole, and embodies in itself the will and the purpose of the expressing entity, be it man, God or a crystal. The other thread (the Antahkarana) embodies the response of the consciousness within the form to a steadily expanding range of contacts within the environing whole. One is the direct stream of life, unbroken and immutable, which can be regarded symbolically as a direct stream of living energy flowing from the center to the periphery, and from the source to the outer expression, or the phenomenal appearance. It is the *life*. It produces the individual process and the evolutionary unfoldment of all forms.

It is, therefore, the path of life, which reaches from the Monad to the personality, via the Soul. This is the Soul thread and it is one and indivisible. It conveys the energy of life and finds its final anchor in the center of the human heart and at some central focal point in all forms of divine expression. Naught is and naught remains but life. The consciousness thread (Antahkarana) is the result of the union of life and substance or of the basic energies which constitute the first differentiation in time and space; this produces something different, which only emerges as a third divine manifestation after the union of the basic dualities has taken place.

The life thread, the silver cord or the Sutratma is, as far as man is concerned, dual in nature. The life thread proper, which is one of the two threads which constitute the sutrAtma, is anchored in the heart, whilst the other thread, which embodies the principle of consciousness, is anchored in the head. This you already know, but this I feel the need to constantly reiterate. In the work of the evolutionary cycle, however, man has to repeat what God has already done. He must himself create, both in the world of consciousness and of life. Like a spider, man spins connecting threads, and thus bridges and makes contact with his environment, thereby gaining experience and sustenance. The spider symbol is often used in the ancient occult books and the scriptures of India in connection with this activity of the human being. These threads, which man creates, are triple in number, and with the two basic threads which have been created by the Soul, constitute the five types of energy which make man a conscious human being.

The triple threads created by man are anchored in the Solar Plexus, the head and the heart. When the Astral body and the mind nature are beginning to function as a unit, and the Soul also is consciously connected (do not forget that it is always unconsciously linked), an extension of this five-fold thread—the basic two and the human three—is carried to the Throat center, and when that occurs man can become a conscious creator on the Physical plane. From these major lines of energy lesser lines can radiate at will. It is upon this knowledge that all future intelligent psychic unfoldment must be based.

In the above paragraphs and its implications you have a brief and inadequate statement as to the Science of the Antahkarana. I have endeavoured to express this in terms, symbolic if you will, which will convey a general idea to your minds. We can learn much through the use of the pictorial and visual imagination. This bridging must take place:

1. From the physical to the vital or Etheric body. This is really an extension of the life thread between the heart and the spleen.
2. From the physical and the vital, regarding them as a unity, to the Astral or emotional vehicle. This thread emanates from, or is anchored in, the Solar Plexus, and is carried upwards, by means of the aspiration, till it anchors itself in the love petals of the Egoic Lotus.
3. From the physical and Astral vehicles to the mental body. One terminus is anchored in the head, and the other in the knowledge petals of the Egoic Lotus, being carried forward by an act of the will.

Advanced humanity is in process of linking the three lower aspects, which we call the personality, with the Soul itself, through meditation, discipline, service and directed attention. When this has been accomplished, a definite relation is established between the sacrifice or will petals of the Egoic Lotus and the head and Heart centers, thus producing a synthesis between consciousness, the Soul and the life principle. The process of establishing this inter-linking and inter-relation, and the strengthening of the bridge thus constructed, goes on until the Third Initiation. The lines of force are then so inter-related that the Soul and its mechanism of expression are a unity. A higher blending and fusing can then go on.

I can perhaps indicate the nature of this process in the following manner: I have stated here and elsewhere that the Soul anchors itself in the body at two points:

1. There is a thread of energy, which we call the life or Spirit aspect, anchored in the heart. It uses the blood stream, as is well known, as its distributing agency, and through the medium of the blood, life energy is carried to every part of the mechanism. This life energy carries the re-generating power and coordinating energy to all the physical organisms and keeps the body "whole."
2. There is a thread of energy, which we call the consciousness aspect or the faculty of Soul knowledge, anchored in the center of the head. It controls that response mechanism which we call the brain, and through its medium it directs activity and induces awareness throughout the body by means of the nervous system.

These two energy factors, which are recognised by the human being as knowledge and life, or as intelligence and living energy, are the two poles of his being. The task ahead of him now is to develop consciously the middle or balancing aspect, which is love or *group relationship*.

#### *The Bridge between the three Aspects of the Mind*

There is one point which I would like to clarify if I can, for on this point there is much confusion in the minds of aspirants, and this is necessarily so. Let us for a moment, therefore, consider just where the aspirant stands when he starts consciously to build the Antahkarana. Behind him lie a long series of existences, the experience of which has brought him to the point where he is able consciously to assess his condition and arrive at some understanding of his point in evolution. He can consequently undertake—in cooperation with his steadily awakening and focussing consciousness—to take the next step, which is that of accepted discipleship. In the present, he is oriented towards the Soul; he, through meditation and the mystical experience, does have occasional contact with the Soul, and this happens with increasing frequency; he is becoming somewhat creative upon the Physical plane, both in his thinking and in his actions; at times, even if rarely, he has a genuine intuitive experience. This intuitive experience serves to anchor the "*first tenuous thread spun by the Weaver in fohatic enterprise,*" as the *Old Commentary* puts it. It is the first cable, projected from the Spiritual Triad in response to the emanation of the personality, and this is the result of the growing magnetic potency of both these aspects of the Monad in manifestation.

When the personality is becoming adequately magnetised from the Spiritual angle, its note or sound will go forth and will evoke response from the Soul on its own plane. Later the personality note and the Soul note in unison will produce a definitely attractive effect upon the Spiritual Triad. This Spiritual Triad in its turn has been exerting an increasingly magnetic effect upon the personality. This begins at the time of the first *conscious* Soul contact.

The response of the Triad is transmitted necessarily, in this early stage, via the Sutratma and produces inevitably the awakening of the Head center. That is why the heart doctrine begins to supersede the doctrine of the eye. The heart doctrine governs occult development; the eye doctrine—which is the doctrine of the eye of vision— governs the mystical experience; the heart doctrine is based upon the universal nature of the Soul, conditioned by the Monad, the One, and involves reality; the eye doctrine is based on the dual relation between Soul and personality. It involves the Spiritual relationships, but the attitude of dualism or of the recognition of the polar opposites is implicit in it. These are important points to remember as this new science becomes more widely known.

The aspirant eventually arrives at the point where the three threads—of life, of consciousness and of creativity—are being focussed, recognised as energy streams, and utilised deliberately by the aspiring disciple upon the *lower Mental plane*. There—esoterically speaking—"he takes his stand, and looking upward sees a promised land of beauty, love and future vision."

There exists a *gap in consciousness*, though not in *fact*. The sutraAtmic strand of energy bridges the gap, and tenuously relates Monad, Soul and personality. But the consciousness thread extends only from Soul to personality—from the involutory sense. From the evolutionary angle (using a paradoxical phrase) there is only a very little *conscious awareness* existing between the Soul and the personality, from the standpoint of the personality upon the evolutionary arc of the Path of Return.

A man's whole effort is to become aware of the Soul and to transmute his consciousness into that of the Soul, whilst still preserving the consciousness of the personality. As the fusion of Soul and personality is strengthened, the creative thread becomes increasingly active, and thus the three threads steadily fuse, blend, become dominant, and the aspirant is then ready to bridge the gap and unite the Spiritual Triad and the personality, through the medium of the Soul. This involves a direct effort at divine creative work.

The clue to understanding lies perhaps in the thought that hitherto the relation between Soul and personality has been steadily carried forward, primarily by the Soul, as it stimulated the personality to effort, vision and expansion. Now—at this stage—the integrated, rapidly developing personality becomes consciously active, and (in unison with the Soul) starts building the Antahkarana— a fusion of the three threads and a projection of them into the "higher wider reaches" of the Mental plane, until the abstract mind and the lower concrete mind are related by the triple cable.

It is to this process that our studies are related; earlier experience in relation to the three threads is logically regarded as having occurred normally. The man now stands, holding the mind steady in the light; he has some knowledge of meditation, much devotion, and also recognition of the next step.

Knowledge of process gradually becomes clearer; a growing Soul contact is established; occasional flashes of intuitive perception from the Triad occur. All these recognitions are not present in the case of every disciple; some are present; some are not. I am seeking to give a general picture. Individual application and future realisation have to be worked out by the disciple in the crucible of experience.

The goal towards which the average disciple has worked in the past has been Soul contact, leading eventually to what has been called "hierarchical inclusion." The reward of the disciple's effort has been admittance into the Ashram of some Master, increased opportunity to serve in the world, and also the taking of certain initiations. The goal towards which higher disciples are working involves not only Soul contact as its primary objective (for that has to some measure been attained), but the building of the bridge from the personality to the Spiritual Triad, with consequent Monadic realisation and the opening up to the initiate of the Way to the Higher Evolution in its various branches and with its differing goals and objectives. The distinction (I said not "difference," and would have you note this) between the two ways can be seen in the following listed comparisons:

DESIRE-MIND (KAMA-MANAS)

<u>Desire—Aspiration</u>	<u>Mind—Projection</u>
The 1st and 2nd Initiations	The 3rd and 4th Initiations
Universal Love and Intuition	Universal Will and Mind
The Path of Light	The Way of the Higher Evolution
The Point of Contact	The Antahkarana or Bridge
The Plan	The Purpose
The Three Layers of the Egoic Petals	The Spiritual Triad
The Hierarchy	Shamballa
The Master's Ashram	The Council Chamber
The Seven Paths	The Seven Paths

In reality, you have here the two major approaches to God or to the Divine Whole, both merging at the time of the fifth initiation in the one Way, which in itself combines all Ways. Forget not a statement which I have several times made, that the four minor Rays must merge eventually into the third Ray, and that all five must then finally merge into the second and the first Rays; bear also in mind that all these Rays or modes of Being are aspects or sub-rays of the second *cosmic* Ray of Love and of Fire.

