

*A Student's Abridgment of the*  
AGELESS WISDOM

Volume I  
"A Treatise on Cosmic Fire"

Alice A. Bailey  
*Abridged by Patrick Westfall*

*A Student's Abridgment of the*  
**AGELESS WISDOM**  
Volume I - "A TREATISE ON COSMIC FIRE"

This series provides large-format abridgments of the seven *core* books written by Alice A. Bailey, that together comprise a large portion of that vast body of knowledge known as the Ageless Wisdom.

*Abridgments in the series include:*

- II. A TREATISE ON WHITE MAGIC
- III. ESOTERIC PSYCHOLOGY I
- IV. ESOTERIC PSYCHOLOGY II
- V. ESOTERIC ASTROLOGY
- VI. ESOTERIC HEALING
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- OVERVIEW OF THE AGELESS WISDOM  
A TEXTBOOK FOR THE NEW AGE
- BOOK OF STUDY QUIZZES
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## 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 known by the name of 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 abridgment 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 Treatise 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. To create a study guide and teaching aid.
  - c) To *transmit* the essential teachings to those Seekers who may not take the time to read the full Treatise, with the goal of transmitting 70% of the essential teachings with only 30% of the study.
2. To promote awareness of the Ageless Wisdom within studious occult circles, such as the 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, demystify and promote awareness of the Ageless Wisdom in 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

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.

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.

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.

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 20<sup>th</sup> 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.

Tunbridge Wells, December 1950  
Foster Bailey

## EXTRACT OF A STATEMENT BY THE TIBETAN

I am a brother of yours, who has traveled 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, and I must therefore act as a transmitter of the light. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I also seek to help the Masters M. and the Master K.H. whenever opportunity offers.

*If a teaching can bring forth a response from the illumined mind,  
a flashing forth of the intuition, then let that teaching be accepted, but not otherwise.*

## FOREWARD

by Alice A. Bailey

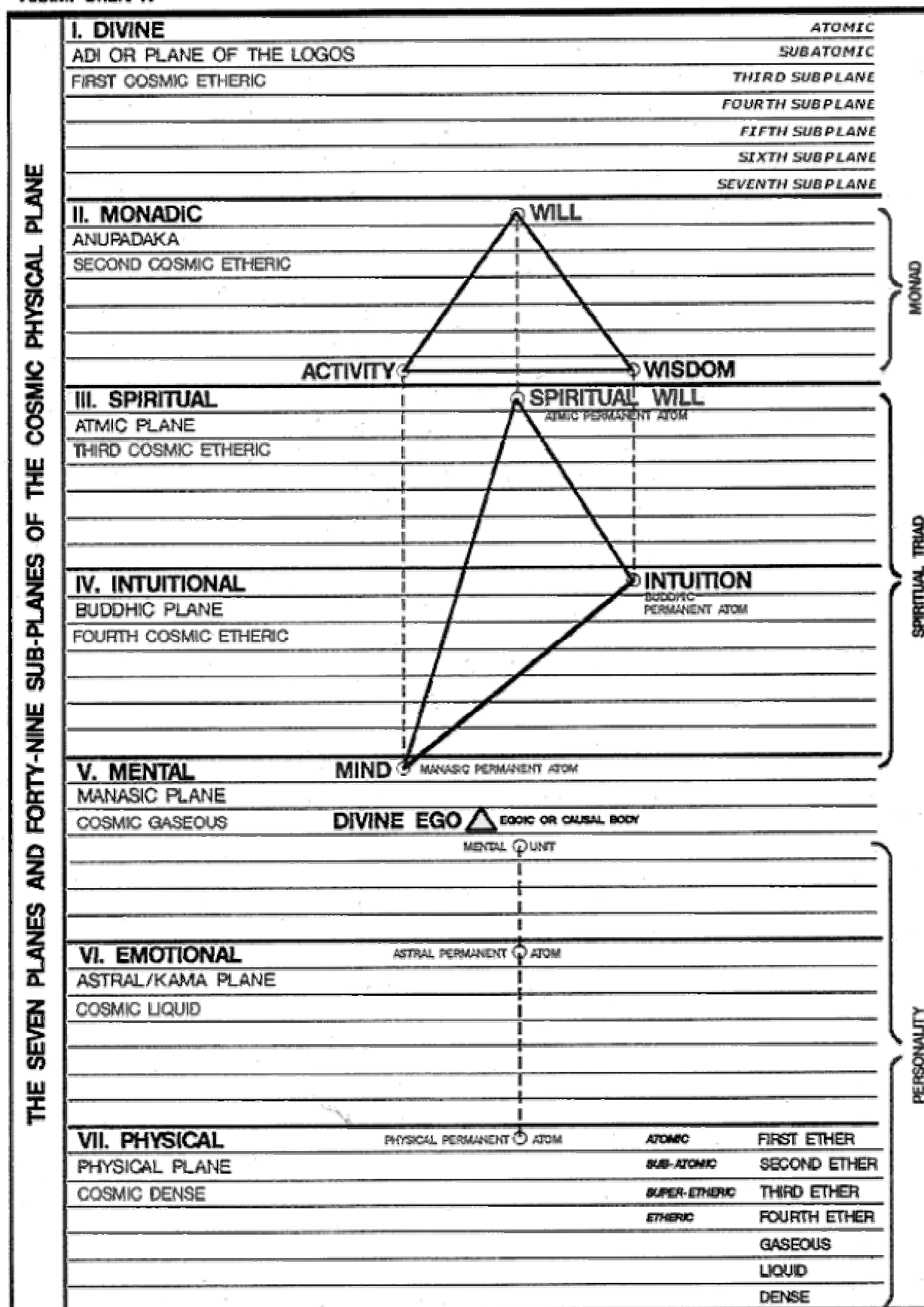
The *Treatise on Cosmic Fire* has a fivefold purpose:

1. Provide an outline of the teachings.
2. Express the true nature of psychology.
3. Demonstrate the coherent evolution of All That Is.
4. Provide practical information about the centers as focal points.
5. Impart information about the lives of the devas who are the Fire and who form from their bodies all that manifests.

This book should tend to an expansion of consciousness, and recognition of its adequacy, as it is the result of the Master Minds of all time. The book will seek to form a system of philosophy that links Spirit and Matter, thereby linking Science and Religion.

The student is asked to keep the following four factors in mind while reading:

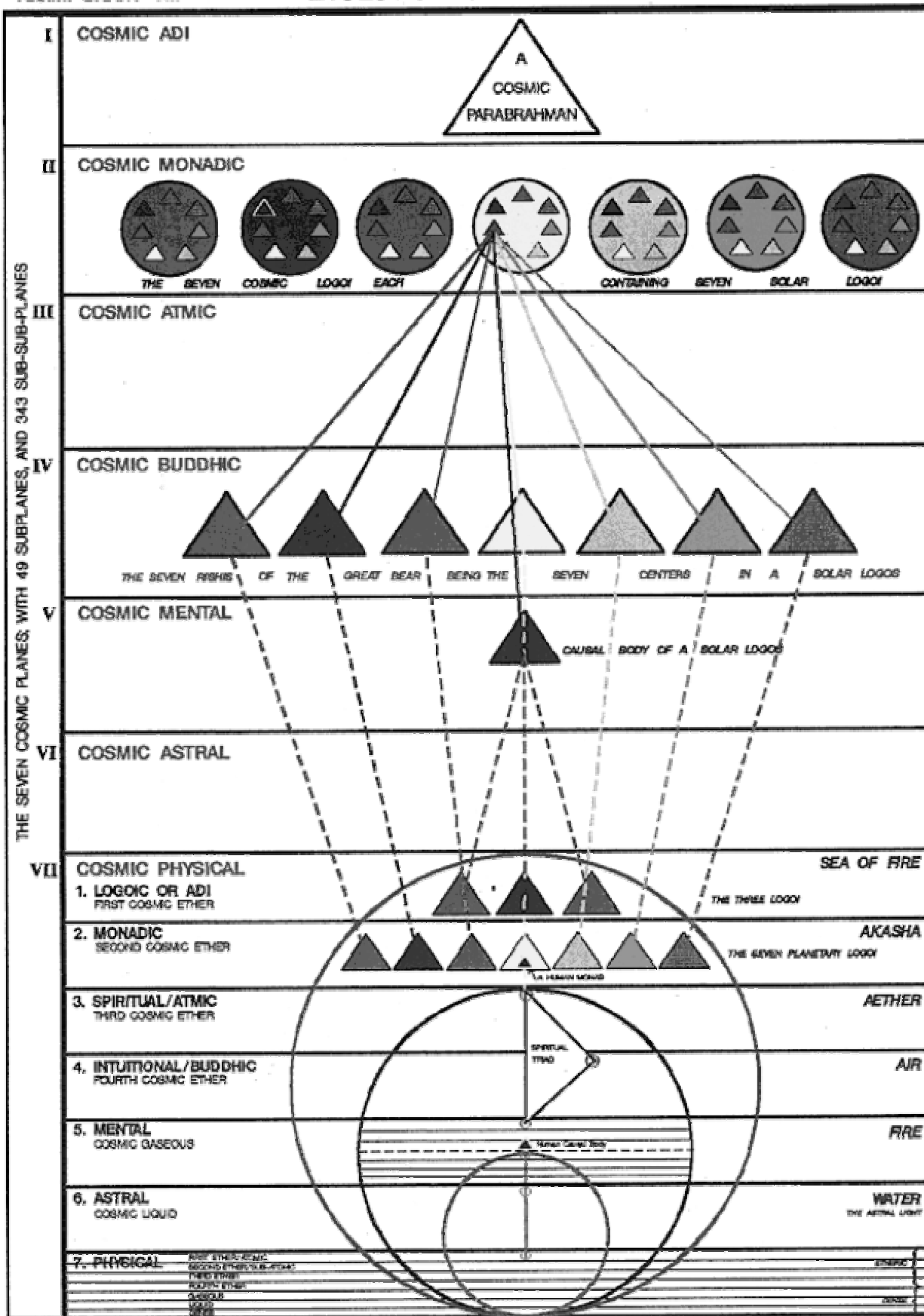
1. The book concerns the essence of that which is objective, the subjective side, and with the consideration of force and energy.
2. Seek to avoid occultly drowning in the words and phrases which carry limited meaning, and remember that much is lost in the process of translation.
3. This book should be viewed as a contribution to the mass of thought and data already accumulated and no attempts should be made to 'deify' it.
4. All attempts to formulate in words what must be felt and lived in order to be truly comprehended, must necessarily prove inadequate.



# THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

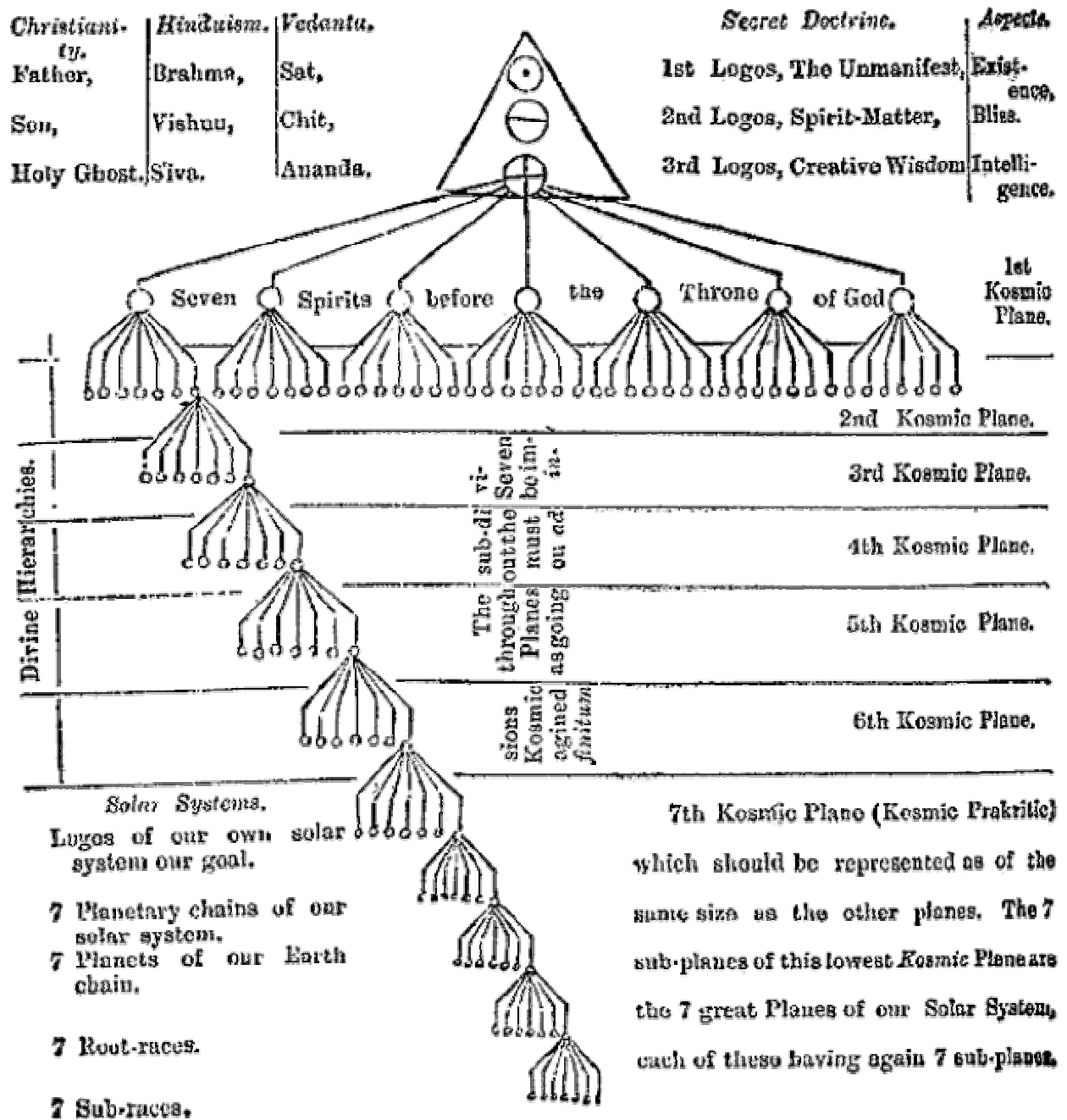
<b>I. DIVINE</b>		<b>ATOMIC</b>	
ADI OR PLANE OF THE LOGOS		<b>SUBATOMIC</b>	
FIRST COSMIC ETHERIC		<b>THIRD SUBPLANE</b>	
		<b>FOURTH SUBPLANE</b>	
		<b>FIFTH SUBPLANE</b>	
		<b>SIXTH SUBPLANE</b>	
		<b>SEVENTH SUBPLANE</b>	
<b>II. MONADIC</b>			
ANUPADAKA			
SECOND COSMIC ETHERIC			
<b>III. SPIRITUAL</b>		<b>WILL</b>	
ATMIC PLANE		SPIRITUAL WILL	
THIRD COSMIC ETHERIC		ATOMIC PERMANENT ATOM	
<b>IV. INTUITIONAL</b>		<b>WISDOM</b>	
BUDDHIC PLANE		INTUITION	
FOURTH COSMIC ETHERIC		BUDDHIC PERMANENT ATOM	
<b>V. MENTAL</b>		<b>ATMA</b>	
MANASIC PLANE		MIND	
COSMIC GASEOUS		MANAS	
		BUDHI	
		MENTAL UNIT	
<b>VI. EMOTIONAL</b>		<b>ASTRA</b>	
ASTRAL/KAMA PLANE		ASTRAL PERMANENT ATOM	
COSMIC LIQUID			
<b>VII. PHYSICAL</b>		<b>PHYSICAL</b>	
PHYSICAL PLANE		PHYSICAL PERMANENT ATOM	
COSMIC DENSE		ATOMIC	
		SUB-ATOMIC	
		SUPER-ETHERIC	
		ETHERIC	
		FIRST ETHER	
		SECOND ETHER	
		THIRD ETHER	
		FOURTH ETHER	
		GASEOUS	
		LIQUID	
		DENSE	





# CHART XII

## PARABRAHM.



FROM "THE THEOSOPHIST" FOR DECEMBER, 1899.