I would like here also to point out some further relationships. You know well that upon the Mental plane the three aspects of mind, or the three focal points of mental perception and activity, are to be found:

1. *The lower Concrete Mind:* This expresses itself most completely through the fifth Ray of Concrete Science, reflecting the lower phase of the will aspect of divinity and summarising within itself all knowledge as well as the Egoic memory. This lower concrete mind is related to the knowledge petals of the Egoic lotus and is capable of pronounced Soul illumination, proving eventually to be the searchlight of the Soul. It can be brought under control through the processes of concentration. It is transient in time and space. Through conscious, creative work, it can be related to the manasic permanent atom or to the abstract mind.
2. *The Son of Mind:* This is the Soul itself, governed by the second aspect of all the seven Rays—a point I would ask you seriously to register. It reflects the lower phase of the love aspect of divinity and summarises in itself the results of all accumulated knowledge which is wisdom, illuminated by the light of the intuition. Another way of expressing this is to describe it as love, availing itself of experience and knowledge. It expresses itself most fully through the love petals of its innate being. Through dedicated and devoted service it brings the divine Plan into activity in the three worlds of human accomplishment. It is therefore related to the second aspect of the Spiritual Triad and is brought into functioning activity through meditation. It then controls and utilises for its own Spiritual ends the consecrated personality, via the illumined mind, referred to above. It is eternal in time and space.
3. *The Abstract Mind:* This reveals itself most completely under the influence of the first Ray of Will or Power, reflecting the higher aspect of the will of divinity or of the Atmic principles it summarises in itself when fully developed the purpose of Deity, and thus becomes responsible for the emergence of the Plan. It energises the will petals until such time as the eternal life of the Soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown. It is brought into conscious functioning through the building of the Antahkarana. This "radiant rainbow bridge" unites the illumined personality, focussed in the mind body, motivated by the love of the Soul, with the Monad or with the One Life, and thus enables the divine manifesting Son of God to express the significance of the words: God is Love and God is a consuming Fire. This fire, energised by love, has burnt out all personality qualities, leaving only a purified instrument, coloured by the Soul Ray and no longer necessitating the existence of a Soul body. The personality has by this time completely absorbed the Soul, or to put it perhaps more accurately, both Soul and personality have been fused and blended into one instrument for the use of the One Life.

The point which I seek to emphasise is that only when the aspirant takes his stand with definiteness upon the Mental plane, and keeps his "focus of awareness" increasingly there, does it become possible for him to make real progress in the work of divine bridge building, the work of invocation, and the establishing of a conscious rapport between the Triad, the Soul and the personality. The period covered by the conscious building of the Antahkarana is that from the final stages of the Path of Probation to the third initiation.

In considering this process it is necessary, in the early stages, to recognise the three aspects of the mind as they express themselves upon the Mental plane and produce the varying states of consciousness upon that plane. It is interesting here to note that, having reached the developed human stage (integrated, aspiring, oriented and devoted), the man stands firmly upon the lower levels of that Mental plane; he is then faced by the seven subplanes of that plane with their corresponding states of consciousness.

He is therefore entering upon a new cycle where—this time equipped with full self-consciousness—he has seven states of mental awareness to develop; these are all innate or inherent in him, and all (when mastered) lead to one or other of the seven major initiations.

The seven states of consciousness are— beginning from the first or lowest:

*Mental Plane*

1. Lower mental awareness. The development of true mental perception.
2. Soul awareness or Soul perception. This is not the perception of the Soul by the personality, but the registering of that which the Soul perceives by the Soul itself. This is later registered by the lower mind. This Soul perception is, therefore, the reversal of the usual attitude of mind.
3. Higher abstract awareness. The unfoldment of the intuition and the recognition of intuitive process by the lower mind.

*Buddhic Plane*

4. Persistent, conscious, Spiritual awareness. This is the full consciousness of the Buddhic or intuitional level. This is the perceptive consciousness which is the outstanding characteristic of the Hierarchy. The life focus of the man shifts to the Buddhic plane. This is the fourth or middle state of consciousness.

*Atmic Plane*

5. The consciousness of the Spiritual will as it is expressed and experienced upon Atmic levels or upon the third plane of divine manifestation. There is little that I can say about this condition of awareness; its state of nirvanic awareness can mean but little to the average disciple.

*Monadial Plane*

6. The inclusive awareness of the Monad upon its own plane, the second plane of our planetary and solar life.

*Logoic Plane*

7. Divine consciousness. This is the awareness of the whole on the highest plane of our planetary manifestation. This is also an aspect of solar awareness upon the same plane.

As we strive to arrive at some dim comprehension of the nature of the work to be done in building the Antahkarana it might be wise, as a preliminary step, to consider the nature of the substance out of which the "bridge of shining mind stuff" has to be built by the conscious aspirant. The oriental term for this "mind stuff" is *chitta*; it exists in three types of substance, all basically identical but all qualified or conditioned differently. It is a fundamental law in this solar system, and therefore in our planetary life experience, that the substance through which divinity (in time and space) expresses itself is karmically conditioned; it is impregnated by those qualities and aspects which are the product of earlier manifestations of that Being in Whom we live and move and have our being. This is the basic fact lying behind the expression of that Trinity or Triad of Aspects with which all the world religions have made us familiar.

This trinity is as follows:

1. *The Father Aspect*  
Will  
Purpose  
This is the underlying Plan of God.  
The essential Cause of Being.  
Life purpose, motivating evolution.  
The note of synthetic sound.  
*Utilises the SutrAtma*
2. *The Son Aspect*  
Love  
Wisdom  
Consciousness/Soul  
The quality of sensitivity.  
The nature of relationship.  
The method of evolution.  
The note of attractive sound.  
*Utilises the Consciousness thread*
3. *The Mother Aspect*  
Intelligence  
The Holy Spirit  
The intelligence of substance.  
The nature of form.  
Response to evolution.  
The note of Nature.  
*Develops the creative thread*

The Mental plane which must be bridged is like a great stream of consciousness or of conscious substance, and across this stream the Antahkarana must be constructed. This is the concept which lies behind this teaching and behind the symbolism of the Path. Before a man can tread the Path, he must become that Path himself. Out of the substance of his own life he must construct this rainbow bridge, this Lighted Way. He spins it and anchors it as a spider spins a thread along which it can travel. Each of his three divine aspects contributes to that bridge, and the time of this building is indicated when his lower nature is:

1. Becoming oriented, regulated and creative.
2. Recognising and reacting to Soul contact and control.
3. Sensitive to the first impression of the Monad. This sensitivity is indicated where there is:
  - a. Submission to the "will of God" or of the greater Whole.
  - b. Unfoldment of the inner Spiritual will, overcoming all obstacles.
  - c. Cooperation with the purpose of the Hierarchy, the interpreting will of God as expressed in love.

I have enumerated these three responses to the totality of the divine aspects because they are related to the Antahkarana and must become defined and conditioned upon the Mental plane. They are there to be found expressing themselves in substance:

4. The lower concrete mind. The receptive common sense. The highest aspect of the form nature. The reflection of Atma, the Spiritual will. The Throat center. Knowledge.
5. The individualised mind. The Soul or Spiritual Ego. The middle principle. Buddhi-manas. The reflection in mental substance of the Monad. Spiritual love-wisdom. The Heart center. Love.
6. The higher abstract mind. The transmitter of Buddhi. The reflection of the divine nature. Intuitive love, understanding, inclusiveness. The Head center. Sacrifice.

There are necessarily other arrangements of these aspects in manifestation, but the above will serve to indicate the relation of Monad-Soul-personality as they express themselves through certain focussed stations or points of power *upon the Mental plane*.

In humanity, however, the major realisation to be grasped at the present point in human evolution is the need to relate—consciously and effectively—the Spiritual Triad, the Soul on its own plane and the personality in its three-fold nature. This is done *through the creative work of the personality, the magnetic power of the Triad, and the conscious activity of the Soul, utilising the triple thread*.

You can see, therefore, why so much emphasis is laid by esotericists upon fusion, unity or blending; only when this is intelligently realized can the disciple begin to weave the threads into a bridge of light which eventually becomes the Lighted Way across which he can pass into the higher worlds of being. Thus he liberates himself from the three worlds. It is—in this world cycle—pre-eminently a question of fusion and expressing (in full waking awareness) three major states of consciousness:

1. *The Shamballa Consciousness*. Awareness of the unity and purpose of Life.  
Recognition and cooperation with the Plan. Will. Direction. Oneness.  
The influence of the Triad.
2. *The Hierarchical Consciousness*. Awareness of the Self, the Soul.  
Recognition and cooperation with divinity. Love. Attraction. Relation.  
The influence of the Soul.
3. *The Human Consciousness*. Awareness of the Soul within the form.  
Recognition and cooperation with the Soul. Intelligence. Action. Expression.  
The influence of the consecrated personality.

The man who finally builds the Antahkarana across the Mental plane connects or relates these three divine aspects, so that progressively at each initiation they are more closely fused into one divine expression in full and radiant manifestation. Putting it in other words, the disciple treads the path of return, builds the Antahkarana, crosses the Lighted Way, and achieves the freedom of the Path of Life.

One of the points which it is essential that students should grasp is the deeply esoteric fact that this Antahkarana is built through the medium of a conscious effort *within consciousness itself*, and not just by attempting to be good, or to express goodwill, or to demonstrate the qualities of unselfishness and high aspiration. Many esotericists seem to regard the treading of the Path as the conscious effort to overcome the lower nature and to express life in terms of right living and thinking, love and intelligent understanding. It is all that, but it is *something far more*. Good character and good Spiritual aspiration are basic essentials. But these are taken for granted by the Master Who has a disciple under training; their foundation and their recognition and development are the objectives upon the Path of Probation.

To build the Antahkarana is to relate the three divine aspects. This involves intense mental activity; it necessitates the power to imagine and to visualise, plus a dramatic attempt to build the Lighted Way in mental substance. This mental substance is—as we have seen—of three qualities or natures, and the bridge of living light is a composite creation, having in it:

1. Force, focussed and projected from the fused and blended forces of the personality.
2. Energy, drawn from the Egoic body by a conscious effort.
3. Energy, abstracted from the Spiritual Triad.

It is essentially, however, an activity of the integrated and dedicated personality. Esotericists must not take the position that all they have to do is to await negatively some activity by the Soul which will automatically take place after a certain measure of Soul contact has been achieved, and that consequently and in time this activity will evoke response both from the personality and the Triad. This is *not* the case. The work of the building of the Antahkarana is primarily an activity of the personality, aided by the Soul; this in time evokes a reaction from the Triad. There is far too much inertia demonstrated by aspirants at this time.

Therefore, self-will, desire and those intelligent activities which are dually motivated are seen and recognised as only the lower expression of the three divine aspects, and the effort is to express these in terms of the Soul and not, as hitherto, in terms of a dedicated and rightly oriented personality. This becomes possible in its true sense only when the focus of the life is in the mental vehicle and the head as well as the heart is becoming active. In this process, the stages of character building are seen as essential and effective, and are willingly and consciously undertaken. But—when these foundations of good character and intelligent activity are firmly established—something still higher and more subtle must be erected on the sub-structure.

Knowledge-wisdom must be superseded by intuitive understanding; this is, in reality, inclusive participation in the creative activity of divinity. The divine idea must become the possible ideal, and this ideal must become unfolded and manifested in substance upon the Physical plane. The creative thread, now somewhat ready, must be brought into conscious functioning and activity.

Desire-love must be interpreted in terms of divine attraction, involving the right use or misuse of energies and forces. This process puts the disciple in touch with divinity as a progressively revealed Whole. The part, through the magnetic development of its own nature, comes into touch gradually with all that IS. The disciple becomes aware of this sum total in increasingly vivid expansions of consciousness, leading to initiation, realisation and identification. These are the three stages of initiation. The consciousness thread, in cooperation with the creative thread and the life thread, awakens to a fully aware process of participation in the divine creative Plan—a Plan which is motivated by love and intelligently carried forward.

Direction-Will (which are words describing the orientation produced by the understanding of the two processes of knowledge-wisdom and desire-love) must produce the final orientation of the personality and the Soul, fused and blended and at-one, towards the freedom of the Spiritual Triad; then the conscious attempt to use these three energies eventuates in creating the Antahkarana upon the Mental plane. You will note that at this early stage of the process I am emphasising the words "orientation" and "attempt." They simply indicate the final control of substance by the initiate.

## THE TECHNIQUE OF CONSTRUCTION

It is my intention to be very practical. The building of the Antahkarana (which is consciously undertaken upon the Path of Discipleship) is a process which is followed under certain ancient and proven rules. When these rules are correctly followed, the sequence of events and the appearance of the desired results are inevitable and unavoidable. There is much that I could say which would be of small use to the average aspirant, as it would be concerned with subjective realities which—though existent and occult facts in a natural process—are as yet unrealisable. My problem is to present the process in such a manner that—towards the end of this century—educators will be thinking, speaking and teaching *in terms of bridging*, and thus approaching basic statements which have a definite bearing upon this point which we are considering. I would like here very succinctly to recall a few of them to your attention:

1. Knowledge-force expresses itself through the consciousness thread and the creative thread.
2. These two threads are, for the disciple, a fusion of past knowledge (the consciousness thread) and the present (the creative thread).
3. The life thread or Sutratma proper is closely blended with these two. You then have Atma-Buddhi-manas (the latter being the agent of creation) functioning to a certain degree consciously in the aspirant.
4. The fusion of personality and Soul is in process, but when it has reached a certain point it becomes apparent that a creativity or a creative activity of the Will is needed to bridge between the Spiritual Triad and the personality, via the Soul.
5. The bridge which must be constructed is called, technically, the Antahkarana.
6. This bridge has to be built by the aspirant who is focussed upon the Mental plane, because it is mental substance (in three grades) which must be used, and the three aspects of the mind—the manasic permanent atom, the Son of Mind or Ego, and the mental unit—are all involved in the process.

Students would do well to learn that this process of building the Antahkarana is one of the means whereby man, the trinity, becomes a duality. When the task is completed and the Antahkarana is definitely built—thus producing perfect alignment between the Monad and its expression upon the Physical plane—the body of the Soul (the Causal body) is completely and finally destroyed by the fire of the Monad, pouring down the Antahkarana. There is then complete reciprocity between the Monad and the fully conscious *Soul on the Physical plane*. The "divine intermediary" is no longer required. The "Son of God Who is the Son of Mind" dies; the "veil of the temple is rent in twain from the top to the bottom"; the fourth initiation is passed, and there then comes the revelation of the Father.

This is the final and far-reaching result of the building of the bridge which is, in reality, the establishing of a line of light between Monad and personality as a full expression of the Soul—between Spirit and matter, between Father and Mother. It is evidence that "Spirit has mounted on the shoulders of matter" to that high place from whence it originally came, plus the gain of experience and of full knowledge, and of all that life in material form could give and all that conscious experience could confer. The Son has done His work. The task of the Saviour or of the Mediator has been completed. The unity of all things is known to be a fact in consciousness, and a human Spirit can say with intention and with understanding: "I and my Father are one."

The above is a brief and probably meaningless statement except theoretically, but it summarises the task which lies ahead and the work of the disciple who is in process of constructing the Antahkarana. There is a close connection between the fourth initiation, the quaternary in its evolved condition—vital body, emotional vehicle, mind and Soul—and this fourth technical stage of building consciously the "rainbow bridge." You have therefore:

1. The Quaternary, the creative factor on Earth.
2. The fourth initiation, that of the Crucifixion.
3. The fourth technical stage of building the Antahkarana:
  - a. SutrAtma, the life thread.
  - b. The consciousness thread.
  - c. The creative thread, itself threefold.

- d. The technical Antahkarana, bridging between the threefold personality and the Spiritual Triad.
4. The four stages of the Path of Return:
- a) The stage of Evolution itself.
  - b) The stage of the Probationary Path.
  - c) The stage of the Path of Discipleship.
  - d) The stage of the Path of Initiation.

Yet it is one and the same entity which participates in and is responsible for all the differentiated aspects, steps and stages—experimenting, experiencing and expressing consciously in every one of these stages or modes of life, until the fourth initiation. Then consciousness itself gives place to life, and yet remains itself. To the above statement, add the fact that it is the fourth kingdom in nature which undergoes all that is indicated above and is conditioned by the four aspects of the one sutraAtma. Once this is grasped, the beauty of the symbolism and the numerological relationships emerge significantly.

#### THE SEVEN RAY METHODS USED TO CONSTRUCT THE ANTAHKARANA

Until the stage of projection is reached, the methods employed by all disciples on all Rays are identical. Their intention is one, and they all have to attain the same measure of tension and of preparation for the construction of the bridge by gathering the needed energy from two sources—the personality and the Soul. By this focussing and its resultant tension, by thus evoking the Spiritual Triad and starting the dual process of building from both ends of the bridge (if such a phrase is possible and permissible). the work goes forward uniformly. The use of the creative imagination is now called forth and this forms the second stage. This presents a real difficulty for the first Ray and the seventh Ray aspirants. Neither type can with facility organise the material energy, orient energy currents, and see their objective clearly in the mind's eye pictorially. It is a process which is profoundly difficult for them. It must, however, in some way be done, because the use of the visual imagination is an essential factor in the building process and one of the major means of focussing, prior to projection.

This process of projection falls into three main activities:

1. After due focussing and after careful, sequential and systematic picturing the "rainbow bridge," the disciple—by a distinct and separate effort—calls in the will aspect of his nature, as far as he can in this incarnation. It is in this connection that the differing Ray methods make their appearance, the difference being determined by the quality of the Ray life.
2. The disciple has to preserve steadily the triple consciousness, not simply theoretically but also factually, so that three paralleling lines of thought, or three streams of active energy, are used by him simultaneously:
  - a. He is aware of himself, personality and Soul, as occupied with the process of bridge building. He never for one second loses his sense of conscious identity.
  - b. He is aware of the point of focussed tension which he has succeeded in producing and that three streams of energy have contributed to it—the focussed energy of the personality, poised in the lower concrete mind, the inflowing magnetic energy of the Soul, streaming out from the twelve petals of the three tiers plus the innermost tier of the Egoic lotus, and the energy of the "jewel in the lotus"—all streaming into the center of tension on the mental levels of the lower mind.
  - c. He is aware of as much of the consciousness of his Ray energy as can enter into his awareness; this is his Egoic Ray energy and not personality force. He endeavours to see himself as a point of particular energy coloured by his Ray life, and carefully bears in mind that the energy of his Egoic Ray is the major energy through which the Monad is attempting to express itself, and also that his threefold Egoic vehicle is a reflection of and closely related to the three aspects of the Spiritual Triad. It is this relation (and its conscious interplay and effect) which is evoked by the building of the Antahkarana, and which eventually (when it is powerful enough) brings into radiant activity the "jewel in the lotus."
3. When these three stages of realisation have been completed as far as the disciple feels he is capable of carrying them, then and only then does he prepare himself for the distinctive use of his Ray method in preparing for the "projecting sound" or Word of Power.

You can see from all the above that this constitutes a definitely planned process of a basic scientific nature, and requires as careful following as the procedure of any scientist in search of some advanced chemical formula. The only difference, scientifically speaking, is that the whole process is carried forward upon subjective levels and in the realm of consciousness, thus requiring a consciousness and a concentration not needed when working more tangibly on the outer plane of awareness. At first it seems complicated, as the disciple tries to master the different stages of the process, but it all becomes entirely automatic when once mastered. Here is a summary of process up to the point of definite projection:

I. Intention, producing focussing and tension.

II. Visualisation, produced by:

- a. The Buddhic activity of "impression."
- b. The tension of the mental body.
- c. The imaginative processes of the Astral body.