## INTRODUCTORY POSTULATES

The teaching which is given in this Treatise on Cosmic Fire might be formulated in the following terms. These postulates are simply extensions of the three fundamentals to be found in the Proem in the first volume of *The Secret Doctrine* by H.P. Blavatsky.

### 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.

The solar system is triple, manifesting through the three above mentioned. A human being is equally triple, manifesting as Spirit, Soul and Body, or Monad, Ego and Personality. The atom of the scientist is also triple, being composed of a positive nucleus, the negative electrons, and the totality of the outer manifestation, the result of the relation of the other two.

The three aspects of every form are interrelated and susceptible of intercourse, because energy is in motion and circulates. All forms in the solar system form part of the Whole, and are not isolated units. This is the basis of brotherhood, of the communion of saints, and of astrology.

These three aspects of God, the Solar Logos, and the Central Energy or Force (for the terms are occultly synonymous) demonstrate through seven centers of force, - three major centers and four minor. These seven centers of Logoi Force are themselves so constituted that they form corporate Entities. They are identified in this Treatise as:

- The seven planetary Logoi.
- The seven Spirits before the Throne.
- The seven Rays.
- The seven Heavenly Men.

The Seven Logoi embody seven types of differentiated force, and in this Treatise are known under the names of Lords of the Rays. The names of the Rays are:

1. Ray I - Ray of Will or Power - 1st Aspect
2. Ray II - Ray of Love-Wisdom - 2nd Aspect
3. Ray III - Ray of Active Intelligence - 3rd Aspect

*(The above are the major Rays of Aspect. Below are the Rays of Attribute.)*

4. Ray IV - Ray of Harmony, Beauty and Art.
5. Ray V - Ray of Concrete Knowledge or Science.
6. Ray VI - Ray of Devotion or of Abstract Idealism.
7. Ray VII - Ray of Ceremonial Magic or Order.

Each Solar System is the form manifestation of the energy and life of a great cosmic Existence that we call a Solar Logos. It can be viewed in 3 aspects:

1. Spirit/Electric Fire
2. Soul/Solar Fire
3. Intelligence/Fire by Friction

A human being is also triple:

1. Spirit/Monad
2. Soul/Ego
3. Body/Personality

An atom is triple:

1. Positive nucleus
2. Negative electrons
3. Totality of manifestation

These triplicities demonstrate through seven centers of force forming corporate Entities as the seven Rays and the seven sacred planets/logoi.

#### Second Postulate

The following Cosmic Laws govern all aspects of Life:

- The Law of Periodicity: Rythmic incarnations.
- The Law of Economy: Governing matter.
- The Law of Attraction: Governing consciousness.
- 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)

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

### Introductory Remarks

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.

### I. 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:
  - i. Active heat
  - ii. 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:

1. The Plane of Divine Life - Adi - Sea of fire
2. The Plane of Monadic Life - Anupadaka - Akasha
3. The Plane of Spirit - Atma - Aether
4. The Plane of the Intuition - Buddhi - Air
5. The Plane of Mind - Mental - Fire
6. The Plane of Desire - Astral - Astral Light
7. 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.

## II. 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.

One day out of this long life of Brahma is called 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.	
<i>The number of sidereal years embraced in the foregoing different periods are as follows:</i>	
	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
<i>These figures are not fanciful, but are founded upon astronomical facts.</i>	

Fire and the Aspects (Tabulation I)					
Fire	Ray	Aspect	Expression	Law	Quality
1. Internal	Primordial	Intelligent Activity	Rotary motion	Economy	Fire by Friction
2. Of Mind	Love	Intelligent Love	Spiral cyclic motion	Attraction	Solar Fire
3. Divine Flame	Will	Intelligent Will	Forward Progression	Synthesis	Electric Fire
<p style="text-align: center;"><b>THE RACES</b></p> <ul style="list-style-type: none"> <li>• Seven branch races make one subrace</li> <li>• Seven subraces make one root-race</li> <li>• Seven root-races make one world period</li> <li>• Seven world periods make one round</li> <li>• Seven rounds make one chain period</li> <li>• Seven chain periods make one planetary scheme</li> <li>• Ten planetary schemes make one solar system</li> </ul>					

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

1. 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.
2. 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.

Mental energy in the mental body, purely mental thought-forms, animated by self-engendered fire, or by the fifth principle, and therefore part of the sphere, or system of control, of the Monad.

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.

<p>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:</p>		
<b>Father</b>	<b>Son</b>	<b>Mother</b>
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

### III. 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 3 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:

1. *Interior* fire at the center of the sphere, those inner furnaces which produce warmth. This is latent fire.
2. *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.
3. *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 involutionary entities.



## SECTION ONE - Division A

### 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.

#### I. The Three Channels (Sheaths)

1. The Fires of the lower vehicles are:
  - Physical Body
  - Astral Body
  - 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.

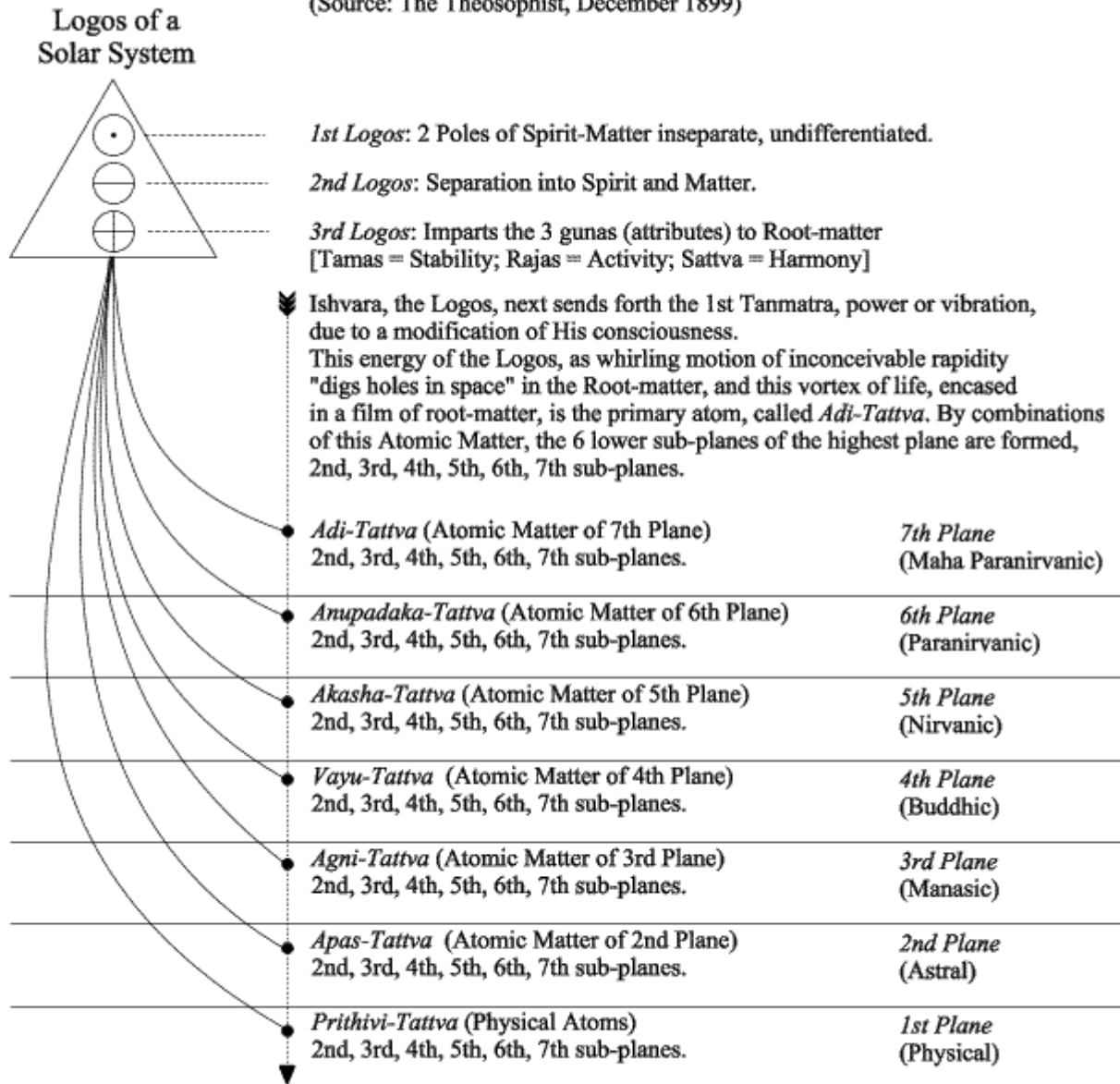
Bodily warmth: The channel along which the heat radiates and which finds the goal of its attention to be the heating of the corporeal frame. This vitalization of the dense matter of the body finds its correspondence in the systemic akasha, and in planetary productive substance.

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.

# Evolution of Matter

(Source: The Theosophist, December 1899)



The Tattva or Atomic Matter of a Plane is the result of a vortex set up by the Tattva of the Plane next above in the coarsest aggregations of that next higher Plane, this vortex being caused by a new Tanmatra sent forth from Ishvara.

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.

## II. Fire Elementals and Devas

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:

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

### 1. The Physical Plane

- Salamanders, those little fire elementals who can be seen dancing in every flame, tending the fires of the hearth and the home, and of the factory. They are of the same group as the fire spirits who can be contacted deep in the fiery bowels of the planet.
- Fire spirits, latent in all focal points of heat, who are themselves the essence of warmth, and can be contacted in the heat of the bodily frame, whether human or animal, and who are likewise the warmth terrestrial.
- The Agnichaitans, a higher grade of fire spirit, who form a vortex of fire when viewed on a large scale, such as in volcanoes and large destructive burnings. They are closely allied to a still more important group of devas, who form the fiery envelope of the sun.
- The pranic elementals, those minute fiery essences who have the ability to permeate the texture of the human body, of a tree, or of all that may be found in the human, vegetable and animal kingdoms, and who blend with the fires of the microcosmic systems.
- Certain of the deva kingdom who may be described as ensouling certain of the great light rays, and Who are in Themselves the essence of those rays.

### 2. The Astral Plane-Agnisuryans

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.

## SECTION ONE - Division B

### 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 a 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 indissoluble 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.

## SECTION ONE - Division C

### The Etheric Body and Prana

#### I. 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 Logoic 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.

#### 1. 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.

It is with the etheric bodies of all we are dealing, and with their vivification by prana (whether cosmic, solar, planetary or human), with the organs of reception and with the basis of emanations. Here, therefore, we can arrive at certain dicta anent the etheric body which for purposes of clarity might well be enumerated:

#### 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. See Tabulation 'Prana of the Solar System'.
8. When the will-to-live vanishes, when the Thinker withdraws his attention, physical plane existence will cease. 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.

PHYSICAL SUBPLANES	SOLAR SYSTEM PLANES	CORRESPONDENCES
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
DENSE PHYSICAL	PLANES OF HUMANITY	
5. Gaseous - Subetheric	Mental	Fire Cosmic gaseous
6. Liquid	Astral (Emotional plane)	Water Cosmic liquid
7. Earthly	Physical (Dense)	Earth Cosmic dense

<u>PRANA OF THE SOLAR SYSTEM</u> THE SOLAR SYSTEM	
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)

## II. 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:

- Physical man, and the emotional or astral plane.
- Planetary Man, and essential emotional quality.
- 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.

Science, as we know, is fast reaching the point where it will be forced to admit the fact of the etheric body, because the difficulties of refusing to acknowledge it, will be far more insuperable than an admission of its existence. Phenomena are occurring all the time which remain in the domain of the supernatural unless accounted for through the medium of etheric matter, and in their anxiety to prove the spiritualists wrong, scientists have aided the cause of the true and higher spiritism by falling back on reality, and on the fact of the etheric body, even though they consider it a body of emanative radiation - being concerned with the effect and not having yet ascertained the cause.

### 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.

Therefore we see that there are two groups of devas working in connection with man:

- Solar devas, who transmit the vital fluid which circulates in the etheric body.
- 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.

We might ask: What causes the apparent deadness of the Moon? Is there deva life upon it? Does solar prana have no effect there? What constitutes the difference between the apparently dead Moon, and a live planet, such as the Earth? Here we touch upon a hidden mystery, of which the solution lies revealed for those who seek, in the fact that human beings and certain groups of devas are no longer found upon the Moon. Man has not ceased to exist upon the Moon because it is dead and cannot therefore support his life, but the Moon is dead because man and these deva groups have been removed from off its surface, and from its sphere of influence.

### 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:

1. 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.
2. 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.

# Logos of a Solar System

(Source: The Theosophist, January 1900)

Father,	Sat,	Siva,	1st Logos, The Unmanifest,	Existence.
Son,	Ananda,	Vishnu,	2nd Logos, Spirit-Matter,	Bliss, Love.
Holy Ghost,	Chit,	Brahma,	3rd Logos, Creative Wisdom,	Intelligence.

Atomic Matter=Adi-tattva	Maha-nirvanic Para-Plane		
Ether II			
Ether III			
Ether IV			
Gas			
Liquid			
Solid			
Anupadakatattva (6 lower subplanes as above)	Para-nirvanic Plane		
Akâsatattva (6 lower subplanes as above) [Ether, Sound]	Nirvanic Plane Atmâ	Atmâ Reflection of 1st Logos	Existence, Real Being reflected as objective reality on Physical Plane
Vayutattva (6 lower subplanes as above) [Air, Touch]	Buddhic Plane Bliss-body	Buddhi Reflection of 2nd Logos	Love, reflected as Desire, Passion on Astral Plane
Agnitattva (6 lower subplanes as above) [Fire, Light]	Arupa levels of Manasic Plane 1st Elemental Kingdom - Causal body (formed by union of 2nd & 3rd Life-w.) Rupa levels of Manasic Plane 2nd Elemental Kingdom - Mental body (of human kingdom, germinal in animal kingdom)	Higher Manas Reflection of 3rd Logos Lower Manas	Intelligence Center of our evolution, unreflected
Apastattva (6 lower subplanes as above) [Water, Taste]	Astral Plane 3rd Elemental Kingdom Astral body (of human and animal Kingdom, germinal in vegetable kingdom)	Kama	Desire, Passion, reflexion of Love on Buddhic Plane
Prithivitattva (6 lower subplanes as above) [Earth, Smell]	Physical Plane Mineral Kingdom (Turning point) Physical body (of human, animal and vegetable kingdom)	Prâna Etheric Double Dense Physical Body	Objective Reality, reflexion of Existence on Nirvanic Plane

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.

<b>THE MACROCOSM</b> (subjective expression)		
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> (objective expression)		
The Sun	Will or Power	
Venus-Mercury	Love and Wisdom	
Saturn	Activity or Intelligence	
<b>THE MICROCOSM</b> (subjective expression)		
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> (objective expression)		
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 God of Fire and the fire of God interacting upon each other, till all fires blend and blaze and till all that exists, is passed through the fire - from a solar system to an ant - and emerges as a triple perfection. Fire then passes out from the ring-pass-not as perfected essence, whether essence emerging from the human ring-pass-not, the planetary ring-pass-not or the solar. The wheel of fire turns and all within that wheel is subjected to the threefold flame, and eventually stands perfected.

### III. 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. Let me briefly recapitulate for the sake of clarity:

- 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.
- 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.

- 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 the embodiment of some one ray aspect, and its quality marked predominantly on all 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.

#### 4. 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:
  - a) Functional – Concerning the intake of prana.
  - b) Organic – Concerned with the distribution of prana.
  - c) 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

- Arise due to congestion or over-exposure of prana.
- Etheric congestion leads to the thickening of the etheric web, which may limit contact with the higher Self.
- 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.

1. The ring-pass-not is that confining barrier which acts as a separator between a system and that which is extra-systemic.
2. 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.
3. 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.)
4. 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.