II. Projection:

1. The calling in of the Will aspect.
2. The preservation of a triple state of awareness in order that:
  - a. The disciple is aware constantly of his own identity.
  - b. He is conscious of a fixed point of tension.
  - c. He is aware actively of his Soul Ray or his Soul energy.
3. He starts in to use that distinctive Ray energy correctly.
4. He then, when all the above is completed, uses the Word of Power which is the agent of his Will.

The bridge to be built is called frequently the "rainbow bridge" because it is constituted of all the colours of the seven Rays. Speaking specifically and from the angle of the disciple, the bridge which he builds between the personality and the Spiritual Triad is composed of seven strands of energy, or seven streams of force; he uses all the seven Rays, having gained facility in so doing because again and again his personality has (in the long cycle of incarnations) been on all the seven Rays many times. But his Soul Ray dominates eventually, and in the rainbow bridge the "colours of his Rays are heard vibrating; the note of his Ray is seen."

The bridge built by humanity as a whole is one bridge composed of the multiplicity of individual bridges, built by the many disciples. It is therefore formed eventually of seven strands or streams of energy coming from the seven Egoic groups (one group of each Ray type). To this bridge the creative work of all human beings who reach the stage of Soul contact contributes. Their dominant strands of light fuse into one whole and their lesser strands are lost to sight in the radiant light of the sevenfold bridge which *humanity* will eventually complete.

Even in this finally completed bridge—at the end of the world cycle—one Ray light and colour will predominate, the second Ray, with the fourth Ray as the subsidiary Ray. The fourth Ray might be symbolically called "the main cable" for humanity, because it is the dominant note of the Fourth Creative Hierarchy.

The first three initiations are definitely and in a most mysterious way concerned with the creative work, and with the Spiritual expression in a human being of the third aspect of divinity, that of intelligent activity. The fourth, fifth and sixth initiations are as definitely related to the second aspect of love-wisdom as it expresses itself through created forms; the seventh, eighth and ninth initiations are occultly "inspired" by the first divine aspect, that of the Will.

Only, therefore, at the ninth initiation is the human being a *full* and true expression of divinity; he then realizes that in him all the divine aspects meet. Through them he is consciously, creatively and constructively en rapport with the consciousness of the One in Whom we live and move and have our being. All this is *the result* of a process and *the effect* of the inherent livingness which is found in all forms of life from the tiny atom up to Those great Lives Who are little more than names to the disciple.

This initiation process governs the dual life of the disciple in three ways:

1. It is *expressed* in the results effected in the three worlds and in the tangible and growing proof he gives of definitely defined areas of attainment.
2. It is *demonstrated* as effects in his consciousness in the form of an increasing fusion of Soul and personality as well as growing power to invoke the inflow of the higher light, through the medium of the Antahkarana.
3. It is *revealed* both through the Spiritual Triad and the Soul-infused personality as they unitedly prove the *livingness* of the divine Love-Nature. As this revelation takes hold of the disciple's consciousness and conditions his expressive form of service, it initiates him into that mysterious area of the divine consciousness which we call the "Heart of God"; this is our planetary correspondence to the "Heart of the Sun." Forget not that the Hierarchy is the expression of the energy of love. The relationship also enables them eventually to pass off the cosmic Physical plane on to the cosmic Astral plane.

### THE MEANING OF THE INITIATORY PROCESS

Each divine aspect has three subsidiary aspects, and in our planet and on the cosmic Physical plane the lowest aspect of love (that which we call the Will-to-Good) is revealed. For humanity, struggling upon this cosmic Physical plane, we subdivide unconsciously this will-to-good into three aspects; these we are only today beginning to grasp as existent possibilities. The lowest aspect we call *goodwill*, little realising the attitude to the universal goal which it sets; the second aspect we vaguely call *love* and hope to demonstrate that we do demonstrate love through our affiliation with the Hierarchy; the highest we call the *will-to-good* and leave it undefined because it is in no way possible, even for initiates of the fifth initiation, truly to comprehend what is the nature and purpose of the will-to-good which conditions divine activity.

The emphasis in the earlier teaching was upon *character* as the determining factor in deciding whether a man could "take initiation" (as it was called), and this was another of the presentations which have greatly misled aspirants. Character is of major importance—of such recognised importance that it is not necessary to dwell upon it. It is character, however, which enables a man to become a disciple with the aim in view of eventually entering the Ashram of a Master and passing then through the processes of initiation. It is character which is rightly regarded as the first requirement when a man steps off the Probationary Path on to the Path of Discipleship. But he is still, however, a long way from his goal, and a long way from being accepted by a Master as a disciple.

The truth might be expressed this way: When the disciple's eyes are removed from himself and his functioning in the three worlds is becoming Spiritually controlled (or is in process of being controlled), then he is faced with becoming a truly mental being, with the focus of his life upon the mental level where it is subject to Soul control; it then in turn becomes the directing agent of the man upon the Physical plane. This does not mean that he is occupied with making his lower concrete mind active, directing and illumined; that is taking place gradually and automatically through the pressure of the higher influences pouring into and through him. He is occupied with the task of becoming aware of the activities of his higher or abstract mind and of the pure reason which controls and animates the Buddhic plane, and which is itself susceptible to impression from the Monad. That plane has to become the one toward which his mental consciousness looks and upon which it focusses its attention. There it must be polarized, in the same sense as the consciousness of average humanity is today polarised on the plane of the emotions and of Astral activity but is shifting with rapidity on to the Mental plane.

This involves a dual activity; the lower mind becomes a potent factor in directing the service activities of the disciple. These activities become the major motivating potency in the disciple's life and are a consequence of a growing Soul fusion with the personality, thus developing and unfolding his sense of inclusiveness. Inclusiveness is the supreme key to the understanding of consciousness. At the same time, the higher mind is impressing the lower mind and drawing it into a higher fusion with itself.

This process of unfoldment creates certain major points of successive fusions, with consequent points of tension; these points of tension (when *consciously* attained) become the actuating energy which enables the disciple to "stand in the light and in that light see greater Light; within that greater Light he knows and sees, grasps and absorbs that which has hitherto been dark and secret and unknown." This is initiation.

Periods of search, periods of pain, periods of detachment, periods of revelation producing points of fusion, points of tension and points of energy projection—such is the story of the Path of Initiation. Initiation is in truth the name given to the revelation or new vision which ever draws the disciple onward into greater light; it is not something conferred upon him or given to him. It is a process of light recognition and of light utilisation in order to enter into ever clearer light. Progress from a dimly lighted area in the divine manifestation into one of supernal glory is the story of the Path of Evolution.

#### THE RELATION OF THE SEVEN RAYS TO THE INITIATIONS

It will be obvious to you that, as energy is the basis of our entire manifested world, an initiation is a condition of consciousness wherein the fully prepared disciple utilises the available energies (at the time of initiation) to bring about changes within consciousness of a momentous and revelatory nature. Each initiation puts the initiate in a position to control certain related energies and enables him to become increasingly a trained manipulator of those energies; each initiation gives him understanding of the related energy and of its field of activity; each initiation reveals to him the quality and the type of stimulation to be evoked when brought into contact with any particular Ray energy; each initiation establishes relationship between the initiate and the Ray energy involved, so that gradually (no matter what may be his Soul Ray or his Personality Ray) he can work with the quality and the creative aspect of all the Rays, though ever retaining a greater facility to work on his own Soul Ray, and later with the Ray of the Monad—one of the three major Rays of Aspect.

I would ask you to remember that all human beings must finally express the quality and livingness of one of the three Rays of Aspect, even if—in time and space—their Souls may originally be upon one of the four Rays of Attribute.

In the case of the accepted disciple who is in preparation for initiation, the term applied to this system of integrated energies is "Soul-infused personality." The fusion is necessarily not complete, but enough Soul energy is present to guarantee that minimum of Soul control which will make the initiatory process effective.

It might also be said that this system of integrated energies is (through the initiatory process) confronted with still higher fusions, because initiation is a process whereby successive integrations—attended by consequent expansions of consciousness—become possible. These are—in their broader significance, seven, though entailing many minor points of integration—as follows:

1. Fusion of the energies of the Soul-infused Personality with the triple energies of the Spiritual Triad.
2. Fusion with the Monad—of which the Spiritual Triad is an expression.
3. Fusion with the world consciousness of the planetary Logos to a degree which makes the planetary life, with all its states of consciousness and phenomena, a confining and constricting form for the initiate.

In connection with this final fusion, it is worth while to point out that, when this stage of development is attained, it then becomes possible to enter into the "exalted state of mind" which holds the planetary Logos focussed in the consciousness of the sacrifice which He has made by means of the entire process of manifestation. As *The Secret Doctrine* has pointed out, this sacrifice which He has made on behalf of the untold myriad of lives which compose His body of manifestation, holds Him in physical expression until "the last weary pilgrim" has found his way home.

#### The Rays and the five Initiations confronting Humanity

Let us now consider our theme of the Rays and initiation. This signifies in reality a study of the Rays as they actively condition the Path of Initiation. Forget not, we are dealing here with the Path of Initiation and not primarily with the Path of Discipleship, even though the two paths are very closely related; we are not dealing with the disciple's character and actions. We are considering one thing only: the type of Ray energy which makes any specific initiation possible, irrespective of the Rays of the initiate.

We are in fact considering initiation as a planetary process, and not that process as it affects the individual initiate. That we shall consider under our point "The Significance of the Initiations."

These five initiations are under the energy impulses of Rays 7, 6, 5, 4, plus the dynamic influence of Ray 1 at the time of the fifth initiation. You will note, therefore, that these initiations which confront average humanity are all of them conditioned by a minor Ray, yet finally bring in the energy of the highest Ray of Aspect, that of Will or Power. This dynamic electric energy has to act in a new and different sense if the four higher initiations are to become living objectives in the initiate's consciousness. It is for this reason that the fifth initiation is called the Initiation of Revelation. Some understanding of the first or will aspect is "conceded" at this initiation, and for the first time the nature of divine Purpose is revealed to the initiate; hitherto he has been preoccupied with the nature of the Plan, which is after all an effect of the Purpose.