### IV. Macrocosmic and Microcosmic Ethers

1. 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.

*Sutratma:* 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.

THE 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

- a) The lowest cosmic plane is the cosmic physical and it's the only one which the finite mind of man can comprehend.
- b) This cosmic physical plane exists in matter differentiated into seven qualities, groups, grades or vibrations.
- c) These seven differentiations are the seven major planes of our solar system. (See tabulation)
- d) 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.
- e) Our solar system is of the fourth order, meaning that is has its location on the fourth cosmic etheric plane, the cosmic Buddhic.
- f) Hence this fourth cosmic etheric plane forms the meeting ground for the past and future, and is the present.
- g) 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.
- h) 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.
- i) 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.



## 2. 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.

- a) On the cosmic etheric levels, the Logoi of our system repeat the process.
- b) 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.

## 3. 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 matters (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.'

## V. 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:

- a) Cessation of Desire.
- b) Gradual cessation of cyclic rhythm due to adequate vibration.
- c) By severing the physical from the etheric on the inner planes, thus shattering the web causing a three-fold effect:
  - 1. The informing life withdraws within the permanent atom upon the plane of abstraction. For man, this is the causal vehicle.
  - 2. 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.
  - 3. The atoms of the etheric body scatter into their primordial condition. The form breaks up as the magnetism holding is 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."*

## SECTION ONE - Division D

### Kundalini and the Spine

Very briefly, owing to the impossibility of revealing much on this necessarily dangerous subject, we will consider the subject of kundalini and the spine. We must remember here that we are dealing with the etheric counterpart of the spine, and not with the bony structure which we call the spine or spinal column. These channels are important in connection with the nervous system of the man, but in relation to the matter in hand, they are not primarily so important as the etheric channel, which is the unit enclosing these three.

Therefore, we must strictly remember that we are dealing with:

- The etheric channel.
- The fire that passes up the channel.
- The conjunction of this fire with the radiatory energizing fire of the physical body at the point between the shoulder blades.
- Their united ascension into the head.
- Their blending eventually with the manasic fire which energizes the three head centers..

#### I. Kundalini and the Three Triangles

1. In the head: Pineal gland, pituitary gland and the alta major center. (Man's present focus)
2. In the body: Between the shoulders, above the diaphragm and the spleen. (Triangle of Prana)
3. Base of Spine: A point at the bottom of the spine, the two major sex organs of the male and female. (Unconscious action)
4. The merging of the fires of matter and of mind results in the energizing of the total atoms of matter within the body.
5. Man who is developing thought power has to build a channel in etheric matter to bridge the gap, which is the physical matter reflection of the antaskarana that the Ego has to build between the lower and higher mental, between the causal vehicle on the 3rd subplane of the mental plane and the manasic permanent atom on the 1<sup>st</sup> subplane.
6. The fires from the splenic triangle are fire of matter with no spiritual effect, concerning themselves solely with the matter in which the force centers are located. These force centers are directed by manas, or by the indwelling entity, who is held back until the vehicle through which he seeks expression, and their centers, make adequate response.

#### II. The Arousing of Kundalini

How this fire can be aroused, thereby blending the pranic triangle with kundalini, are fortunately the work of the past, which was achieved without conscious effort by the race.

Scarcely have men directed the fire up more than one channel of the threefold column; only when the fire has circled unimpeded up another channel is the complete merging with the fire of manas effected. Only when it progresses geometrically up all three, with simultaneous action and at uniform vibration, is the true kundalini fire fully aroused.

He who directs his efforts to the control of the fires of matter is literally playing with a fire that may destroy him. He should not cast his eyes backwards but should lift them to a plane where dwells his immortal Spirit, then by self-discipline, mind-control and the refining of his material bodies, fit himself to be a vehicle for the divine birth.

## SECTION ONE - Division E

### Motion on the Physical and Astral Planes

#### I. Preliminary Remarks

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 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 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 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.

#### II. 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.

- Force flows into the solar system from three directions:
  - a) The sun Sirius b) The Pleiades c) The Great Bear
- Solar radiation can be felt in three currents or radiations; Akashic, Electrical and Pranic.
- The Pleiades are to the solar system, the source of electrical energy, just as our sun is the embodiment of the heart, or love aspect, of the Logos, Who Himself forms the heart of the One higher than He. The Pleiades are the feminine opposite of Brahma.

### III. 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.

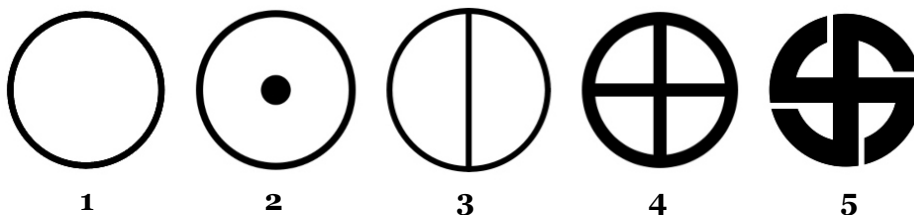
3. Rhythm: The attainment of the point of perfect balance and equilibrium produces certain effects:

- 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 obscurity
- 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.

### IV. Rotary Motion and Symbolism

Every rotating sphere of matter can be pictures 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.



## V. 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 and 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.

### 1. 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:

- 1) Base of Spine-Physical
- 2) Solar Plexus-Astral
- 3) Throat-Mind
- 4) Heart-Buddhi
- 5) Crown-Atma

The Lotuses of the Centers:

- Root: 4 petals in the shape of a cross.
- Solar Plexus: 10 petals
- Heart Center: 12 petals
- Throat Center: 16 petals
- Ajna Center: 96 petals
- 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:

1. The Circle: The wheel is dimly lit and has a correspondence to early Lemurian development.
2. Circle with a Point in the center: A Point of glowing fire and rotation can be seen, as in later Lemuria.
3. 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.
4. 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.
5. 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.

## 2. 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 Logos body and has a 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.

## 3. The Centers and Kundalini

- a) Kundalini lies at the base of the spine and in the average man functions primarily in the vitalization of the body.
- b) Kundalini makes three at-onements during evolution:
  - 1) With the radiatory fires of the body, or prana.
  - 2) With the fires of mind at the top of the spine .
  - 3) With the fire of Spirit at a point where these two united fires of matter and mind issue from the top of the head.
- c) Each of the three channels within the spinal column blends these fires as they circulate through the triangle.
- d) 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.
- e) 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.
- f) 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.)

## 4. 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 definite connection with one of the planes and also has a correspondence on all planes.

Physical: Hearing | Astral: Touch or feeling | Mental: Sight | Buddhic: Taste | Atmic: Smell

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:

- |  |  |
|--|--|
| 1. The First Sense - Hearing   | 4. The Fourth Sense - Taste  |
| <ul style="list-style-type: none"><li>• Physical hearing</li><li>• Clairaudience</li><li>• Higher clairaudience</li><li>• Comprehension (of four sounds)</li><li>• Beatitude</li></ul> | <ul style="list-style-type: none"><li>• Physical taste</li><li>• Imagination</li><li>• Discrimination</li><li>• Intuition</li><li>• Perfection</li></ul>                 |
| 2. The Second Sense - Touch or feeling   | 5. The Fifth Sense - Smell   |
| <ul style="list-style-type: none"><li>• Physical touch</li><li>• Psychometry</li><li>• Planetary psychometry</li><li>• Healing</li><li>• Active service</li></ul>                      | <ul style="list-style-type: none"><li>• Physical smell</li><li>• Emotional idealism</li><li>• Spiritual discernment</li><li>• Idealism</li><li>• All knowledge</li></ul> |
| 3. The Third Sense - Sight   |  |
| <ul style="list-style-type: none"><li>• Physical sight</li><li>• Clairvoyance</li><li>• Higher clairvoyance</li><li>• Divine vision</li><li>• Realization</li></ul>                    |  |

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

1. His own sound (physical)
  2. His brother's sound (astral)
  3. His group sound (mental)
  4. The sound of the Heavenly Men with whom he is connected (buddhic)
  5. The sound of the logos (atmic).
- *Hearing* gives man an idea of relative direction and to locate himself.
  - *Touch* gives him an idea of relative quantity.
  - *Sight* gives him an idea of proportion and enables him to adjust his movements.
  - *Taste* gives him an idea of value, and to discriminate.
  - *Smell* gives him an idea of innate quality, and enables him to find that which is the same essence as himself.

#### Cosmic Symbolology 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.

## 5. 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 evolution 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 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.

<b>Microcosmic Sensory Evolution</b>		
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.		



## SECTION ONE - Division F

### The Law of Economy

#### I. 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.

#### II. 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 environing 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.

## SECTION TWO - SOLAR FIRE: THE FIRE OF MIND

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:

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

### I. 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.

### II. 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:

- a) Radiate occult heat beyond their own individual ring-pass-not.
- b) Occultly blaze forth and demonstrate light or fiery objectivity
- c) Expand so as to include that which lies beyond their own immediate sphere.
- d) Fuse and blend the two fires to produce the central fire, Solar Fire.
- e) Blend Spirit and matter so that a body is produced that will adequately express Spirit.
- f) Merge the essence within the form, which is occultly qualified during evolution, with the essential forms.
- g) Attain human, systemic and cosmic adulthood.
- h) Man must achieve mastery on three planes of the solar system.
- i) Heavenly Men must achieve mastery on five planes of the solar system.
- j) 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.

### III. 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

### IV. 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 (Tabulation II)				
Entity	Vehicle	Center	Space	Time
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

- Through each etheric center man is bringing to perfect vibration some one principle or quality through which the subjective life may express itself.
- Through each chain in a scheme a Heavenly Man is endeavoring to do the same.
- Through each scheme in a system, a Solar Logos 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.

V. 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 shows the qualities of: rotary motion, discriminative power and the ability to develop.
- 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

#### VI. 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 buddhic principle

The three-fold lower nature is in essence the lower quaternary. This is the lower four, moderated by Mind, and the higher three.

1. Monad, the microcosmic Absolute:
  - a. Pure Spirit.
  - b. The one and only.
2. The monadic Trinity:
  - a. First aspect - Atma or spiritual will.
  - b. Second aspect - Buddhi, the Christ principle.
  - c. Third aspect - Manas, or higher mind.
3. The Son aspect in objectivity:
  - a. The body egoic or causal body.
  - b. 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. Let us begin where man begins, with the lowest:	
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.

- a) 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.
- b) 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.
- c) 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, just as man is seeking self-expression in the three worlds.
- d) 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.
- e) 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.
- f) The Solar Logos forms one center in the body of a still greater cosmic Entity.

The seven Rishis of the Great Bear are to the seven Heavenly Men, what the Monad is to the evolving human unit.

#### VII. 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 that of 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.
  1. 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.
  2. 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.

#### VIII. Why is knowledge both esoteric and exoteric?

The endeavor of all Knowers is to draw within the zone of their knowledge other units who are ready for a similar expansion of consciousness.

#### IX. 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 involutionary 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:

- His consciousness expands, as he begins to work intelligently from above and does not work blindly upon the lower planes.
- 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.
- 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.



## SECTION TWO - Division A

### The Nature of Manas, or Mind

#### I. 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:

- a) The origin of cosmic, systemic and microcosmic mind.
- b) The place of mind in evolution in all three cases.
- c) The present stage of development of mind in each of the three groups.
- d) The future of mind, or of manasic unfoldment.

#### II. 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 Logoic 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.

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

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.

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

Electricity as vibratory impulse, causes the aggregations of matter and the awakening of activity with 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:

Involution: Wherein the negative (feminine/receptive) electrons of matter preponderate.

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:

- a) Is the ether used by the violet Ray as a medium.
- b) Is that whereof the majority of the etheric bodies of men are made.
- c) Is largely the principal sphere of the violet 'Devas of the Shadows' which are closely concerned with the physical evolution of man.
- d) Is the etheric sphere within which the human and the deva evolutions will touch.
- e) Is the builder of the dense physical body.
- f) Is the sphere of physical individualization.
- g) 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.
- h) 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:

1. The higher three and the lower quaternary.
2. 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 enable 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 Logoic 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.*

## SECTION TWO - Division B

### Manas as a Cosmic, Systemic and Human Factor

#### I. 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 involutory, 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.

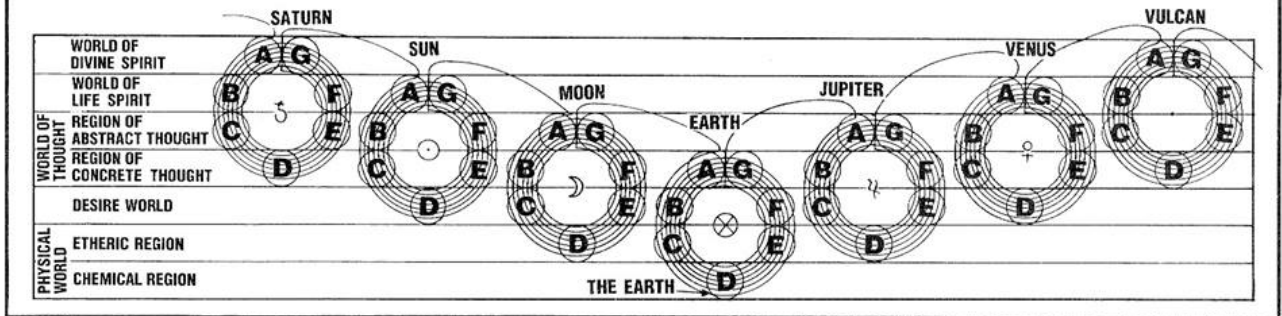
Presently the solar system is of the fourth order, earth is the fourth scheme in the system, upon the fourth chain in the scheme, the fourth globe in the chain and upon the fourth round. The planets Venus and Jupiter are exceedingly closely connected with the Earth and form an esoteric triangle. Saturn 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.

##### 4. 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.

**The 777 Incarnations  
or  
Pilgrimage of the Virgin Spirits  
7 Revolutions around the 7 Globes of the 7 World Periods.**



**DIAGRAM 8**

(See pages 351-395 of the original *Treatise* for more detailed information on the chains.)

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

- 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.
- Systemic: Concerns the Heavenly Men within the Logoic body, their interplay and cycles.
- Planetary: Concerns the history of the individual scheme and with the consciousness and evolution of some particular Heavenly Man.
- 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.
- 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.
- 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.

**b) 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.

1. This was literally the coming of the Avatar.
2. 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.
3. The planetary Logos did not come from the Venus scheme, but from the Venus chain of His own scheme, the Earth scheme.

c) A Prophecy in seven parts:

1. A systemic triangle will be formed between Earth, Mars and Mercury.
2. Logoic kundalini will circulate between the three.
3. A great Logoic center will be vitalized.
4. A new group of human beings will sweep into incarnation on the Earth scheme. Three fifths of the present humanity will then have their center of consciousness upon the mental plane, while two fifths will remain focused on the astral and will pass into temporary pralaya preparatory to their transference to another scheme as the Earth scheme will no longer provide for them an adequate place of nurture.
5. Entities will come in from Mars to the Earth scheme and find their necessary field of endeavor.
6. Mercurian life will synthesize and be transferred to its synthesizing planet.
7. Judgment Day in the fifth round, or the point of attainment of our Heavenly Man, will see a period of strife on mental levels.

d) Summation: A being's physical body, composed of many lesser lives, suffers or prospers as its directing Intelligence acts with wisdom-love or otherwise. The manasic principle actuates all that occurs within his aura and he suffers or makes progress according to the application of that principle.

II. The Position of Manas

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:

- a) The resolution of the six pointed star into the five-pointed star.
- b) The mystery of the Lords of Karma, who are in themselves, 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.

He 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.

### III. 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 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: They 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:
  - The Lord of a Ray
  - The four Maharajahs
  - The planetary Logos
  - 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.

#### IV. The Future of Manas

##### 1. Characteristics of Manas

These 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 unities 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 involutionary entity whom we call the Spirit of the Planet, it is simply the third.

### a) 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 psychical 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:

- a) The intelligent purpose of an Entity.
- b) His life energy working in, through and upon His body of manifestation.
- c) His magnetic radiation as it affects His brothers in manifestation.
- d) His peculiar coloring or quality, psychological aspect demonstrating through His activities.
- e) The effect of this as it influences His brothers within the greater body.
- f) 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 (Tabulation III)				
<u>Aspect</u>	<u>Manifestation</u>	<u>Objective</u>	<u>Subjective</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/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.	

<u>Entity</u>	<u>Force Centers</u>	<u>Psychical Manifestation</u>	<u>Physical Manifestation</u>
1. Solar Logos	Heavenly Men They energize and <i>are</i> active life.	Deva Builders They work in matter and hold the life.	A Solar System
2. Planetary Logos	Human group units	Deva Builders	A Scheme
3. A Man	Seven Etheric Centers	Elemental Builders	Bodies

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.

(The analogy existing between these four should be carefully noted.)

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:

1. 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.
2. 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.
  - a) 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.
  - b) 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.
  - c) The foundation of the new Church, which will no longer be devotional and idealistic, but which will be an outgrowth of that old idealism, but demonstrating through mental forms.
  - d) Increased facility in approaching the Path, based on the fact that so many men will, in the future, have personal knowledge of the ruling powers and forces.
  - e) 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.
  - f) 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.

All that has been considered covers the time until the coming in of the new subrace, which will summarize and carry to a temporary conclusion the manasic effort of the fifth rootrace of mental growth and will cause results of stupendous import.

b) Animals and Human Beings 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 in 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 Devas and the Rays

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 materials, 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.

c) 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 who manifest 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

### 3. Manas in the Final Rounds

a) 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 itself 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: 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, pralayaic 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 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 involutionary 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
- 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:

- a) The baser metals such as lead and iron.
- b) The standard metals such as gold and silver, which are the mineral manifestation of the second aspect.
- c) 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.

b) 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.

#### Manasic Characteristics and the Planes

I. On the Physical Plane: Here this quality demonstrates as:

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. [501]
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:

1. 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.
2. 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.
3. The synthesizing work of the Brahma aspect as it works out in the blending of the four minor rays into the third major.
4. The transmutation which results in planetary obscuration 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.

## SECTION TWO - Division C

### The Egoic Ray and Solar Fire

#### I. 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.

#### 1. 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 manasaputra.

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.

#### 2. 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:

- a) 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.
- b) 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.
- c) 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.

#### II. The Nature of the Permanent Atoms

##### 1. 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 (Monadic) and as seven on the third (Atmic), which form the fort-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.

## 2. Their Place 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:

- I. The center of polarization for the fourth (human) kingdom is in the astral consciousness, viewing this kingdom as a unity.
- II. 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.
- III. 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) is governed by the Law of Attraction, the Monads of Love are the dominating quality.
- IV. 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.
- V. 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 furthestmost 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.

### 3. The Spirillae and the Egoic Ray

The spirillae within the permanent atom are to be considered as:

- The interior economy of the life germ on the three planes which concern man.
- As the seventh principle in each of the three sheaths.
- 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.
- 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.
- 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.
- 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/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.

#### 4. 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.
  2. The lesser Heavenly Men on the buddhic level, Who reflect Their higher prototypes on the second plane of the system.
  3. 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.
  4. 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.

### III. 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 Logoic causal body on its own plane.
- b) The seven types of force, or the seven Logoic spirillae within that permanent atom.
- c) The close correspondence between the planes and the seven spirillae in the permanent atom of a Solar Logos.

## 1. 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 Logioic 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.

## 2. 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 definite 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.

### 3. 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.

## SECTION TWO - Division D

### Thought Elementals and Fire Elementals

This section is not intended to give interesting bits of information about the devas, but will deal with the matter in its practical application to man, and to give as much of the necessary knowledge as will enable a man to control and build his own system, to understand the method of creation and to comprehend the lesser lives and the paralleling deva evolution.

#### I. Thought-Forms

##### 1. Their Function

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 Logoic consciousness, is recognized as the Logoic 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 Logoic 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 embodies 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 Logoic 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.

The entire sex aspect of manifestation, as we understand it in the different kingdoms of nature, is an expression of the energy of the Logos as it flows through and stimulates that center in His body which corresponds to the generative organs. All the creative functions of the vegetable, animal and human family, viewing them as a whole, are as yet purely physical and based on lower desire. The desire of the Logos is at present, for physical incarnation, yet this will become transmuted into desire for creation on mental levels only. This is what brings the Destroyer aspect into activity and indication that this aspect is coming into power when two great events transpire:

1. The ability of man to consciously create on mental levels, and the consequent transmutation of his lower sex impulses into higher.
2. The mental vitalization of another large section of the animal kingdom.

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 (Tabulation IV)						
<i>Quality</i>		<i>Entity</i>	<i>Center</i>	<i>Personality</i>	<i>Kingdom</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 a conscious 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?

#### 2. The Laws of Thought

a) 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 Logoic 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 this 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. Therefore:

- 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.

The Laws and the Planes: We may take the seven laws of the solar system plane by plane:

- a) Their effect as they demonstrate on the path of involution.
- b) Their effect as they manifest on the path of evolution, the return.
- c) 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 Logoic 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 Logoic 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.

System 2: Astral, Buddhic and Monadic.

System 3: Mental, Atmic and Logoic.

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:

1. The *Power* Aspect: Ray 1, planes 1 and 5, and the Laws of Vibration and Fixation, form one interlocking whole.
2. The *Love* Aspect: Ray 2, planes 2, 4 and 6, and the Laws of Cohesion, Magnetic Control and of Love, form another unit.
3. 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.

The seventh Ray of Ceremonial Order has special significance at this time, as through it comes the control of the lesser builders, the elemental forces. The Ray of Devotion has a definite link with the vegetable kingdom. It is in the vegetable kingdom that we find one of the first approximations between the evolving human Monad and the evolving deva Monad. The two parallel evolutions touch in that kingdom, then again follow their own paths, finding their next point of contact on the fourth, or buddhic level, and a final merging on the second.

The concrete Rays (odd numbers) have a special effect on the negative evolution of the devas, while the abstract Rays (even numbers) do a similar work on the positive human hierarchy. The planet Venus, in her fifth round, gave the impetus which produced the spark of mind in animal man.

#### 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.

## II. Thought Elementals and 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 and 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 Logoic 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 Logoic personality, but He is the threefold Logos in a subjective sense and the form aspect is only subsidiary.

Agni - Lord of Fire (Tabulation V)					
Aspect	Fire	Result	Subjective Manifestation	Origin of Energy	Objective Manifestation
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. Energy.	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 involutionary 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.

<b><i>Man, a Fire</i></b>				
Monadic Fire	Electric Fire	Spirit Will	The Central Spiritual Sun	
Egoic Fire	Solar Fire	Consciousness Love-Wisdom	The Heart of the Sun	
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.				
<b><i>The Monad</i></b>				
Will aspect	Electric Fire	Flame	Spiritual Will	
Love-Wisdom	Solar Fire	Light	Spiritual Love	
Active Intelligence	Fire by Friction	Heat	Spiritual Intelligence	
<b><i>The Ego</i></b>				
Will	Atma	Electric Fire	The Spark. The Jewel in the Lotus.	Conscious Will
Love-Wisdom	Buddhi	Solar Fire	The Rays. The twelve- petalled Lotus.	Conscious Love
Active Intelligence	Manas	Fire by Friction	Substance. The Permanent Atoms.	Conscious Activity
<b><i>The Personality</i></b>				
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 <i>form-building</i> in the solar system, but that nine is the number governing the development of the consciousness within that form of the psyche. This is seen in the sevenfold display of Logoic 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 superceded 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.

1. 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.

2. 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.

#### 1. 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 Lotuses which we call 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.

#### 2. 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.

### 3. 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 Logoic 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.

4. 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:

- a) The sacred planets function.
- b) Man will eventually function, freed from the triple lower man.
- c) The words Divine Hermaphrodite will be comprehended.
- d) The life-force emanates, and is one of the planes of generation.
- e) Man will understand and utilize his relationship to the devas.
- f) Will be seen the fruition of the combined evolutionary process of the two solar system.
- g) All planetary avatars emanate.
- h) The Heavenly Men take the first Initiation on this plane.
- i) The true significance of the Sun is apprehended.

### c) The Devas and the Planes

In this particular section, students must remember that we are not considering those builders of involutionary 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.

- 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.
- 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 Logoic Ego.
- 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 Logoic 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 Logoic physical permanent atom.

1. 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.
2. 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.
3. 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:

- A. Group A: On the first subplane, the first etheric subplane, they are the sumtotal of atomic matter of the physical plane.
- B. 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.
- C. 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 Logoic 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:

- a) Reflex action on the part of negative substance, for the lower 3 are receptive to the higher 4.
- b) Synchronous Vibration, inherent in negative substance embodying the past karma of an earlier system.
- c) 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.

The secret of the transmutation of the baser metals into gold will be revealed when world conditions are such that gold is no longer the standard and hence the free manufacture of gold will not lead to disaster; and when the scientists work through the life aspect, or with positive electrical life and not with the substance or form aspect.

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 antaskarana, 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:

- 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.
- 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.
- 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:

- a) Class 1: These special agents of magic are peculiarly susceptible to the building vibrations of the seven rays.
- b) Class 2: A group who manifest physical plane electricity and who are coming somewhat under the control of man.
- c) 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, however, 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.

There are two additional classes of devas:

- d) 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.
- e) 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:

- 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.
- Man himself.
- The plane as a totality.

We might consider these devas:

- 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 involutionary 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:

1. The planetary etheric body.
2. The mental plane, or the cosmic gaseous subplane.
3. The atmic plane, or the third cosmic ether.
4. 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.

1. 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.

- Man is evolving the inner vision and must learn to see. Devas are evolving the inner hearing and must learn to hear.
- Both are as yet imperfect, and an imperfect world is the result.
- 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.
- Man aims at self-control. The devas must develop by being controlled.
- Man is innately Love, the force which produces coherency. The devas are innately intelligence, the force which produces activity.
- 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 involutionary 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:

- a) The liquid subplane of the cosmic physical, our systemic astral.
- b) The fourth cosmic ether, the buddhic plane.
- c) The second cosmic ether, the monadic plane, or the plane of the seven Heavenly Men.
- d) 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.

## 2. Summary

- a) The Raja-Lord of the Plane, Varuna, is the central Life of the astral plane of our planetary scheme. He is an outpost of the consciousness of that greater Deva Who embodies the substance of the solar astral plane, or the sixth subplane of the cosmic physical plane.
  - b) The seven great Devas, who are the positive force of each of the seven subplanes of the systemic astral plane.
  - c) Various groups of devas performing different functions and producing constructive results that might be enumerated as follows:
    - i) Those devas who form the permanent atomic substance of all the Monads, both in and out of physical incarnation. They are divided into seven groups according to the Ray of the Monad.
    - ii) Those devas who form the liquid aspect in the physical body of the planetary Logos and of the Solar Logos. These range all the way from those who ensoul the highest aspirations, to the little water spirits who reflect them.
    - iii) A group of devas who form the desire body of that great entity who ensouls the animal kingdom.
    - iv) Certain devas of the third order form the Heaven of the average orthodox Christian, or believer of any faith. The devas of the seventh order form the Hell for the same class of thinker.
    - v) Those devas who form the astral life of any thought-form.
    - vi) A mysterious group of devas intimately connect at this time with the sex expression in the human family who are swept into being and embody the desire impulse, or instinct, behind physical sex desire. These were dominant in the fourth root-race, at which time sex conditions reached a stage of unbelievable horror from our point of view. These Lemurian Egos are to be transmuted into the fifth root-race.
    - vii) A group of devas connected with the Lodge of Masters, whose work is to build the aspirational forms towards which average man may aspire, divided into the three groups of science, religion and philosophy. The Master Jesus is particularly active along this line, working with certain adepts for the union of science and religion.
- Deva substance is subjected to a threefold cyclic stimulation:
1. Ray Stimulation: Dependent upon any Ray being in or out of power, and is inter-systemic and planetary.
  2. Zodiacal Stimulation: Extra-systemic and also cosmic and cyclic.
  3. Solar Stimulation: The impact of direct solar force upon the substance of a plane, emanating from the Heart of the Sun, which reaches all of the planes but stimulates the buddhic and astral planes greatly.
- viii) A group of devas closely connected with the mysteries of initiation. They form what is called the Path of the Heart and are the bridge between the astral and the buddhic planes. They are in no way connected with the permanent atoms of the causal body, but very definitely associated with the central tier of petals in the Egoic lotus, the Petals of Love.
  - ix) Devas of all degrees and vibratory capacity who make up the bulk of the desire forms of every kind.
  - x) Devas of transmutative force, who embody the fires of transmutation.

It is by the domination of these deva lives, and the transmutation of desire into aspiration, and by the purificatory fires of the astral plane that man eventually succeeds in attaining buddhic consciousness. It has been the recognition of the cleansing power of the 'occult fluids' of water and blood that has led to the emphasis laid by the Christians, although erroneously interpreted, upon these two fluids.

### 3. The Solar Angels, the Agnishvattas

#### Introductory Statements

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:

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

#### A. 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 Dhyanis 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.

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

1. 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.
2. 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 upon it:
  - a) The atomic subplane – manasic permanent atoms – Positive/Masculine
  - b) The fourth subplane – mental units – Negative/Feminine
  - c) 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 of full self-consciousness is begun.
4. 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 perspectives 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.

c) 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 kamik 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.

Three constellations are connected with the fifth Logoic principle in its threefold manifestation: Sirius, two of the Pleiades, and a small constellation whose name must be ascertained by the intuition.

(See pages 699-707 in the original *Treatise* for more information on the history of the solar system.)

## B. On Individualization

a) 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 antaskarana.

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 been 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 antaskarana 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.

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.

b) Individualization and the races: If this treatise serves no other purpose than to direct the attention of the scientific and philosophic students to the study of force or energy in man and in groups, and to interpret man and the human family in terms of electrical phenomena, much good will have been accomplished.



In the third root-race individualization took place. It was an event which became possible through certain conditions and polar relationships, and because the scientific laws were understood and the Knowers took advantage of a peculiar electrical condition to hasten the evolution of the race. It was electrical phenomena of a stupendous kind, and produced the "lights which ever burn." It was the result of the knowledge of natural law and its adaptation to opportunity.

In the fourth root-race another adaptation of force occurred. Again time and opportunity were taken advantage of to open the door into the fifth kingdom by the method of forced initiation. A third type of electricity played its part in bringing about this event, and it is the effect of this electrical phenomenon upon the units (who are themselves centers of energy) which - scientifically viewed - indicates a man's suitability for the ceremony of initiation, and his availability as a transmitter of spiritual energy to the world. Every initiate is technically a transmitter of force and his work is consequently threefold:

1. To provide a threefold vehicle capable of the necessary resistance to the force and able to receive and hold it.
2. To transmit it as energy to the world which he serves.
3. To store up a certain amount of it for a twofold purpose:
  - a) To provide a reservoir of force for emergencies and for special work as required by the Great Ones.
  - b) To act as a dynamo for the immediate group which all advanced souls, disciples and initiates gather around them on some one or other of the planes in the three worlds.

In the fifth root-race, another tremendous happening may be looked for, and the time lies immediately ahead. It had its beginning in the energy which eventually culminated in the world war. The first effect of the appearance of fresh electrical stimulation from extra-systemic centers, is ever to bring about a primary destruction leading on to revelation. That which is imprisoned must be loosed. So it will be in this root-race, the fifth. Certain cosmic forces are at work and the full effect of their energy is not yet apparent. This incoming force, the Hierarchy will avail itself of in order to push forward the planetary plans. In every case the effect of the phenomenon is felt in some one or other of the kingdoms beside the human. In the individualization period, it is apparent that a tremendous stimulation took place in the animal kingdom - a stimulation which has persisted, and which has led to the phenomenon of "domestic animals" as we call them, and their relatively high stage of intelligence as compared to the wild animals. In Atlantean days the opening of the door into the fifth kingdom, or into the stage of buddhic consciousness, had a profound effect upon the vegetable kingdom.