In these five preliminary initiations the true nature of the minor Rays, in their creative aspect and as expressions of the quality of the manifested world, begins progressively to dawn upon the initiate. In the higher four initiations he slowly arrives at a dim understanding of the purpose of creation; the true purpose, however, and the nature of the will of the planetary Logos will only be revealed in the next solar system wherein the Soul-infused Personality of the planetary Logos will demonstrate living purpose within the ring-pass-not of the three lower cosmic planes.

With these abstruse ideas we need not concern ourselves. Let us study the energy conditions wherein the initiate proceeds from one initiation to another until he stands at the portal of revelation.

### Initiation I - The Birth at Bethlehem

#### Ray VII - The Energy of Order or Ceremonial Magic

First of all, let us consider the type of energy which the seventh Ray expresses and wherein lies its potency and efficacy, from the angle of the initiation. As we study these initiations and their conditioning Rays, we will divide our ideas into three parts:

1. The type of energy and its quality in relation to the processes of the particular initiation with which it is associated.
2. Its effect upon humanity, regarding humanity as a world disciple.
3. The stimulating nature of the energy as it expresses itself:
  - a. In the three aspects of the initiate's nature—mental, Astral and physical.
  - b. Through the Soul-infused personality, the initiate "in good standing" a phrase of the deepest occult implication.

To sum up what I have said:

- a) The energy of the seventh Ray is the potent agent of initiation when taken on the Physical plane, that is, during the process of the first initiation.
- b) Its effect upon humanity will be:
  1. To bring about the birth of the Christ-consciousness among the masses of intelligently aspiring human beings.
  2. To set in motion certain relatively new evolutionary processes which will transform humanity (the world disciple) into humanity (the world initiate).
  3. To establish in a new and intelligible manner the ever-existent sense of relationship and thus bring about upon the Physical plane right human relations. The agent of this is goodwill, a reflection of the will-to-good of the first divine aspect. Of this first Ray of Will or Purpose, goodwill is the reflection.
  4. To readjust negative and positive relationships, and—today—this will be carried forward primarily in connection with the sex relation and marriage.
  5. To intensify human creativity and thus bring in the new art as a basis for the new culture and as a conditioning factor in the new civilisation.
  6. To reorganise world affairs and so initiate a new world. This is definitely in the realm of ceremonial magic.

c) The stimulation of this seventh Ray will, in relation to the individual initiate:

1. Bring into being upon the Mental plane a widespread and recognised relation between the Soul and the mind.
2. Produce a measure of order in the emotional processes of the initiate, thus aiding the preparatory work of the second initiation.
3. Enable the initiate—upon the Physical plane—to establish certain service relationships, to learn the practice of elementary white magic, and to demonstrate the first stage of a truly creative life.

*Initiation II - The Baptism in Jordan*

Ray VI - The Energy of Idealism and Devotion

In the initiatory process between the first initiation of the Birth of the Christ and the beginning of the conscious unfoldment of the Christ life and awareness, the life of the initiate has undergone a pronounced reorientation. He is now capable of an equally pronounced and often fanatical adherence to the programme of aspiration and of devotion to the good (as he sees it at this stage). This is symbolised for us in the story of the twelve year old Jesus Who was so conscious that He "must be about His Father's business" that He defied His parents, caused them distress, and astonished those older than He by His Spiritual poise and knowledge. This He offset by going down to Galilee and being "subservient" to His parents. A somewhat similar attitude (without the developed and inclusive understanding manifested by the Christ) can be seen expressing itself in the disciple during the period wherein the new orientation is taking place; the disciple is learning to discipline his lower nature and to achieve a measure of mastery over his physical inclinations; he thus releases physical energy and brings order into his life. This takes a very long time and may cover a cycle of many incarnations. He is constantly fighting against his lower nature, and the requirements of his Soul (as he somewhat ignorantly interprets them) are in constant session against the animal nature, and increasingly in relation to the emotional nature.

Above all, he becomes aware of a secondary relation, involving a most difficult problem and one which enhances the fight and intensifies his problem. He discovers that his emotional nature, his lower psychic faculties, his Astral development and the potency of glamour are now all arrayed against him.

The reorientation with which he is now faced has to be brought about primarily upon the Astral plane, because that has been for untold aeons the level of his major polarisation and the sphere of activity and the state of consciousness which has dominated him. The physical body is not a principle; his Etheric body has, since Atlantean days, been the agent of his Astral energy, for the mind nature is not yet developed and cannot, therefore, adequately take control. He discovers that he lives in a chaos of emotional reactions and of conditioning glammers. He slowly begins to realize that in order to take the second initiation he *must* demonstrate emotional control; he realizes also that he must have some knowledge of those Spiritual energies which will dissipate glamour, plus an understanding of the technique whereby illumination from the mind—as the transmitting agent of the light of the Soul—can dispel these glammers and thus "clarify the atmosphere", in the technical sense.

As regards humanity as a whole, polarised as it is in the emotional nature, the effect of this sixth Ray is potent in the extreme. Its energy has been playing upon men ever since it came into incarnation, and the last one hundred fifty years have seen that potency become extremely effective. Two factors have enhanced this effect:

- a) The sixth Ray of Idealism or of Devotion is the Ray which normally governs the Astral plane, controlling its phenomena and colouring its glamour.
- b) The stream of energy, coming into our planetary life from the constellation Pisces, has for two thousand years conditioned human experience and is peculiarly fitted to blend with and complement this sixth Ray energy and to produce exactly the situation which is today governing world affairs.

The united activity of these two great streams of cosmic energy, playing upon and through the third planetary center, Humanity, has created the unique condition in which "the race of men" can stand before the planetary Initiator, the Christ, and under the focussed stimulation of the Hierarchy, pass through the initiation.

It should here be remembered that the masses of men can and will take the first initiation, but that a very large group of aspirants (far larger than is realized) will pass through the experience of the second initiation, that of the purifying Baptism. These are the people who express the essential qualities of ideological recognition, devoted adherence to truth as sensed, profound reaction to the physical disciplines (imposed since they participated in the first initiation many lives earlier) and a growing responsiveness to the aspirational aspect of the Astral body; this aspiration is occupied with reaching out towards contact with and expression of the mental principle. This particular group in the human family are "kama-manasic" initiates, just as those taking the first initiation are "physico-Etheric" initiates.

Let me sum up what I have said anent the effect of sixth Ray energy:

1. The energy of the sixth Ray produces two major results which brings about a basic reorientation of the life of the initiate and of humanity as a whole:
  - a) An embryonic realisation of the will nature which determines the life of the initiate.
  - b) A pronounced conflict between the lower and the higher self. This reveals to the initiate the ancient conflict between the emotional nature and true realisation.
2. In connection with humanity, the effects of the sixth Ray are as follows:
  - a) The development of a tendency to clarify the world atmosphere, releasing the energy of goodwill.
  - b) The production of a condition wherein "the race of men" can take the first or the second initiation.
  - c) The sudden and powerful emergence of the world ideologies.
  - d) A basic transformation within the Astral plane itself which is producing points of crisis and tension.
3. In relation to the individual initiate, the sixth Ray produces:
  - a) An acute situation wherein a vortex of force is generated.
  - b) In this vortex all the emotional and ideological reactions of the aspirant are intensified.
  - c) Later, when this subsides, the initiate's alignment becomes Astral-mental-Soul.
  - d) There takes place, in connection with his mental vehicle, a crystallisation of all thought and a fanatical adherence to mass idealism.
  - e) These tendencies are later transformed into Spiritual devotion to human welfare.
  - f) The personality becomes definitely Astral-Buddhic in nature and expression.

You will see, therefore, how immediate and important is the opportunity confronting humanity today. Vast numbers of men will take the first step towards the unfolding of the Christ consciousness and thus pass through the first initiation. This often (I might well say usually) takes place without the conscious realisation of the physical brain. This first initiation is—and always has been—mass initiation, even when individually registered and recorded.

Thousands of aspirants in every country (as a result of conscious effort to understand) will stand before the initiator and undergo the Baptism Initiation; bread and water are the symbols of these first two initiations; both are basic essentials for life in the physical sense, and are equally basic in their implications Spiritually; this the initiate knows. These two initiations are the only two of significant importance at this time, owing to their *relative* immediacy.

It is the return of the Christ which has brought these subjective Spiritual tendencies of mankind to the surface and made these two initiations possible; it is the activity of the seventh Ray of Order and of the sixth Ray of Idealism which has generated the tendency in humanity towards the white magic of right human relations. They have fostered the trend to ideological control of the human consciousness. It is the passing out of the Piscean Age with its type of energy, and the coming into power of the Aquarian Age (with its potent purificatory energies and its quality of synthesis and universality) which will make the new world order possible. It is therefore apparent that the opportunity confronting humanity has never been so promising and that the corporate relation and fusion of all these energies makes the manifestation of the Sons of God and the appearance of the Kingdom of God an inevitable happening in our planetary life.

Initiation III - The Transfiguration  
Ray V - The Energy of Concrete Knowledge

As all disciples have to be focussed on the Mental plane and must operate from that level of consciousness, the understanding of this type of consciousness is one of major importance. It is glibly and most easily said that disciples and (necessarily so) initiates must use the mind, and that their polarisation must be mental. But what does this mean? Let me give you some concise definitions of this Ray energy, leaving you to make your own individual application, and from your study of these concepts anent the mind, learn to gauge your own mental condition.