In the tremendous event which is impending, in the great revelation which is near at hand, the Hierarchy will again take advantage of the time and the energy to bring about certain events which will work out primarily in the human kingdom but which will also be seen as force regeneration in the mineral kingdom. The energy, when first felt in the human kingdom, brought about the conditions which caused the tremendous activity which resulted in war, and which is causing the present world stress; in the mineral kingdom it affected certain of the minerals and elements, and the radioactive substances made their appearance. The Great Ones, Who know the time and the hour, will bring about during our root-race, that which corresponds to the occurrences in the earlier 3<sup>rd</sup> and 4<sup>th</sup> races.

c) Methods of Individualization: We have seen how the characteristic method of individualization in this solar system is the result of force emanating from the cosmic mental plane, which sweeps into activity those entities whose function it is to form the body of the ego out of their own living substance on the mental plane and thus, through their own quality and nature, endow human units on the physical plane with the faculty of self-consciousness, thus producing Man. It is their work also to energize the mental units of all men, and to coordinate, by means of the force which they embody, and to energize the sheaths of the threefold lower man, so that they may in due course of time intelligently express the will and purpose of the indwelling Thinker. Through the carrying out of this function in the case of the human family, certain planetary and systemic conditions are brought about.

The dense and etheric bodies of the Logos and of the planetary Logoi are merged, and one coherent vehicle of expression is provided for these cosmic Entities. In the producing of self-consciousness in the human family, the full conscious occupation by the Logos involved is consummated. It is the moment of fruition, and (from a certain esoteric standpoint) marks the attainment of one perfected Septenary. The three involutionary or elemental kingdoms and the three subhuman kingdoms find their seventh principle in the fourth kingdom in nature,  $3 + 4 = 7$ . When the life of God has circled through these seven kingdoms, then full self-consciousness is achieved from a certain relative standpoint, and the Son is on the way to attainment. This relative perfection has then to be carried on to other stages, but they are stages in which the separated self-consciousness of the Identities concerned (whether human or planetary) must eventually merge itself in universal consciousness.

Certain centers in the bodies Logoic and planetary are also stimulated and the Rays (if it might be so expressed) become radioactive. It is this radiation which will eventually bring about conscious group activity, which will lead to interaction between the planets, and which, under the Law of Attraction and Repulsion, will bring about eventual synthesis.

On extra-systemic or cosmic levels, the individualization process produces a corresponding activity in the egoic body of the Logos, and hence increased vibration in that center in the body of the ONE ABOUT WHOM NOUGHT MAY BE SAID, which our Logos represents. It also produces a reaction or "occult recognition" in the prototype of the Septenate, or in the seven Rishis of the Great Bear, and this reaction in cosmic circles will persist until the end of the mahamanvantara, when the Logos is set free (even though temporarily), from physical plane existence.

It also brings about a setting loose of force from the cosmic mental plane which is cyclic in character. In this round, the fourth, the maximum force of this cycle was felt in the third root race. In the next round, during the fourth root race, and for a very brief period, a fresh cycle will reach its zenith, and will again open the door of individualization in order to permit the entry of certain very advanced Egos who are seeking incarnation in order to carry out a special piece of work. This round will provide no bodies adequate to their need. The next round may do so if the plans proceed as anticipated. In this case the Manasadevas concerned will not individualize animal men as in the previous round, but will stimulate the mental germ in those members of the present human family who, though apparently men, are without the spark of mind.

During the next seven hundred years, these low aboriginal races will practically die out and will not, in this round, reincarnate. They will be rejected. In the next round opportunity will again occur, and the Manasadevas will again renew their work of forming individualistic nuclei for the development of self-consciousness. The Egos awaiting opportunity will not, of course, enter in until the human type of that era is sufficiently refined for their purpose. They are concerned with the unfoldment of the sixth petal of the Logoic egoic Lotus, and are of such a nature that we can scarcely conceive of them.

They are on the line of the Buddhas of Activity, but the above named are free for this mahamanvantara, whereas these particular Egos have yet somewhat to work out. They could only "come in" in the middle of the fifth round, and were a group of initiates who arrested their own evolution (technically speaking) in order to take up a special piece of work on the planet Vulcan; therefore, they must return to continue and complete that which has been left undone. Owing to the results of their experience on Vulcan, the physical vehicle necessitated is of such an order that they could not at this time, and in this round, incarnate without disaster.

Individualization in the next round will begin to show indications of the third method, - that of the next system. This method has been described as that of "occult abstraction." It will concern itself with the withdrawal from out of the lowest type of the then existing men (through knowledge of the etheric constitution of the body) of the vitality latent in it, and a temporary turning of that latent fire to the increase of the activity of the germ or spark of mind; this will be effected by a dynamic action of the will. This seems impossible, and well nigh senseless phraseology when considered in terms of consciousness and of spirituality, but let the student study the phenomenon in terms of the cosmic physical plane, and from the standpoint of the gaseous and etheric subplanes, and he will see that in all these septenary fires it is ever the fire of matter in reality, and these sevenfold diversifications of electrical phenomena can ever affect each other.

Thus, in the mahamanvantara, the three methods of individualization in connection with our planetary scheme are to be seen:

- a) In the Moon chain, the gradual evolution of self-consciousness under natural law.
- b) In the Earth chain that of achieved self-consciousness through the aid of extraneous agencies. It is the distinctive method of this system. In the next round and chain the method will be abstraction through will power, but this in an embryonic manner.
- c) In the next round and chain, the method will be abstraction through willpower.

In all schemes whereon man is found, these three methods will be contacted, marking the gradual control by the Logos on cosmic levels of His threefold lower nature. In the first, the correspondence lies in the latent consciousness of matter and works under the Law of Economy. It concerns primarily the Self-consciousness of the Logos in His dense physical body, and His polarization therein. It is likewise the same for a Heavenly Man, and a part of the mystery of evil is to be found in the readiness of certain of these cosmic entities (particularly our planetary Logos in the moon chain) to remain polarized in the physical etheric body after having supposedly dominated the material aspect, or gained the control of the third Fire in an earlier system. A hint lies here for the wise student anent present evil on this planet.

The second correspondence concerns the latent "consciousness of desire," and works under the Law of Attraction; it is the law for this system, and deals with the ability of the Logos to "love wisely," in the occult sense of the term. It has relation to the polarization of the Logos in His astral body, and produces the phenomenon called "sex activity" on all planes in the system. In the earlier system, emancipation was effected through the faculty of discrimination, though that word as used today is but a faint indication of the systemic process in those days. Through the force engendered during the process that vibration was set up which persists today in matter. It is evidenced by the active intelligence and the discriminative selective capacity of the atom of substance. In this system emancipation will be brought about through the line of occult dispassion; this likewise will leave its mark upon matter, tinging it in such a way that in the third system, primordial substance will demonstrate a second quality. In the next system "non-attachment through abstraction" is as near as we can get to the method of the liberating process but it is useless for man to speculate upon this as his mind cannot conceive of the condition.

d) The Nature and the Work of the Avatars: It may prove wise to divide the differing types of avatars into five groups, bearing in mind that every avatar is a Ray emanated from a pure spiritual source, and that a self-conscious entity only earns the right to this peculiar form of work through a previous series of lives of achievement; Cosmic, Solar, Inter-Planetary, Planetary and Human Avatars.

1. Cosmic Avatars: Represent embodied force from Sirius, one of the seven stars of the Great Bear which is ensouled by the prototype of the Lord of our third Ray, and our cosmic center. They represent entities as far removed from the consciousness of man, as man is from that of an atom of substance. Thousands of those great cycles which we call a hundred years of Brahma have passed since They approximated the human stage, and They embody force and consciousness which is concerned with the intelligent coordination of the Heavens. They have achieved all that man can conceive of as the transcendence of will, of love and of intelligence, and in the synthesis of those three have added qualities and vibrations for which we have no terms, and which cannot be visioned by even our highest adepts.

2. Solar Avatars: There are three main types of solar avatars. They embody the karma of the past kalpas as far as our Logos is concerned, and give the initiatory impulse to the processes of adjustment, of expiation and of recognition as it concerns the present system as a whole. One such Entity, the "Karmic Avatar" appeared upon the second Logoic vibration, being swept in on the second Breath; He has stayed until now: He will remain with us until all the schemes have entered upon their fifth round, and are nearing their "Judgment Day." At that time, He can withdraw, leaving the planetary Logoi concerned to fulfill the karmic purpose unwatched. The vibratory impulse will then be so strong and the realization of the buddhic principle so consciously vivid that nothing can then arrest the onward march of affairs.

Another type of solar avatar, Who can be seen appearing in the schemes, has relation to the heart center of a planetary Logos, and appears on the higher planes (never on the lower) when the heart activity is making itself felt, and when the energizing process is seen to bring about three things:

1. An expansion of consciousness.
2. An increase of spiritual light and brilliancy.
3. Planetary radioactivity.

It is this planetary phenomenon which produces (in connection with the fourth kingdom in nature) the throwing open of the door of initiation to man. Such avatars do not come in connection with any particular Hierarchy but only in relation to the total system. They produce the blending of the colors, and the synthesis of the units in their groups.

At the initiation of a planetary Logos, an avatar may appear in His scheme on the seventh globe from that cosmic center or star which is ensouled by the particular Rishi Who (in the constellation of the Great Bear) is His cosmic prototype. This is, for the Entity concerned, the taking of a physical form, for our higher planes are but matter from Their standpoint. This has been emphasized frequently, as its significance is not yet sufficiently grasped. By means of the appearance of this Avatar on the seventh globe, the planetary Logos is enabled to preserve continuity of cosmic consciousness even when in physical incarnation; this solar avatar performs the same function for the planetary Logos as the Guru does for His disciple. He makes certain events possible by means of the stimulation and protection of His aura, and He acts as a transmitter of electrical energy from the cosmic center. We must be careful to hold this analogy very lightly, for the real work accomplished cannot be grasped by man.

This avatar has naturally a direct effect upon the centers of the Heavenly Man and therefore upon the units or human Monads, but only indirectly and upon the Monad on its own plane. This influence meets with little response from the Monad until after the third Initiation when its conscious life becomes so strong that it grips afresh its egoic expression in one direction, and awakens to planetary realization in another. This type of avatar appears only at the time of the initiation of a planetary Logos. The number of initiations taken by a planetary Logos in this system vary from two to four.

3. Interplanetary Avatars: They are mainly concerned with:

*First* with the superintendence of the transfer of force units or egoic groups from one scheme to another (not with individual units from chain to chain). They appear usually twice in the history of a scheme, and though unable to take physical bodies of grosser material than those formed of atomic and the buddhic substance, they work with impulse in mental matter and thus effect these group transfers. They Themselves are subdivided into three groups:

- a) Those effecting the transfer from the minor schemes or Ray manifestations on to the third Ray; They concern Themselves with the result of the merging of the polar opposites in the four lesser schemes until but one is left; and then with the transference of the life and quality of this remaining one on to the third Ray.
- b) Those dealing with the transference and interaction of the life forces between the three major Rays.
- c) Those producing the final systemic transfer at the end of the age.

*Secondly*, certain avatars from the fourth Creative Hierarchy, for esoteric and for us inexplicable reasons, leave Their Own Hierarchy, and appear in one or other of the deva Hierarchies. This happens only once in the history of each scheme and occurs at the time of its densest physical appearance, and has relation to the transference of deva impulse from one scheme to another.

They are connected in this way with the appearance of the self-conscious units, being the primal embodiment of the latent self-consciousness of the atom of deva substance. They set the type for the devas of any particular scheme.

4. Planetary Avatars: These emanate from the central planetary Logos of a scheme and embody His will and purpose. They are of two different kinds. The first type is a manifestation on etheric physical levels of the planetary Logos Himself for a specific length of time. It involves the definite taking of a physical body by one of the Kumaras. Such an avatar is to be seen in Sanat Kumara, Who, with the three other Kumaras, embodies the four planetary quaternic principles. In a very real sense, Sanat Kumara is the incarnation of the Lord of the Ray Himself; He is the Silent Watcher, the great Sacrifice for humanity.

5. Human Avatars: These are fully dealt with by H.P.B. and there is nothing further to add to her information, for the time is not yet ripe.

e) 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.

But the point which it is necessary here to emphasize, is that man does not, in space and time and in the three worlds, demonstrate all these aspects simultaneously, but only simultaneously towards the close of the process of evolution. As in the Macrocosm, Brahma manifests activity first, then the second or middle aspect and finally the first or purposeful will makes itself seen, so with the microcosm.

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.

Individualization marks one stage of the process in the intensification of "Fire by Friction." It has relation to the achievement of Brahma, and marks a point in the energizing of substance. Certain forms are ready for self-consciousness. Two cosmic Rays of differing polarities are mutually attracted.

Initiation marks a stage in the intensification of "Solar Fire." It has relation to the achievement of Vishnu, and marks a point in the evolution of consciousness, through self-consciousness to group consciousness, or universal consciousness.

Identification with the aggregate of all groups might be the term used to express the final stages of the evolutionary process; it marks a period towards the close of the mahamanvantara when all groups begin consciously to work out the eternal Will.

It involves a type of realization, incredible to man now but which is conceivable (though not yet practicable) to the Chohans of the Hierarchy now on Earth. They work consciously carrying out the Will of the planetary Logos in the planet, but even They are as yet far from appreciating fully the Will and purpose of the Logos as He works through the system. Glimpses They may get, and an idea of the general plan, but the details are as yet unrecognizable.

### C. On Incarnation

a) The word "incarnation" in its root meaning conveys the fundamental truth involved in the taking of a dense physical body, and should technically be applied only to that period of manifestation which concerns the three lower subplanes of the:

- Cosmic physical plane, in relation to a Solar Logos and to a planetary Logos.
- Systemic physical plane, in relation to man.

This connotation has been preserved where the cosmic entities are concerned, but when man is under consideration the term has been applied to the unification of the etheric double with the dense physical body, or to the appropriation by man of the vehicle composed of the substance of the lowest subplane of the cosmic physical plane in its lowest aspects. This distinction has a certain significance and should be remembered.

From the point of view of any unit involved, a pralaya is a period of quiescence, of cessation from a particular type of activity, involving objectivity, yet from the point of view of the great whole with which the unit may be involved, a pralaya may be considered merely as a transference of force from one direction into another. Though the unit may be temporarily devitalized as regards its form, yet the greater Entity persists, and is still active.

Let us take up the matter first from the human standpoint, and study pralaya as it affects the Monad in incarnation. There are five types of pralaya with which we may legitimately concern ourselves. We should notice first the fact that this condition is primarily one that concerns the relationship between Spirit and matter, in which a condition in substance is brought about through the action of the energizing factor, the Spirit. It has, therefore, to do with the relation of the greater devas as They carry out Their work of form-building under the Law of Will of God to the lesser devas who represent living substance.

It will be apparent to the student that it concerns the relation of the Holy Spirit to the Mother in the production of the Son, and then the relation of the Son to the Mother. If the ideas formulated in this treatise have been carefully followed, it will be obvious that in studying the question of pralaya, we are studying the relation (in time and space) of the positive energy of the Solar Logos, the planetary Logos, and of Man to the substance through which alone manifestation is possible. Through this relation, existence on the objective planes can be brought about.

### b) 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:

- a) An increased activity, which is stored in the physical permanent atom.
- b) An added coloring, which is stored in the astral permanent atom.
- c) 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.

Therefore, as might be naturally deduced, there is no devachan for the savage or little evolved man, as they merit it not, and have not the mentality to realize it; hence, therefore, the rapidity of their incarnations, and the brevity of the pralayaic period. There is little in their case for the Ego, on its own plane, to assimilate in the residue of incarnations, and hence the life principle withdraws rapidly from out of the mental form, with the resulting impulse of the Ego to reincarnate almost immediately.