1. The energy of what is so peculiarly called "concrete science" is the quality or the conditioning nature of the fifth Ray.
2. It is pre-eminently *the substance* of the Mental plane. This plane corresponds to the third subplane of the Physical plane, and is therefore gaseous in nature—if you care to use its correspondence as a symbol of its nature. It is volatile, easily dispersed, is the receptive agent of illumination, and can be poisonous in its effect, for there are undoubtedly conditions in which "the mind is the slayer of the Real."
3. This energy is characterised by three qualities:
  - a. The quality which is the result of relationship with the Spiritual Triad. We call this "abstract mind" and the impact which affects it comes from the Atmic level of the Spiritual Triad, that of Spiritual will.
  - b. The quality which in this solar system is easily responsive to the major Ray of the planet, that of love-wisdom. So responsive is it that—in conjunction with emanations from the three worlds—it has produced the one existent form upon the Mental plane. This form (in the planetary sense) is that of the Kingdom of God and, in the individual sense, is that of the Ego or Soul.
  - c. The quality which is basically related to the emanations or vibrations arising from the three worlds; these creatively result in the myriads of thought-forms which are found upon the lower levels of the Mental plane.

It might therefore be said that these qualities or aspects of the fifth Ray of Spiritual energy produce: Pure thought, the thinker or the Son of Mind, and Thoughtforms.

4. This energy (as far as mankind is concerned) is the thought-form making energy, and all impressions from the physical, Etheric and Astral planes force it into activity on the level of concrete knowledge, with a resultant kaleidoscopic presentation of thought-forms.
5. It is fundamentally the most potent energy at this time in the planet, because it was brought to maturity in the first solar system, that of active intelligence.
6. It is the energy which admits humanity (and particularly the trained disciple or initiate) into the mysteries of the Mind of God Himself. It is the "substantial" key to the Universal Mind.
7. It is profoundly susceptible to the energy of Love-Wisdom, and its fusion with the love aspect is given the name of "wisdom" by us, because all wisdom is knowledge gained by experience and implemented by love.
8. This energy, in its three aspects, is related in a peculiar sense to the three Buddhas of Activity. These great Lives reached Their present state of development in the previous solar system.
9. This energy, in so far as it is considered as the mental energy of a human being—and this is one of its minor limitations though a major one for a human being—is the higher correspondence of the physical brain. It might be said that the brain exists because the mind exists and needs a brain as its focal point upon the Physical plane.

10. The quality of this energy of concrete knowledge or science is twofold:
  - a) It is extraordinarily responsive to impressions coming from some source or other.
  - b) It is rapidly thrown into forms in response to impression.
11. The impressions received come from three sources and are sequentially revealed to man. These are:
  - a) Impressions from the three worlds; these come, first of all, from the individual and then, secondly, from the levels of planetary consciousness.
  - b) Impressions from the Soul, the Son of Mind, upon the level of mentality itself.
  - c) Impressions from the Spiritual Triad, via the Antahkarana; these come when the Antahkarana is constructed or in process of construction.
12. This energy is essentially a lightbearer. It responds—again sequentially in time and space—to the light of the Logos. It is for this reason that the mind is regarded both as illumined when higher contacts are present and as an illuminator where the lower planes are concerned.
13. This energy is (from the human standpoint) awakened and brought into activity through the action of the five senses which are the conveyors of information from the three worlds to the Mental plane. It might be said that:
  - a) Five streams of informative energy, therefore, make their impact upon the concrete mind and emanate from the physico-Astral plane.
  - b) Three streams of energy from the Soul, also make an impression upon the concrete mind.
  - c) One stream of energy—during the initiatory process—contacts the mind. This comes from the Spiritual Triad and utilises the Antahkarana.
14. The energy of this fifth Ray might be regarded as the *commonsense*, because it receives all these impacts of varying energies, synthesises them, produces order out of the many ceaseless impacts and interprets them, thus creating the multiplicity of forms to which we give the name of "world thought".
15. This energy transforms the divine ideas into human ideals, relating the knowledges and sciences of humanity to these ideals, thus making them workable factors in human evolution, its cultures and civilisations.

I will now summarise the effects of this fifth Ray energy in relation to humanity and the individual initiate:

- a) I gave, first of all, fifteen items of information anent this fifth Ray energy, or fifteen definitions of its activity. These will warrant careful study.
- b) The effect of this fifth Ray energy upon humanity in this fifth root race was considered; it was noted that this Aryan effect was dominant and dynamic in the extreme and that it has greatly hastened human evolution.
- c) I pointed out the close relation between love and mind, as follows:
  1. Ray II and Ray V
  2. Plane II and plane V
  3. Solar system II and root race V

In all of these relationships, the fifth in order is the prime agent and the revealer of the second type of Spiritual energy.

- d) The fifth Ray energy produces three major areas of thought, or three prime conditions wherein the thought-form-making energy expresses itself:
 

1. Science	Education	Medicine
2. Philosophy	Ideas	Ideals
3. Psychology	In process of modern development.	

- e) This fifth Ray energy operates in connection with the Law of Cleavages.
- f) It is also responsible for the rapid formation of great conditioning ideologies.
- g) This fifth Ray energy is the important factor in making possible the first major initiation, the Transfiguration Initiation.
- h) Fifth Ray energy works in three ways in connection with the three aspects of the personality:
  1. As the Transmuting agent.....the Physical body
  2. As the Transforming agent.....the Astral body
  3. As the *Transfiguring* agent.....the Mental body

This gives you much food for thought; it indicates the personality goal and the mode whereby it is attained. After the third initiation, we reach out in consciousness to higher expansions of consciousness and will then enter a realm of ideas which are not yet easy for the disciple to appreciate or to understand. Much that I will have to say anent Ray energy and the higher initiations will mean little to many, but it will mean much to the initiate-consciousness. The world initiates will be coming into incarnation at this time, and will read my words towards the end of this century with great understanding.

### THE SIGNIFICANCE OF THE INITIATIONS

We now start our consideration of the nine initiations, only this time we shall be occupied with the relationship and the detail connected with each initiation, viewing them when possible from the angle of the Hierarchy and its effort on behalf of the evolutionary progress of the race, and not so much from the angle of the Soul-infused personality of the disciple. It must be remembered from the start that no disciple can pass through the initiatory experience unless he is a Soul-infused individual and is consciously aware on Soul levels of the various happenings, possibilities, undertakings and implications.

In all the many books which I have given to the world I have taught much anent initiation; I have sought to bring a saner, more reasonable presentation of these great crises in the life of every disciple. It is wise to note that an initiation is in reality a crisis, a climaxing event, and is only truly brought about when the disciple has learnt patience, endurance and sagacity in emerging from the many preceding and less important crises. An initiation is a culminating episode, made possible because of the self-inspired discipline to which the disciple has forced himself to conform.

Much has been said in the occult books about the preparatory work to be done and the effort which such a task entails, plus the realisation of the consequences initiated and expressing themselves through the individual aspirant. Little has been said anent the more important truth that initiation admits a man into some area or level of the divine consciousness—into a plane or rather a state of being hitherto regarded as sealed and closed.

#### *Initiation I - The Birth at Bethlehem*

I have preserved the above Christian nomenclature because of its familiarity and because (symbolically speaking) it conveys an aspect of a major truth. Just as the birth of a child is an entrance into light, literally speaking, and the beginning of an entirely new way of life, so each successive initiation is in an exactly similar manner an entrance into light, involving the revelation of a different world to the one hitherto known, and the undergoing of entirely new experiences.

The first initiation might be regarded as the goal and the reward of the *mystical experience*; it is fundamentally not an occult experience in the true sense of the term, for it is seldom accurately realized or consciously prepared for, as is the case of the later initiations, and this is why the first two initiations are not considered major initiations. In the mystical realisation there is naturally and normally an emphasis upon dualism, but in the new area of unfoldment—visioned and later to be struggled for and attained, initiation by initiation—unity is achieved and dualism disappears. Students should therefore have in mind the following definite occult concept:

*The mystical Way leads to the first initiation. Having achieved its purpose, it is then renounced, and the "lighted Way" of occultism is then followed, leading to the lighted areas of the higher states of consciousness.*

Thus both ways are seen to be essential; the mystical way is for the majority at this time, and an increasingly large number of mystics will emerge out of the modern masses of men; paralleling this, the occult way is attracting more and more of the world intelligentsia. Its experience is not basically religious, as the orthodox churchman understands the word. The way of science is as deeply needed by mankind as is the way of religion, for "God" is found equally on both ways. The scientific way leads the aspirant into the world of energies and forces, which is the true world of occult endeavour, revealing the Universal Mind and the workings of that great Intelligence which created the manifested universe. The "new man" who has come to birth at the first initiation must and will tread the occult or scientific way, which inevitably leads him out of the world of mysticism into the scientific and assured perception of God as life or energy.

The first initiation marks the beginning of a totally new life and mode of living; it marks the commencement of a new manner of thinking and of conscious perception. The life of the personality in the three worlds has for aeons nurtured the germ of this new life and fostered the tiny spark of light within the relative darkness of the lower nature. This process is now being brought to a close, though it is not at this stage entirely discontinued, for the "new man" has to learn to walk, to talk, and to create; the consciousness is now, however, being focussed elsewhere. This leads to much pain and suffering until the definite choice is made, a new dedication to service is vouchsafed, and the initiate is ready to undergo the Baptism Initiation.

### *Initiation II - The Baptism in Jordan*

The initiation which we are now to study is perhaps one of the most important, because it concerns that aspect of the personality which gives the most difficulty to everybody: the emotional or Astral body. Today the mass of men are swept by the emotions and by a sensitive response to circumstance; they are not swept usually by an intelligent reaction to life *as it is*. The normal and usually violent reaction serves only to increase the confusion and the attending difficulties, producing vortices of uncontrolled energies, glamour and delusion. Even though it may at the same time produce a saving aspect in some cases, the violence of the Astral testing and the potency of the Astral temptation (as it might well be called) leads to a greatly increased sphere of suffering. To this must be added the materialistic bias of the many presented solutions, bringing in the force of the world maya and thus greatly complicating the problem.

Distressing as all this may be, and significant of the end of this age and the cessation of the Atlantean vibration and quality which has carried over so potently into this Aryan cycle, it is however indicative of the attainment of a definitely racial opportunity. Humanity—on a relatively large scale—faces the second initiation, or the Baptism Initiation.