When the life of the personality has been full and rich, yet has not reached the stage wherein the personal self can *consciously* cooperate with the ego, periods of personality nirvana are undergone, their length depending upon the interest of the life, and the ability of the man to meditate upon experience. Later, when the Ego dominates the personality life, the interest of the man is raised to higher levels, and the nirvana of the soul becomes his goal. He has no interest in devachan.

Therefore, those upon the Path (either the probationary Path, or the Path of Initiation) do not, as a rule, go to devachan, but immediate incarnation becomes the rule in the turning of the wheel of life; this time it is brought about by the conscious cooperation of the personal Self with the divine Self or Ego.

## 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 pralaya 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:

- a) Planetary karma.
- b) The will of the Lord of his Ray.
- c) 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.



## SEVEN COSMIC PATHS

- 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.

We have thus considered the various types of pralaya, in so far as they affect the human unit; each unit finds its ways eventually into one of the cosmic astral centers of the particular cosmic Entity Who is the Lord of his Ray, and therefore at the great pralaya those human units who have achieved, and who have not passed to other distant cosmic centers, will find their place there. In considering planetary pralaya, we might briefly enumerate the following periods of quiescence:

**Between Two Globes in a Chain:** This covers the period of abstraction of the seeds of all life, and its transference from one sphere to another. The seed manu of a globe gathers all the life forces into Himself, as does the Logos at the close of a system, and as also transpires at the close of a chain, and holds them quiescent in His aura. This covers a period of a manvantara, or of one day of Brahma.

**Between Two Chains:** This covers the period of a mahamanvantara, or of one year of Brahma. There are many ways of arriving at the greater cycles, but there is no need to confuse with the intricacies of figures. The ten Prajapatis or Rishis, or the ten planetary Logoi, manifest through Their ten schemes in time and space, the hour of Their appearing differing. Each likewise manifests as does the Logos through a septenate and a triad, making again a ten of perfection.

**Between Two Solar Systems:** This covers the period of one hundred years of Brahma, and through the study of the planetary cycles comprehension of these greater cycles may come. Complication comes to the student nevertheless in the fact that two of the schemes cover their cyclic periods in five rounds, while others have seven; one scheme has but three rounds, but a mystery is hidden here: on the inner round one planet has nine cycles to run before the purpose of its Lord is completed.

Certain lesser periods of pralaya do not concern man at all, but concern the atom of matter as it is released from form of any kind in the subhuman kingdoms. Pralaya is the result of radioactivity carried to a conclusion.

### c) 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 upon its polar opposite (negative substance), and utilizes it.
- 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.

We will now consider the mystery of rebirth, or the incarnation of those lives which exist in subtler matter, and yet which seek form according to law, and touch upon their specific intent on dense physical levels. We can consider this in connection with the cosmic entities who seek existence on the physical plane of the cosmos, our solar systemic planes, or the reincarnating Jivas who are driven by the Law towards earthly manifestation in order to become fully conscious, and acquire (by means of sentient existence), added faculty and power. H.P.B. has said that rebirths may be divided into three classes: Those of Avatars, Adepts and of Jivas seeking development.

To those who are endeavoring to grasp somewhat the mystery of rebirth and its laws and purpose, and who are confused when considering the mystery of the Buddha, and the secret purpose of that mysterious Entity, the Silent Watcher; to those who find the problem of understanding the position of the Kumaras and Their relation to the planetary Logos almost an insuperable one, it might be wise to say: Study and meditate upon the difference existing between the lower principles and the higher three; study and meditate upon the place and position of these lower principles in the body of the planetary Logos and ponder upon the correspondence between:

- The *devachan* of the reincarnating Jiva.
- The *nirvana* of the Adept.
- The *pralaya* of a cosmic Entity, such as the Lord of a chain, the Lord of a scheme, and the Lord of a Ray.

I say correspondence in its esoteric significance, and do not seek to infer analogy in detail, but only in purpose and in experience. It may be said of all three states that they are periods of development, long cycles of meditation, and interludes between stages of activity. Hence the emphasis laid in the East and in all occult schools of development upon meditation, for it is the means of bringing to the unit under development the capacity which will produce:

- Abstraction, or liberation from form.
- Creative power.
- Direction of energy, through an act of the will.
- Future constructive activity.

By means of meditation, a man finds freedom from the delusion of the senses, and their vibratory lure; he finds his own positive center of energy and becomes consciously able to use it; he becomes, therefore, aware of his real Self, functioning freely and consciously beyond the planes of sense; he enters into the plans of the greater Entity within Whose radiatory capacity he has a place; he can then consciously proceed to carry out those plans as he can grasp them at varying stages of realization; and he becomes aware of essential unity. But when a man has thus freed himself from the objects of sense in the three worlds he again becomes aware of the need of further meditation, and it is this (to man in the three worlds), inconceivable form of meditation that engrosses the attention of the Adept, and which is undertaken by Him in two great stages, each preceding the two final Initiations, the sixth and the seventh. I refer not here only to Adepts who "make the sacrifice," and choose rebirth for service on the planet, but to all adepts.

Freedom to work on any Path must be gained by occult meditation; freedom to escape beyond the ring-pass-not is also thus attained, and likewise the curious state of quiescence which is achieved by Those Who have offered for service as the occult Hierarchy in the next round. In Them have to be stored the psychic seeds of knowledge which will be available in the fifth round; this necessitates for Them an attitude of receptivity to occurrences at the close of each root-race, when there is, on subtler levels, a gathering in of psychic force, and its storing with Those prepared for its reception.

#### d) The Future Coming of the Avatar

We have touched upon the subject of Avatars and the various classes into which they might be divided. We might now enlarge somewhat more upon the methods.

The methods whereby certain cosmic Existences and certain highly evolved Entities appear among men to do a specific work might be very inadequately, and cursorily summarized, as follows:

- The method of over-shadowing.
- The method of embodying some principle.
- The method seen in the mystery of the Bodhisattva, or the Christ.
- The method of direct incarnation.

All these methods of manifestation will perhaps be better understood by the student if he interprets them always in terms of force and energy, and if he notes that dim reflections of the same processes, and faint analogies can be traced among the reincarnating Jivas. When a man has reached a certain development and can be of service to the world, cases occur when he is over-shadowed by a great adept, or, as in the case of H.P.B., by One greater than an adept. A chela can be a center through which his master can pour His energy and force for the helping of the world, and in certain important crises men have been over-shadowed by more than one of the Great Ones.

What occurs on lower planes is but a reflection of higher processes, and in this thought may lie illumination. A man is a force center, either for his Ego, when sufficiently evolved, or, via his Ego, of his group force; when very highly developed he can consciously be over-shadowed by an exponent of a different type of force, which blends with his group, or Ray, force, and produces significant results in his life on earth.

When an Ego is highly evolved he may choose during any particular incarnation to work paramountly through any one principle among the lower four; when this is the case the man's life on earth is significantly that of an embodied principle. He seems to strike one note and to sound out one tone. His work is clearly to be seen along one line. He is a fanatic of high degree, but accomplishes big things for his subrace, even though the physical brain may not be consciously aware of the egoic impulse. This process has a curious relation to the obscuration, or fading out, of the personality, for the particular principle embodied works through a corresponding permanent atom, and its spirillae become over-rapidly developed, and hence their term of service wears to a close. This is a fact which is nevertheless taken advantage of when a superman, or great adept, becomes the embodiment (during a root-race) of a principle.

Again, when a man has become a disciple he may, if he so wish, remain upon the astral plane and work there, and, at his pleasure, and under the adjustment of karma by his Guru, he may take immediate physical birth. A hint as to the mystery of the Bodhisattva may be found in these two thoughts, provided the student transfers the whole concept to the etheric levels of the cosmic physical plane, and remembers that on these levels the adept works altogether as a part of a group, and not as a separated Identity, as does the ego in the three worlds.

Therefore, the energy pouring through Him may be:

- That of a particular center in the body of the planetary Logos in its total force.
- That of a particular set of vibrations within that center, or a part of its vibratory force.
- That of the energy of a particular principle, either one of His own higher principles which He is seeking to bring to bear upon the earth, by taking incarnation for that specific purpose, or the energy of one of the planetary Logos principles, as it pours through Him via a particular spirilla or life current in the permanent atom of the planetary Logos.

When these types of force are centralized in any particular adept, and He is expressing simply that extraneous force and nothing else, the effect is shown on the physical plane in the appearance of an avatar. An avatar is, but an adept is made, but frequently the force, energy, purpose or will of a cosmic Entity, will utilize the vehicles of an adept in order to contact the physical planes. This method whereby cosmic Existences make Their power felt can be seen working out on all the planes of the cosmic physical plane.

A striking instance of this can be seen in the case of the Kumaras, Who, under certain planetary forces, and through the formation of a systemic triangle, gave the impulse to the third kingdom which produced the fourth by bringing it into conjunction with the fifth. These Kumaras, Sanat Kumara and His three pupils, having achieved the highest initiation possible in the last great cycle, but having as yet (from Their standpoint) another step to take, offered Themselves to the planetary Logos of Their Ray as "focal points" for His force, so that thereby He might hasten and perfect His plans on Earth within the cycle of manifestation.

They have demonstrated three out of the four methods. They are over-shadowed by the planetary Logos, and He works directly as the Initiator (in relation to man) through Sanat Kumara, and with the three kingdoms in nature through the three Buddhas of Activity, - Sanat Kumara, being thus concerned directly with the ego on the mental plane, and His three Pupils being concerned with the other three types of consciousness, of which man is the summation. At the moment of initiation (after the second Initiation) Sanat Kumara becomes the direct mouthpiece and agent of the Planetary Logos. That great Entity speaks through Him and for one brief second (if one can use such a term in connection with a plane whereon time, as we understand it, is not) the planetary Logos of a man's Ray consciously - via His etheric brain - turns His thought upon the Initiate, and "calls him by His Name."

The method of direct incarnation was earlier seen when the Kumaras were in physical form. This only applied to some of Them; Sanat Kumara and His Pupils are in physical form, but have not taken dense physical bodies. They work on the vital etheric levels, and dwell in etheric bodies. Shamballa, where They dwell, exists in physical matter as do the Kumaras, but it is matter of the higher ethers of the physical plane, and only when man has developed etheric vision will the mystery lying beyond the Himalayas be revealed.

#### e) Impulse and Incarnation

1. An ordinary man demonstrates the third aspect of intelligent activity in his personality life, and is evolving consciously the second aspect, or the egoic manifestation on the physical plane.
2. An adept in incarnation is demonstrating fully the second aspect as well as the third, and in his own internal life is in process of evolving the first aspect, or is endeavoring to bring through the monadic life into conscious activity on the buddhic plane.
3. An avatar demonstrates one of two things, according to his peculiar karma:

- a) The pure light of the Monad, brought through by means of the perfected Ego and personality on to the physical plane. The line of force extends straight through from monadic levels to the physical.
- b) The light of the Logos Himself in one or other aspect, this being transmitted consciously via the Monad straight through to the physical plane from the planetary Logos, or even from the Solar Logos Himself.

In the first two cases, desire for sentient existence, or desire for service to humanity, are the factors which produce physical manifestation (one through the force of evolution itself, the other through a conscious act of the will). Desire for sentient existence is but the latent second aspect seeking expression by means of the Not-Self, and in the other case the manifested second aspect consciously utilizes form as a means to an end.

In the case of all avatars it is the will aspect which is brought into play, and which produces appearance - either the will of the perfected adept, such as the Buddha Himself, or (as in the case of the true Avatar, Who is, and Who has not achieved) the will of the planetary Logos or of the Solar Logos, taking form for a specific purpose. It involves a higher display of the creative faculty than that displayed by the Adept in the creation of His body of manifestation, the Mayavirupa. The terms "appropriation of a physical body" and "creation of a physical body" must be extended to include all the planes of the solar system, and not just our physical plane, the seventh subplane of the cosmic physical.

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.

We can hardly dissociate them in the consideration of our subject owing to the innate constitution of the egoic body itself and the factor the indwelling consciousness plays in producing appearance through an act of will. Let us briefly, therefore, reconsider what we have learned anent the egoic body and its constitution, and then take up the steps followed by the Ego in producing results in the three worlds.

We have seen that on the third level of the mental plane, the egoic lotus is found and the student should picture it to himself as follows: Concealed at the very center or heart of the lotus is a brilliant point of Electric Fire of a blue-white hue (the Jewel in the Lotus) surrounded, and completely hidden, by three closely folded petals. Around this central nucleus, or inner flame, are arranged the nine petals in circles of three petals each, making three circles in all.

These petals are formed out of the substance of the solar angels, as are the central three, - substance which is not only sentient as is the substance of the forms in the three worlds and the lunar bodies, but which has an added quality of "I-ness" or of self-consciousness, enabling the spiritual unity at the center (by means of it) to acquire knowledge, awareness, and self-realization.

These nine petals are of a predominant orange hue, though the six other colors are found as secondary colors in a varying degree. The inner three petals are of a lovely lemon-yellow hue. At the base of the lotus petals are the three points of light which mark the position of the permanent atoms, and which are the medium of communication between the Solar Angels and the lunar Pitris.

By means of these permanent atoms the Ego, according to its state of evolution can construct his lunar bodies, acquire knowledge on the lower three planes, and thus buy his experience, and becomes aware. On a higher turn of the spiral, the Monad through the egoic petals, and thus with the aid of the Solar Angels, acquires knowledge and equally on more exalted levels becomes aware.

The light within these permanent atoms has a dull red glow and we have, therefore, all the three fires demonstrating in the causal body - Electric Fire at the center, Solar Fire enclosing it as the flame encloses the central nucleus or essence in a candle flame, and Fire by Friction, this latter fire resembling the glowing red wick which lies at the base of the higher flame.

These three types of fire on the mental plane - meeting and unified in the egoic body - produce in time a radiation or warmth which streams out from all sides of the lotus, and forms that spheroidal shape noted by investigators. The more fully developed the Ego may be, and the more the petals are unfolded, the greater the beauty of the surrounding sphere, and the more refined its coloring.

At the early stages after individualization, the egoic body has the appearance of a bud. The Electric Fire at the center is not apparent, and all the nine petals are closed down upon the inner three; the orange color has a dead aspect and the three points of light at the base are just points and nothing more; the triangle which is later seen connecting the points is not demonstrated. The surrounding sphere is colorless and is only to be appreciated as undulatory vibrations (like waves in the air or ether) reaching barely beyond the petal outline.

By the time the third Initiation is reached, a wondrous transformation has transpired. The outer sphere is palpitating with every color in the rainbow, and is of wide radius; the streams of electrical energy circulating in it are so powerful that they are escaping beyond the periphery of the circle, resembling the rays of the sun. The nine petals are fully unfolded, forming a gracious setting for the central jewel, and their orange hue is now of a gorgeous translucence, shot with many colors, that of the egoic ray predominating. The triangle at the base is now quickened and scintillating, and the three points are small blazing fires, showing to the eye of the clairvoyant as sevenfold whorls of light, circulating their light from point to point of a rapidly moving triangle.

By the time the fourth Initiation is reached, the activity of this triangle is so great that it looks more like a wheel in rapid revolution. It has a fourth dimensional aspect. The three petals at the center are opening up, revealing the "blazing jewel." At this initiation, through the action of the Hierophant wielding the electric Rod of Power, the three fires are suddenly stimulated by a downflow of electric, or positive force, from the Monad, and their blazing out in response produces that merging which destroys the entire sphere, dissipates all appearance of form, and produces a moment of equilibrium, or of suspension, in which the "elements are consumed with fervent heat." The moment of highest radiation is known.

Then - through the pronouncement of a certain Word of Power - the great Solar Angels gather back into themselves the Solar Fire, thus producing the final dissipation of the form, and hence the separation of the life from the form; the fire of matter returns to the general reservoir, and the permanent atoms and the causal body are no more. The central Electric Fire becomes centralized in atma-buddhi. The Thinker or spiritual entity stands free of the three worlds, and functions consciously on the buddhic plane. Between these two stages of quiescent (though self-conscious) inertia and of that radiant activity which produces a balancing of forces, is a long series of lives.