The concept of baptism is ever associated with that of purification. Water has ever been the symbol of that which purifies; it is also the symbol of the Astral plane, with its instability, its storms, its tranquillities, its overwhelming emotional reactions and its pliability, which makes it such a good agent for the deceptive thought-forming faculties of the unregenerate man. It reacts to every impulse, every desire and every possible magnetic "pull" coming from the material or substantial form side of nature. In its cycles of tranquillity it reflects equally the good as well as the bad; it is the agent, therefore, of deception when manipulated by the Black Lodge, or of aspirational reaction when influenced by the great White Lodge, the Spiritual Hierarchy of our planet. It is the battleground between the pairs of opposites; the problem is complicated by the fact that men have to learn to recognise these opposites before right choice, leading to Spiritual victory, is theirs.

This second initiation—as now undergone—is to some extent one of the most difficult. It involves purification, but it is purification by fire, symbolically understood. The occult "application of fire to water" produces certain most serious and Devastating results. The water, under the action of fire, "is resolved into steam and the initiate is immersed in the fogs and miasmas, the glammers and the mists" thus caused. Out of this fog and out of the glammers, the initiate must emerge; out of the present fog of human affairs humanity will also emerge eventually. The success of the individual initiate is the guarantee of the racial destiny. The complications, produced by water in conjunction with fire in these Aryan days, are far greater than those produced entirely by water in Atlantean times; this age is kama-manasic and not simply kamic or strictly Astral. Remember therefore as you read these words that I am speaking symbolically. The fire of mind today has to be reckoned with in conjunction with the water of desire, and it is owing to this that much of humanity's problem develops. It is because of this that the second initiation has become one of the most difficult which the modern disciple has to take.

The result, however, of the modern initiatory process is of a much higher order. This statement is related to the emerging fact that the Hierarchy and its personnel in process of assembling will be of a much higher order than that previously responsible for human guidance. A more advanced humanity demands a more advanced Hierarchy and hierarchical supervision; this has ever been the case. The evolutionary process covers all that *is*. Even Sanat Kumara is learning and advancing from a relative imperfection to perfection.

This baptism of fire (to which reference is made in the Western Scriptures) carries with it inevitably the connotation of *pain*, and this to an extent hitherto unknown. Even a casual glance at world affairs will reveal the truth of this statement.

Under the influence of the Piscean cycle which is now in process of termination, the sixth Ray of Idealism or Devotion was predominantly active. This is the Ray of one-pointed determination and— from one angle—it is *the Ray of blind procedure*. The individual, the group or humanity, sees only one aspect of reality at any one time, and (because of man's present point in the evolutionary process) usually the least desirable aspect. All else is sealed to them; they vision only one picture; their horizon is limited to only one point of the compass (speaking esoterically).

To the mass of humanity, the aspect of reality which was visioned and for which men lived and died was *the material world, material comfort, material possessions and material enterprises*; to this the labour movement today and the tendencies already apparent in the United Nations bear incontrovertible testimony. To a much smaller group of human beings the world of the intelligence appears paramount, and the concrete mind is the desired ruler or controlling factor. All, therefore, remains within the area of material control and interest.

The Solar Plexus center is consequently the dominant factor, because—even in the case of the intelligentsia—it is desire for material well-being, for territorial possessions and for planned governmental and economic material decisions which control and motivate the individual, the group or the nation. These are not necessarily wrong, but (under the present emotional-desire concept) they are placed in the foremost position and are regarded as Causal in their nature; nevertheless they are fundamentally secondary in their nature, and are effectual in their essential nature, placing the emphasis upon the word "effect." Humanity, even in its advanced brackets, is not yet able to think on Causal levels.

What is the basic goal of the initiate who has taken the second initiation? I would ask you to transit in consciousness from the concept that the process of initiation is a consummation of effort, to the higher and better concept that it is initiatory in effect and marks a beginning and not a consummation. What, therefore, lies ahead of the initiate who has entered the purificatory water, or rather, fire? To what is he pledged? What is to happen within "the area of livingness" (I want you to familiarise yourselves with that phrase) and what results will take place within the mechanism with which he approaches the place of initiation?

These are the factors of importance, and these are the aspects of the life process which should condition him. At the close of the initiatory process certain energies and divine aspects should be recognised by him as now playing a part in his thinking and his purposes—energies which heretofore (even if present) were quiescent and not controlling.

Before him lies the third Initiation of the Transfiguration. Facing him is a great transition from an emotional aspirational focus to an intelligent, thinking focus. He has, theoretically at least, cast off the control of the Astral body and nature; much still remains to be done; old desires, ancient Astral reactions and habitual emotions are still powerful, but he has developed a new attitude to them and a new perspective to the Astral body. Water, fire, steam, glamour, delusion, misinterpretation and emotional continuity still mean something specific and undesirable to him.

He is now negative to their appeal and positive to the higher demanding focus. That which he now loves and longs for, desires and plans for, lies in another and higher dimension. He has, through his willingness to pass through the second initiation, struck the first blow at his innate selfishness and has demonstrated his determination to think in wider and more inclusive terms. The group begins to mean more to him than himself.

What has happened, technically speaking? The energies of the Solar Plexus center are being transferred from the major clearing house below the diaphragm to the Heart center—one of the three major centers into which all the lower energies must transfer. At the first initiation he was granted a vision of a higher creativity and the energy of the sacral center began its slow ascent to the Throat center. At the second initiation, he is granted a vision of a higher focus, and his place in the larger whole begins slowly to reveal itself. A new creativity and a new focus become his immediate goals, and for him life can never again be the same. The old physical attitudes and desires may still at times assume control; selfishness may continue to play a potent part in his life expression, but—underlying these and subordinating them—will be found a deep dissatisfaction about things as they are and an agonising realisation of failure. It is at this point that the disciple begins to learn the uses of failure and to know certain fundamental distinctions between that which is natural and objective and that which is supernatural and subjective.

We therefore come back to the problems of the Astral plane, of the emotional level of consciousness, and to the second initiation; this initiation releases men from emotional control and enables them to shift their consciousness on to mental levels, and from that higher point of focus to control their normal and well developed emotional attitudes. If you will turn back, you will find that the three keynotes are given for this second initiation and for its technique. I would like to call your attention to them because they present those keynotes which give us the clue to the world problems and indicate at the same time the solution and the way out of the present impasse. These three words are: *Dedication. Glamour. Devotion.*

It is the dedication of the aspirant which invokes the fire. You have here a statement of major importance. The aspirant upon the higher levels of the Astral plane is swept by the "fire of dedication." This immediately focusses his will as it demonstrates on the Mental plane, and this focussing in due time starts the serious undertaking of the shifting of his consciousness on to mental levels. Then immediately the "fire" works, and the first reaction (as I have earlier pointed out) is the "meeting of fire and water," and consequently the production of fog, mist, of glamour and illusion. All of these four words must be understood symbolically. The glammers thus induced are dependent upon the Ray and the point of evolution of the individual and the nation. It is essential that you learn to think in the widest possible terms.

What will be the result of the combination in one's life of these three factors? Primarily two things:

1. The Solar Plexus center will be brought, first of all, into a condition of almost violent and compelling activity. This activity is induced by dedication and produces glamour inevitably.
2. The violent energies of the Solar Plexus center will eventually be controlled by the quality of devotion. It is this quality which transforms the Solar Plexus center into the *great clearing house* for all emotional reactions and for all glammers, and makes it temporarily a cause of disaster, of conflict, of pain and of distress.

As a result of both of these, a great transforming agency is set in motion by the quality of devotion, and the Solar Plexus center becomes not only a clearing house but the main factor in lifting both physical and emotional active energies from below the diaphragm into the Heart center. This constitutes a long process which the aspirant is forced to face in the interim between initiations. We are told (and it is factually true) that the longest period between initiations is that to be found between the first and the second initiations. This is a truth which must be faced, but it should also be remembered that it is by no means the hardest period. The hardest period for the sensitive, feeling aspirant is to be found between the second and the third initiations.

It is a period of intense suffering, of the penalty of applying factors of glamour and illusion, of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can—under the influence of right direction and Spiritual determination. This he has usually to do in the dark, working under the action of the logical and understanding mind, but seldom under the influence of inspiration. Nevertheless, the good work goes on. The emotions are brought under control, and necessarily the factor of the mind assumes an increasingly right importance. Light—flickering and as yet uncertain and unpredictable—pours occasionally in from the Soul, via the mind, adding frequently to the complications but producing eventually the needed control which will lead to and result in freedom.

Ponder on these things. Freedom is the keynote of the individual who is facing the second initiation and its aftermath—preparation for the third initiation. Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time.

The third initiation (that of the Transfiguration) is one of the most important of them all. From one particular angle, it is peculiarly related to the fifth Initiation of Revelation and to the seventh Initiation of Resurrection. All three are concerned with freedom: freedom from the personality, freedom from blindness, or freedom from all the seven planes of our planetary existence— the planes which are sometimes referred to as the planes of human and superhuman evolution. You will have noted that lately I have been emphasising an aspect of initiation hitherto little emphasised— the aspect of freedom.

The Path of Initiation has at times been called the Path of Liberation, and it is to this essential aspect of the initiatory process that I am seeking to call your attention. I have pointed out continuously that initiation is not really the curious mixture of self-satisfied attainment, ceremonial, and hierarchical recognition as portrayed by the major occult groups. It is far more a process of excessively hard work, during which process the initiate becomes what he is. This may entail hierarchical recognition, but not in the form usually pictured. The initiate finds himself in the company of those who have preceded him, and he is not rejected but is seen and noted and then put to work.

It is also a graded series of liberations, resulting in the attainment of increased freedom from that which lies behind in his experience; this carries with it the permission (Soul enjoined or given) to proceed further on the Way. These freedoms are the result of Detachment, Dispassion, and Discrimination. At the same time Discipline enforces and makes possible the hard work required to pass the grade. All these four techniques (for that is what they are) are preceded by a series of disillusionments which, when realized and comprehended, leave the aspirant no choice but to move forward into greater light.