In our consideration of the subject of the reincarnating Jivas, we have touched upon three subjects: Avatars, with the intent of disposing of the confusion in the minds of students as to certain types of appearances. In our present study we shall deal only with the process followed by ordinary men. Pralayas, with the intent of arousing in the mind of the student the idea of interludes of quiescence dependent upon the intervening periods of activity.

The appearance of the body egoic and its general conformation, with the intent of awakening the realization of the student to the fact that evolution affects that body also, and not only man's forms in the three worlds. The effects of the process are interdependent, and as the lower self develops, or the personality becomes more active and intelligent, results are produced in the higher body. As these effects are cumulative, and not ephemeral as are the lower results, the egoic body becomes equally more active and its manifestation of energy is increased.

Towards the close of the evolutionary period in the three worlds a constant interchange of energy is seen to be taking place; the lower forms become irradiated with light, and reflect the higher radiance; the egoic body is the Sun of the lower system, and its bodies reflect its rays, as the moon reflects the light of the solar sun. Similarly the egoic Sun, - through the interaction - shines with ever greater intensity and glory. On the higher levels a similar interaction takes place for a brief period between the Monad and its reflection the Ego, but only in the coming solar system will this interaction be carried to its logical conclusion.

In all manifestation, the originating impulse comes from the first aspect which is hidden at the heart of the egoic lotus, but this hidden Identity works under law, and in the earlier stages (the first three cycles) the process goes on under the Law of Economy, which is the law of substance itself; in the final two cycles this law becomes merged (though not superseded, being still potent) with the Law of Attraction, which is the fundamental law of the divine Self. It is the failure to realize this which has resulted in the confusion existing in the minds of many metaphysicians as to which demonstrated first, desire or will, and as to the distinction between them, between impulse and purpose, and between instinct and intention.

In the earlier stages man reincarnates under the Law of Economy, and though the will aspect lies back of the process, yet for a long time it is the pull of sensation and its reflex in consciousness, desire, which produces rebirth. Sensation, being a quality in matter or substance, the Self in the beginning identifies Itself with sensation. Later, when the Self is beginning to, identify Itself with Itself, and to recognize the nature of the Not-Self, the Law of Attraction and Repulsion becomes more active, and conscious will and purpose are displayed.

Here it should be remembered that a profound difference in time and space exists between the Logos, or Macrocosm, and Man, the Microcosm. Average man comes into incarnation through egoic impulse, based on desire and on the relation of the second aspect to the third aspect or of the Self to the Not-Self. He will eventually bring about (through evolution) the revelation of the first aspect, and then egoic impulse (based on conscious mental apprehension of the purpose in view) will be the dominant factor, and will demonstrate through a definite will to act. In connection with the Logos, the first stage has been left far behind, and Logoi manifestation is based on will and purpose and on conscious intelligent activity. The reason for this is that the Logos, and the planetary Logoi likewise, are on the path of cosmic initiation.

The egoic lotuses can be seen grouped together, and each of them forms part of a group. These groups in their turn form part of a vaster lotus which embodies the consciousness of a still greater Entity whose "jewel" may be found on the second subplane. All these in their turn may be divided into seven fundamental groups. These seven groups or aggregates of egoic lotuses form the seven types of consciousness of those Entities Who are the seven centers of force for our own planetary Logos.

These seven in their turn will be synthesized on higher levels into the three higher centers, till the entire energy and force which they represent is gathered up, and absorbed by the center corresponding to the highest head center of the planetary Logos. Each Logos embodies one type of cosmic energy. Each of His centers embodies this type of energy in one of its seven differentiations. Each of these seven in turn manifests through egoic groups, and these again are composed of those points of energy we call Egos.

These multitudes of egoic groups form a radiant interlocking whole, though all are diverse and differing, both as to their point of development, and their secondary coloring. Just as the petals in the egoic lotus of the incarnating Jivas unfold in differing order and at different periods, so the egoic groups also unfold diversely as to time and sequence. This produces a wonderful appearance. Again just as the Master can (by studying the group or larger lotus of which He is a part), ascertain the condition of the human units who go to its constitution, so the planetary Logos can ascertain through conscious identification the condition of the various groups through whom His work must be accomplished.

It will now be apparent to the student that the appearance of the incarnating Jivas on the physical plane will be governed by three things:

1. First of all, on impulse based on the will-purpose of the Life animating the aggregate of groups on any subray, or one of the seven larger groups.
2. Second, on impulse based on the will, tinged by desire, of the Life animating a man's egoic group.
3. Third, on impulse, based on the desire of the Ego for physical plane manifestation.

As identification of a man with his group becomes matured the desire impulse becomes modified until it is eventually superseded by group will. If these facts are pondered upon it will be apparent that Egos come into incarnation therefore not singly but according to group urge, and thus collectively. This is the basis of collective karma, and of family karma. The individual urge, which is, of course, a reaction to group urge, is the result of personal karma. Hence, though we may by these reflections, have thrown some light upon this question of reincarnation, we have nevertheless said much to increase the magnitude of the question, and its complexity. Average man is confined to the use of the physical brain, and is, therefore, unable to think in group terms.

From the group center, therefore, emanates an urge to renewed activity, and this spreads throughout the group lotus until the units who respond to that particular ray vibration occultly "awaken." All this time (as far as the Jivas are concerned) this aspect of force has been that of the first aspect, and has passed from the central points to other central points. The positive nuclei in each case are affected by this flashing forth of Electric Fire, or energy. Each point concerned responds by a primary contraction followed by an outgoing or expansive display of energy. Each Identity concerned proceeds to sound a WORD. This sound expands into a mantram and the solar angels vibrate in response.

1. The first aspect works through a Word of Power.
2. The second aspect works through mantric combinations.
3. The third aspect works through mathematical formulas.

Having sounded the Word the first aspect, represented by the Electric Fire at the center of the lotus, sinks back into quiescence, and becomes an abstraction as far as the self-conscious unit is concerned. The work has been begun, the necessary vibration has been set up, and the whole process then proceeds under law. The solar angels have begun their activity, and until their work has reached a very high stage, the Spirit aspect must become, in the causal body, an analogy to the Silent Watcher. As the Solar Angels continue sounding out the mantram, which is the basis of their work, the lunar Pitris respond to certain sounds in that mantram (not to all by any means at first) and gather out of those sounds the formula under which their work must proceed. So the Word is the basis of the mantram, and the mantram is the basis of the formula.

At each incarnation, finer forms are required, and the formulas therefore grow more complicated, and the sounds on which they are based become more numerous. In time, the formulas are completed, and the lunar Pitris respond no more to the sounds or mantrams chanted on the mental plane. This is indicative of the stage of perfection, and shows that the three worlds have no more a downward pull for the Jiva concerned. Desire for lower manifestation and experience has no more sway, and only conscious purpose is left. Then, and only then, can the true Mayavirupa be constructed; the Master then sounds the mantram for Himself, and builds without formulas in the three worlds.

To return to the reincarnating Jivas: 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.

#### f) Activity of the 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. Only in the next round will the fifth spirilla be an active functioning unit in a sense incomprehensible now.

Students should bear in mind that this applies primarily to the humanity individualized on this globe, and was also equally true in the earlier chain; units, however, which come into this fourth or Earth Chain from the earlier one, are much ahead of earth's humanity, and their fifth spirilla is awakening into organized activity in this round. All in Nature overlaps.

When therefore this vibration from the central Will has arrived at the atomic triangle it is an indication that the entire lotus is turning its force downwards, and for the period of manifestation the flow of egoic energy is towards the lower, and consequently away from the higher.

#### The Work of the Solar Angels is of a triple nature

1. Directing the vibration towards the atomic triangle. Here a very interesting fact must be borne in mind. The three permanent atoms, or the three points of the triangle, do not always hold the same relative position as regards the center of the lotus, but according to the stage of development so will be the position of the atoms, and so will be the apprehension of the inflowing force. In the earlier stages, the physical permanent atom is the first to receive the inflow, passing it through its system to the astral permanent atom and the mental unit. This force is circulated four times around the triangle (this being the fourth round) until the mental unit is again contacted and the energy becomes centralized in the fourth spirilla of the mental unit. Then and only then do the lunar Pitris begin their work, and commence the coordination of the substance which will form the mental sheath, next working with the astral body and finally with the etheric body.

At a later stage in the evolution of man (the stage wherein the average man is now) the astral permanent atom is the first contacted, and the energy circulates through it to the other two. At the stage of advanced intellectual man, the mental unit takes the primary place. In this case there is now the possibility of the alignment of the three bodies which will later be an accomplished fact. The fifth spirilla in the lower two atoms increases its vibration. As we know, there are only four spirillae in the mental unit and the moment that that is in full activity, the coordination of the antahkarana becomes a possibility. Changes are now taking place in the egoic lotus, and the petals are unfolding, that unfoldment being partially dependent upon the vibration in the spirillae and their awakening.

2. Pronouncing the mantram which will make possible the 777 incarnations.

Each of the figures in this triplicity stands for:

- A cycle of egoic, manifestation.
- A particular sound which will enable the Ego to express some subray of this egoic ray.
- The three circles of petals which will unfold as the result of incarnation.
- The particular group of manasadevas who form the causal body of the Ego concerned.
- The mantric sounds are therefore based on these figures, and through the mantram (which grows in volume, depth and number of sounds involved as time elapses) the force is directed, the petals concerned are stimulated into activity, and the lunar Pitris become aware of the work to be done in preparation for any incarnation.

3. Building into the causal body that which is required for its completion.

In the early stages this work is comparatively small but as the third stage of development is reached, and the man is demonstrating character and ability, their work is rapidly increased, and they are kept fully occupied in the work of perfecting the egoic body, in expanding the egoic consciousness, if metaphysical terms are preferred. All this is accomplished by means of the material furnished by the lower self. When that lower Personality becomes gradually radioactive, these radiations are attracted to the positive ego, and are absorbed into its nature through the activity of the Solar Angels.

These three activities are the main work of the solar Pitris where man is concerned. Where the group, and not the individual, is concerned, their work lies along the line of adjusting the egoic units in their groups, and of making them group conscious, but this is only possible towards the final stages of evolution when the work of the highest group of Agnishvattas is in order. The middle group who form the nine petals are always the most active. They work in connection with the lower group who are the direct transmitters of energy to the atomic triangle, receiving it from the middle group. More of their work it is not possible to detail, for the work of the Agnishvattas is vast and intricate, and differs also in the various schemes in certain particulars.

Those who are working in the Uranus, the Neptune, and the Saturn scheme work somewhat differently to those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn scheme, and so do the Manasadevas of the inner round. We should note here that we again have a triplicity of groups, representing a triplicity of force, and herein lies a hint. In the central list of schemes the middle and lower group of Agnishvattas are active. In the others the higher group and middle group hold sway as these planets are the most occult and sacred in manifestation, and are concerned only with egos who are on the Path, and who are therefore group-active. In connection with Uranus, Neptune and Saturn, this might be expected as they are the synthesizing planetary schemes, and provide conditions suitable only for the very advanced stages. They are the "reaping" planets.

The three groups of Agnishvattas concerned with the evolution of man on the mental level have each a specific function, as we have already seen, and the lowest of the three deal primarily with the transmission of force or energy to the three permanent atoms. In the dual sounding of the egoic mantram by the lowest of the three groups changes are brought about and the lunar Pitris (who concern themselves with the lower three vehicles) enter upon their work, the key being given to them by the Solar Angels.

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.

g) 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.

A man speaks, and a very diversified mantram is the result. The energy thus generated swings into activity a multitude of little lives which proceed to build a form for his thought; they pursue analogous stages to those just outlined. At this time, man sets up these mantric vibrations unconsciously, and in ignorance of the laws of sound and of their effect. The occult work that he is carrying on is thus unknown to him. Later he will speak less, know more, and construct more accurate forms, which will produce powerful effects on physical levels. Thus eventually in distant cycles will the world be "saved," and not just a unit here and there.

In connection with this building of man's sheaths certain interesting points of manifestation occur which might be dealt with now, leaving the student to work out the correspondences in relation to the system and the planet. In all the work of form-building, certain very vital occasions occur which concern the Ego even more than the sheaths themselves, though the reflex action between the lower personal self and the higher is so close as to be well nigh inseparable.

The moment wherein the Ego appropriates the sheath. This takes place only after the fourth spirilla is beginning to vibrate, and the period differs according to the power of the ego over the lower self. In connection with the dense physical vehicle, an analogy can be seen when the Ego ceases from his work of over-shadowing, and at some period between the fourth and seventh year makes his contact with the physical brain of the child. A similar occurrence takes place in connection with the etheric vehicle, the astral, and the mental.

The moment wherein the energy of the Ego is transmitted from one sheath to a lower one. It is often overlooked that the path of incarnation is not a quick one, but that the Ego descends very slowly and takes possession gradually of his vehicles; the less evolved the man, the slower is the process. We are dealing here with the period of time which transpires after the Ego has made the first move towards descent, and not with the time which elapses between two incarnations. This work of passing on to a plane for purposes of incarnation marks a definite crisis, and is characterized by the exertion of the will in sacrifice, the appropriation of the substance in love, and its energizing into activity.

The moment wherein the particular type of force with which any particular sheath is energized is appropriated. This brings the sheath concerned:

- a) Under the influence of the egoic ray
- b) Under the influence of a particular subray of the egoic ray

And through that influence:

1. Under certain astrological influences
2. Under certain planetary radiations
3. Under the influences of certain force currents, emanating from certain constellations

These three events have a very interesting analogy in connection with the work of the Logos in the construction of His physical body, the solar system, and also in certain correspondences which can be seen embodied in facts dealt with at the first three Initiations.

From the standpoint of the lower self, the two most vital moments in the work of the reincarnating Ego, are those in which the mental unit is re-energized into cyclic activity, and in which the etheric body is vitalized. It concerns that which links the center at the base of the spine with a certain point within the physical brain via the spleen. This is dealing purely with the physiological key.

An interesting analogy (accurate on general lines though in detail not so apparent) exists between the building of the antahkarana on mental levels between the mental unit and the manasic permanent atom (whereby the Path of Liberation is traveled, and man set free) and the opening up of the channel between the center at the base of the spine and the brain and thence to the head center. Through this latter channel man escapes out of the dense physical body, and continuity of consciousness (between the astral and the physical planes) is reached. In the one case, through right direction of force, the etheric web no longer forms a barrier; it is destroyed and the man is fully conscious in the physical brain of what transpires on the astral plane. In the other case, the causal body also is eventually destroyed through the right direction of force.

We will only want to touch upon two more points which are of interest in this consideration of the work of the lunar Pitris in building man's body. According to the position assumed by the man, he is seen as a symbol of the cross and is then fourfold (the two legs being considered as one lower limb) or, if separated, as fivefold, and has been then considered as the symbol of the five-pointed star. This fivefold nature of the dense physical body is brought about through the fact that only five centers primarily are really active in average man up to the third Initiation; all are there, and all are vitalized, but only five in this fivefold normal evolution are dominant.

The force emanating from these five, therefore, sweeps the dense substance into a close aggregation. As two of the centers are not functioning as actively as the other five, an ovoid is not formed as in the case of the etheric, astral and mental sheaths. The fivefold shape of physical man is the result of the fivefold direction of force currents from five centers.

It might be interesting also to point out that the interaction of the energy of the solar Pitris and of the lunar Pitris produces a very definite effect upon the lower group of lunar Pitris, and is one of the means whereby they will eventually reach the stage at which the solar Pitris are. This (if fully realized by man) will bring him to a very careful control of his sheaths, and to a close attention to the direction in which his force or energy is turned. He is responsible for the work of aiding in the evolution of substance, being himself a manasaputra.

#### h) Incarnation and Karma

In resuming our consideration of the process pursued by the reincarnating Ego, it is necessary to point out that the entire subject radically concerns energy, and that according to the place in evolution of the unit of force involved, so will the length of time required for the process be brief, or the reverse. 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.