I would like to have you study initiation from the angle of liberation, looking upon it as a process of strenuously attained freedoms. This basic aspect of initiation—when realized by the initiate—ties his experience into a firm relation with that of the whole of humanity, whose fundamental struggle is the attainment of that freedom "whereby the Soul and its powers can unfold and all men be free because of an individually attained freedom."

If you will study the nine initiations and look upon them from this angle, you will see how each does most definitely mark a point of attainment, and therefore the entire subject of initiation takes on a new beauty and appears more worthy of the pain and struggle of attainment.

### *Initiation III - The Transfiguration*

The first two initiations—regarded simply as initiations of the threshold—are experiences which have prepared the body of the initiate for the reception of the terrific voltage of this third initiation. This voltage is passed through the body of the initiate under the direction of the planetary Logos, before Whom the initiate stands for the first time.

The Rod of Initiation is used as the transferring agent. The second initiation freed the initiate from the Astral level of consciousness, the Astral plane—the plane of glamour, of illusion and of distortion. This was an essential experience because the initiate (standing before the One Initiator for the first time at the third initiation) must be freed from any magnetic or attractive "pull" emanating from the personality.

The mechanism of the personality must be so purified and so insensitive to the material attractions of the three worlds that there is henceforth nothing in the initiate which could offset the divine initiatory activity. The physical appetites are subdued and relegated to their rightful place; the desire nature is controlled and purified; the mind is responsive primarily to ideas, intuitions and impulses coming from the Soul, and begins its true task as an interpreter of divine truth and a transmitter of ashramic intention.

You will note, therefore, how this third initiation is a climaxing point and also inaugurates a new cycle of activity leading to the seventh Initiation of Resurrection. I would call your attention to the fact that the third, fifth and seventh initiations are under the control of the fifth, first and second Rays. These, as you might expect, will constitute the emanating energies transmitted through the application of the Rod of Initiation.

### Initiation III

The fifth Ray of Science. This inflowing energy produces its major effects upon the mind, or upon manas, the fifth principle; it enables the initiate to use the mind as its major instrument in the work to be done, prior to passing through the fourth and fifth initiations.

### Initiation V

The first Ray of Will or Power. At this initiation the disciple appreciates for the first time the significance of the will and uses it to relate the Head center and the center at the Base of the Spine, thus completing the integration started at the third initiation.

### Initiation VII

The second Ray of Love-Wisdom is here active, as the major planetary Ray. The application of the Rod of Initiation by the Initiator (working this time from the highest plane, the logocic plane) produces in a mysterious way an effect on the totality of humanity and—to a lesser extent—upon the allied kingdoms. The effect is similar to that produced in the individual at the fifth initiation, wherein the Head center and the center at the Base of the Spine became closely en rapport—through the use of the will.

Aspirants and disciples should remember that after the third initiation, *the effects* of the initiation which they may be undergoing are not confined simply to the individual initiate, but that henceforth at all the later initiations he becomes the transmitter of the energy which will pour through him with increasing potency at each application of the Rod. He acts primarily as an agent for the transmission, for the stepping down and for the consequent safe distribution of energy to the masses. Each time a disciple achieves an initiation and stands before the Initiator, he becomes simply an instrument whereby the planetary Logos can reach humanity and bring to men fresh life and energy. The work done prior to and at the third initiation is purely preparatory to this type of service required from an "energy transmitter." That is why, at the seventh initiation, the dominating Ray of our planet—the second Ray of Love-Wisdom—is employed. There is no energy upon our planet of equal potency, and no expression of it has so pure and constructive a quality as that to which the initiate is subjected at the seventh initiation. This seventh initiatory climax marks another culminating point in the career of the initiate, and indicates his entrance into an entirely different cycle of experience.

You will have noted, if you are comparing these instructions with the outline given by me earlier, that in this third initiation it is the Ajna center (the center between the eyebrows) which is stimulated. This is a fact of great interest, because it is at this initiation that the disciple begins consciously and creatively to direct the energies being made available to him, doing so via the Ajna center and directed towards humanity as a whole. These energies are:

- a) *The energy of his own Soul*. This has a purely group effect and though working through his personality, is consciously directed outward into the world—after the transforming process brought about as the energy received permeates his threefold mechanism.
- b) *The energy of the Ashram* to which he belongs. Both this energy and the one above mentioned are necessarily the energy of his Soul Ray and of the Ashram which is representative of that Ray. The effect produced—according to his capacity of absorption and direction—will further the working out of the divine Plan.
- c) *The energy of the Hierarchy Itself*. The Hierarchy is primarily controlled by the energy of the second Ray of Love-Wisdom, though this dominant Ray is modified and enriched through blending with the other six Rays. His use of this energy will at first be largely an unconscious use and he will register at this point no definite intention. This is due to the magnitude of the great reservoir of energies; he is a recipient of the incoming energy largely because he is an initiated member of the Hierarchy and is also a pure channel for transmission.

- d) *The peculiar energy which is transmitted to him by Sanat Kumara* at the time of his initiation. This is a totally different energy to that transmitted to him at the earlier initiations. It comes from Shamballa and is uniquely (in a sense undefinable and hence incomprehensible to you) the energy of the planetary Logos Himself. He directs extra-planetary energy (in the initiations which follow the third initiation) from the Ajna center of which He is possessed, to the Head center of the initiate and from thence immediately to the Ajna center of the initiate. Then this energy is directed outward into its destined field of service. This energy is of so high a quality that there is nothing of a registering mechanism in the initiate's equipment capable of registering its admission and circulation through his three Head centers. Nevertheless, this energy does pour through him and out into the world, in spite of the fact that he remains unconscious of its presence.

The Ajna center is the "center of direction"; it is placed symbolically between the two eyes, signifying the twofold direction of the life energy of the initiate—outward into the world of men and upward towards the divine Life and Source of all Being. Where the direction of the energy is consciously undertaken (and there are certain energies of which the initiate is constantly aware), the Ajna center is controlled and dominated by the indwelling Spirit of man; this Spiritual man bases all action in relation to these entering energies on the ancient premise that "energy follows thought." His thought life becomes, therefore, the field of his major effort, for he knows that the mind is the agent of direction; he endeavours to concentrate within himself so that eventually he may consciously control and direct all the incoming divine energies. This is, in reality, the major hierarchical endeavour and the work to which the Masters are pledged and for which They are in constant training. As the evolutionary process proceeds, new and higher energies become available. This is particularly the case now, as They prepare for the reappearance of the Christ.

There are three words which are *directive words* for the disciple as he handles his life, his environment and his circumstances. They are: Integration, Direction, Science. His task—as he faces it after the third initiation—is to produce a greater personal integration so that he becomes increasingly a Soul-infused personality, and also to integrate himself with his environment for service purposes. To this must be added the subtler task of integrating himself into the Ashram so that he becomes an integral part of the Master's band of workers.

As the work of integration proceeds, he is striving all the time to learn the uses of the Ajna center and consciously and with right understanding to work with, absorb, transmute and distribute energy as his major ashramic service. His keynote is right direction as the result of right reaction to hierarchical intention and the injunctions of his own Soul. Both integration and direction, he discovers, require understanding of occult, scientific knowledge. He works then as a scientist, and for this reason all the three keynotes of his life as an initiate—before and immediately after the third initiation—are conditioned by and directed by the mind; the Mental plane becomes the field of his major endeavour as a server.

Again you see that I am presenting you with no glamorous picture of the initiatory process but only one of hard work, constant effort and strenuous mental and Spiritual living. There is much here for you to consider, and what I have here given warrants sound reflection and much thought. It is my earnest hope and wish that you may realize that the teaching here given can be appropriated by you and that the initiatory process is one that eventually you will understand and in which you will participate.

*The Tibetan*

## THE NINE INITIATIONS

### Initiation I – Birth

Freedom from the control of the physical body and its appetites.

### Initiation II – Baptism

Freedom from the control of the emotional nature and the selfish sensitivity of the lower self.

### Initiation III – Transfiguration

Freedom from the ancient authority of the threefold personality, marking a climaxing moment in the history of all initiates.

### Initiation IV – Renunciation

Freedom from all self-interest, and the renouncing of the personal life in the interest of a larger whole. Even Soul-consciousness ceases to be of importance and a more universal awareness, and one closer to the divine Mind, takes its place.

### Initiation V – Revelation

Freedom from blindness—a liberation which enables the initiate to see a new vision. This vision concerns the Reality lying beyond any hitherto sensed or known.

### Initiation VI – Decision

Freedom of choice. I have dealt with these choices in an earlier part of this book.

### Initiation VII – Resurrection

Freedom from the hold of the phenomenal life of the seven planes of our planetary Life. It is in reality a "lifting out of or above" the cosmic Physical plane.

### Initiation VIII – Transition

Freedom from the reaction of consciousness (as that word is understood by you) and a liberation into a state of awareness, a form of conscious recognition which has no relation to consciousness, as you understand that term. It might be regarded as complete freedom from sensitivity, yet with a full flowering of that quality to which we give the inadequate name "compassion." More I cannot say.

### Initiation IX – Refusal

Freedom from all possible forms of enticement, particularly with reference to the *higher* planes. It must constantly be remembered (and hence my constant reiteration) that our seven planes are the seven subplanes of the cosmic Physical plane.

*A Student's Overview of the*  
**AGELESS WISDOM**  
*A TEXTBOOK FOR THE NEW AGE*

*Core teachings compiled from the  
following books by Alice A. Bailey:*

A Treatise on Cosmic Fire  
Esoteric Psychology I & II  
Esoteric Healing  
Esoteric Astrology  
The Rays and the Initiations

Other Abridgments in this Series include:

- I. A TREATISE ON COSMIC FIRE
- II. A TREATISE ON WHITE MAGIC
- III. ESOTERIC PSYCHOLOGY I
- IV. ESOTERIC PSYCHOLOGY II
- V. ESOTERIC ASTROLOGY
- VI. ESOTERIC HEALING
- VII. THE RAYS AND THE INITIATIONS



821893765478