The word "moment" is used here in its occult significance to specify a period of time, and must be considered as a period relative to a day or year of Brahma. One of the secrets of initiation is concerned with the apprehension of cycles, and with their duration, and the following terms have to be appreciated, their duration recognized, and their antithesis (an intervening pralaya) duly considered before a man is considered a true occultist.

- 100 years of Brahma - An occult century. The period of a solar system.
- One year of Brahma - The period of seven chains, where the seven planetary schemes are concerned.
- One week of Brahma - The period of seven rounds in one scheme. It has a chain significance.
- One day of Brahma - The occult period of a round.
- One hour of Brahma - Concerns interchain affairs.
- One Brahmik minute - Concerns the planetary centers, and therefore egoic groups.
- One Brahmik moment - Concerns an egoic group, and its relation to the whole.

All that has here been pointed out, can be applied equally (though in a very finite sense) to the ego and its cycles, and also equally, considerations other than the purely "personal" will enter into its time periods. The influence of other groups and of other units, the effects of radiation from other rays, and of certain types of force as yet unrevealed, and thus outside our consideration, are concerned with its appearing, with the duration of its manifestation, its subsequent obscuration, and final pralayaic interval.

As the Ego has time periods corresponding to those of Brahma, and its "100 years" and its "777 incarnations" have a solar analogy, so equally groups of Egos differ as to time, just as the planetary schemes are analogous in evolution but differ where their periods are concerned. The Law of Periodicity is one, but as it is based upon initial impulse, and upon the rhythmic beat of the "central heart" or the "central sun" of any organism (solar system, planetary scheme, planetary chain, egoic group or individual egoic life) the true nature or "family" of any such organism must be ascertained before cyclic pronouncements can be made with any hope of approximate accuracy.

This was why H.P.B. sought to emphasize the need of studying the "astral family" and occult heredity of any person, for in the astral is to be found the clue to the "egoic family or group." With this clue the student can then ascertain the characteristics of his group on egoic levels, its place among other egoic groups, and eventually his ray or group center. As time elapses, the true study of heredity and esoteric transmission will open up, and the whole fabric of thought built up around such modern expressions as Consanguinity or blood ties, physical heredity, atavism (reverting to something ancient), intermarriage, family relationships, the family unit, soul mates, divorce and many other terms will be shifted to higher planes, and will be recognized and used in connection with soul relationships. They are, as yet, but a faint realization on the physical plane of certain inner relations, which are seeking outer response.

When all aggregates of ideas are interpreted in terms of force and energy, in terms of attraction and repulsion, or the vibratory response of units to each other, and of aggregates of units to other groups, we shall have the clearing up of many problems and a simplification of life. Men will be true to their group affiliations, and the present misgrouping and mismating will gradually, through knowledge, die out.

We can now take up the consideration of karma in its relation to the act of reincarnation. As we are well aware, the law of karma is the most stupendous law of the system and one which it is impossible for the average man in any way to comprehend, for, if traced back along its central root and its many ramifications, one eventually reaches the position where causes antedating the solar system have to be dealt with, and this point of view can only be usefully grasped by a high initiate.

This great law really concerns, or is based on causes which are inherent in the constitution of matter itself and on the interaction between atomic units whether we use this expression in connection with an atom of substance, a human being, a planetary atom or a solar atom.

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, i. e. , 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.

If the student considers these points, it will become apparent that it is not possible for him to do more than study the effects produced by the juxtaposition of the pairs of opposites; he cannot dissociate them in his mind and deal with Spirit per se, or with matter per se, any more than the atom of substance in man's physical body can dissociate itself from that body, and consider itself independently of form influences. All atoms are always controlled by the following factors, just as a man in the body of a planetary Logos, and a planetary Logos within His greater Whole will be equally controlled by the same basic principles:

- The influence and quality of the organ or unit in which it finds a place. In the human atom this means his group force or influence.
- The life influence of the entire physical body of which any atom is a corporate part. In the human atom this means the influence of the particular center in which his egoic group has a place, and the type of energy which it embodies.
- The life influence of the desire or astral body, the strongest karmic agency which has to be considered.

In the human atom, this involves the influence of the three centers in the body of the Heavenly Man which form any specific "force triangle," and which have much to do with the liberation of groups of Egos from manifestation.

The life influences of the mental body, or of that principle which imposes upon the atom the quality of activity in form, which governs the reaction of the atom to its group life, and which enables the quality of its life to be demonstrated. In the human atom this concerns those causes which are incident to a man's Ray, or literally the influence of the life of the planetary Logos as He functions as a self-conscious Life on His Own plane, as He works out His Own plans, and consequently sweeps into activity the cells of His body as mere incidents where He (the basic central life) is concerned.

The life impulse of the Thinker functioning in the causal body who - though a great abstraction or the Absolute where the cellular life is concerned - is nevertheless a potent and active factor in the imposition of rhythm upon the atom in every body. In the human atom, this brings in the influence of the life of the Solar Logos, for that Life imposes rhythm upon every human atom in the system, and does so through the agency of substance and its inherent quality, sensation.

In these thoughts, we have but approached the study of karma from a fresh angle, and endeavored to show the sources of the "influences" which play upon all atomic lives. This is equally true of all atoms of all grades, but only in connection with the atom of substance, and to some degree with the human atom, is it in any way possible to ascertain the predisposing causes.

Until the mystery of the Great Bear is revealed and is known as it is, and until the influence of the Pleiades is comprehended, and the true significance of the cosmic triangle formed by the following is revealed:

1. The seven Rishis of the Great Bear
2. The seven planetary Logoi of our solar system
3. The seven Pleiades or Sisters

All that we can see is its working out in the solar system. The intricacy of the whole subject will be apparent when it is borne in mind that not only do these three groups form a cosmic triangle, but that within that triangle many lesser triangles have to be studied. Any one of the seven Rishis with one of our planetary Logoi and one of the seven Sisters may form a subsidiary triangle, and all must thus be Studied.

We are but seeking to emphasize the fact of the interdependence of all atoms and forms, to lay stress upon the reality of the variety of influences which play upon all that is manifesting, and to call attention to the fact of the karma of the past aeons, kalpas and that unknowable period in which the initiatory impulses were set up which are still persisting, and which God, man and atoms are still working out and off. Influences or vibrations, calling forth response, play upon every form and atom in the solar system and all that can be predicated of them is that they tend to develop consciousness of some kind, impose certain rhythms according to that conscious response, and produce aggregations or group activity.

The liberation from karma about which would-be occult students so glibly talk is after all but the freeing of the atom from its own personal problem (the problem of response to unitary sensation), and its conscious acquiescence in group response and work. It marks the dissociation of the human atom from the rhythm imposed upon him by the lower "influences" which find their channel of approach through his vehicles, or lunar bodies, and his consequent willing recognition of the will-impulse of his greater whole, or the life of the egoic group - a center in the planetary body. It involves atomic control, but involves also conscious subjection to the karma of the Heavenly Man. Man is no longer the slave of the rhythm of matter per se, but controls it in the three worlds of his endeavor; he is still nevertheless controlled by the group karma of the planetary center, by its influence, life and vibratory impulse. The same can be predicated of a Heavenly Man, and of a Solar Logos.

"Electric Fire, or will-impulse" in conjunction with "Fire by Friction" produces light or "Solar Fire." Electric Fire is force or energy of some kind, and hence in itself is fundamentally an emanation. "Fire by Friction" is substance with the quality of heat as its predominant characteristic; it is latent heat or sensation. Both these ideas, therefore, convey the idea of duality. An emanation must have its originating source, and heat is but the result of friction, and is necessarily dual. Both these concepts involve facts long antedating the solar system, and hidden in the Universal Mind.

All that we can scientifically ascertain is the nature of that which is produced by their approximation, and this is Solar Fire or light. These thoughts may make clear somewhat the significance of the number five, esoterically considered. Electric Fire, being an emanation is essentially dual in concept, and so is Fire by Friction; they together produce Solar Fire, and thus the esoteric fifth.



It will be apparent that when a man speaks of karma, he is dealing with something much wider than the interplay of effect and cause within the sphere of his own individual routine. He is, in all things, governed by causes originating in the aggregate of lives which form his egoic group, by the aggregate of groups which form one petal in a center of a Heavenly Man, by force or purpose circulating through a triangle of centers, and by the life energy or purposeful will of the planetary Logos Himself. Finally he is governed by the will of the Solar Logos as it demonstrates itself in initiatory activity. Beyond this we need hardly go, but enough has been said to show that every human atom is under the dominance of forces outside his own consciousness, which sweep him and others into situations from which there is no escape, and which are to him incomprehensible.

The working out of karmic law in a man's own life might be broadly divided into three divisions, in each of which a different type of energy is demonstrating, producing effects upon the lower and higher bodies of a definite nature.

In the very early stages, when man is scarcely more than an animal, the vibratory activity of the atoms of his three sheaths (and of the lowest primarily) governs all actions on his part. He is the victim of the vibratory activity of physical substance, and much that occurs is the consequence of the interaction between the Ego and its lowest manifestation, the physical sheath. The center of attention is the physical body and only faintly are the two subtler bodies responding. The egoic impulse is slow and heavy, and the vibration is directed to producing response between the egoic consciousness and the atoms of the physical body. The physical permanent atom is more active than the other two. It is the aspect of "Fire by Friction" which is fanned by the egoic breath, with a triple object in view:

- Coordinating the physical body.
- Increasing the resistance of the etheric web, a work which was only carried to the desired point by the middle of the Atlantean root-race.
- Bringing certain of the lower centers to the necessary stage of expression.

The heat of the atoms in the bodies is increased during this stage, and their atomic life coordinated, while the triangle between the three permanent atoms becomes a demonstrable fact and not a faint indication.

During the second stage, the law of karma or karmic influence (through the inevitable reflex action produced by the increased activity of the sheaths) turns its attention to the working out of desire, and its transmutation into the higher aspiration. Through experience, the pairs of opposites are recognized by the Thinker, and he becomes no longer the victim of the vibratory impulses of his physical body; the factor of intelligent choice becomes apparent.

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.

When the will and purpose of the Ego are realized by man in his waking consciousness in the physical brain, then the law of karma in the three worlds is becoming neutralized, and man is on the verge of liberation. He has exhausted the initial vibration, and there is no response within his sheaths to the threefold vibration of the three worlds; he stands freed from the three kingdoms and the fourth.

#### D. On the Building of the Causal Body

We enter now upon one of the most vitally practical parts of our Treatise on Fire, that which deals with the building of the causal body, or body of manifestation of the Ego. It concerns the work of the Solar Angels, or the true self-conscious Identity, man. If the student has in any way apprehended the general trend of the earlier pages, he will now be in a condition of mind which will enable him to interpret all that is said in terms of energy, or of that vibratory activity which is produced by the three major phases of electrical phenomena, the union which produces that divine manifestation called Man, or, when the aggregated units are considered, the human kingdom.

##### a) Introductory Remarks

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.

In the first case, we have the effect of the egoic life upon its sheaths, and their subsequent control, and in the second case we have the self-awakening of the egoic unit on its own plane; in the third case, we have a group realization, or the entrance by the unit into the consciousness of the Heavenly Man.

It will not be possible to do more than indicate broad general lines of development. The subject of egoic evolution cannot be fully comprehended until after initiation, but it is felt now by the Teachers on the inner side that the main principles had better be given out at once in view of the unexpected development (since the opening of this century) of two great sciences:

The Science of Electricity: The investigations of scientists have been greatly stimulated by the discovery of radium, which is an electrical phenomenon of a certain kind, and by the knowledge this discovery brought of the radioactive substances; the development of the many methods of utilizing electricity has also greatly aided. This science has brought man to the threshold of a discovery which will revolutionize world thought on these matters, and which will eventually solve a great part of the economic problem, thus leaving many more persons free for mental growth and work. This expansion of knowledge can be looked for before one hundred and fifty years have transpired.

The Science of Psychology: The psychoanalytic theories which (though indicative of progress) are yet tending in a wrong direction, may prove disastrous to the higher development of the race unless the true nature of the "psyche" is elucidated. When the public mind has apprehended, even cursorily, the following briefly stated facts, the trend of popular education, the object of political science, and the goal of economic and social endeavor will take a new and better direction. These facts might be summed up in the following postulates:

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. Therefore, unity is only possible upon the plane of mind. This, if true, must lead to the tendency to develop within the physical brain a conscious realization of group affiliations on the mental plane, a conscious recognition of group relationships, ideals and goal, and a conscious manifestation of that continuity of consciousness which is the object of evolution at this time.

It will further produce the transference of the race consciousness from the physical plane to the mental, and a consequent solving through "knowledge, love, and sacrifice" of all present problems. This will bring about emancipation from the present physical plane disorder. It must lead to the education of the public as to the nature of man, and the development of the powers latent within him - powers which will set him free from his present limitations, and which will produce in the human family a collective repudiation of the present conditions. When men everywhere recognize themselves and each other, as divine self-conscious units, functioning primarily in the causal body but utilizing the three lower vehicles only as a means of contact with the three lower planes, we will have government, politics, economics and the social order readjusted upon sound, sane and divine lines.

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.

When these three facts are understood, then and only then will we have a right and just comprehension of the nature of man. This realization will bring about three changes in the thought of the age:

(1) A readjustment of the medical knowledge of man, resulting in a truer understanding of the physical body, of its treatment, and of its protection, and thus producing a more just apprehension of the laws of health. The aim of the physician will then be to find out what it is in a man's life which is preventing egoic energy from flooding every part of his being; to find out what lines of thought are being indulged in which are causing that inertia of the will aspect which is so conducive to wrongdoing; to ascertain what it is in the emotional body which is affecting the nervous system, and thus obstructing the flow of energy from the love petals of the egoic lotus (via the astral permanent atom) to the astral body, and from thence to the nervous system; to discover what is the hindrance in the etheric body which is preventing the right flow of prana, or of solar vitality to every part of the body.

It is essential that in days to come medical men should realize that disease in the physical body is incidental to wrong internal conditions. This is already being somewhat considered but the whole question will remain but a beautiful theory (even though an incontrovertible one in view of the achievements of mental scientists and of the various faith healers) until the true nature of the ego, its constitution, its powers, and its field of influence are duly apprehended.

(2) The entire social world of thought will apply itself to the understanding of the emotional nature of humanity, to the group relationships involved, and to the interaction between individuals and other individuals, between groups and other groups. These relationships will be interpreted wisely and broadly and a man will be taught his responsibility to the lesser lives which he ensouls. This will produce a just direction of individual force, and its utilization for the stabilization, the development, and the refining of the substance of the different vehicles. Men will also be taught their definite responsibility under law to their own individual families. This will bring about the protection of the family unit, and its scientific development; it will cause the elimination of marital troubles, and the abolition of abuses of different kinds, so prevalent now in many family circles.

Responsibility to the community in which a man is placed will likewise be emphasized. Men will be taught the true esoteric meaning of citizenship - a citizenship based upon egoic group relations, the law of rebirth, and the real meaning of the law of karma. They will be taught national responsibility, and the place of the community within the nation, and of the nation within the comity of nations. Men will finally be taught their responsibility to the animal kingdom. This will be brought about in three ways:

1. Man's truer understanding of his own animal nature.
2. A comprehension of the laws of individualization, and the effect of the influence of the fourth, or human, kingdom upon the third, or animal, kingdom.
3. The work of an Avatar of a lesser order Who will come in the beginning of the next century to reveal to man his relationship to the third kingdom. His way is being prepared by the many who in these days are developing public interest through the various societies for the benefit and protection of animals, and through the many stories to be found in books and current periodicals.

We are told by H.P.B. that the sense of responsibility is one of the first indications of egoic control, and as more and more of the human family come under egoic influence, conditions will be bettered slowly and steadily in every department of life.

3) In the educational world an apprehension of man's true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid upon teaching people the fact of the Ego on its own plane, the nature of the lunar bodies, and the methods of aligning the lower bodies so that the Ego can communicate direct with the physical brain, and thus control the lower nature and work out its purposes. Men will be taught how, through concentration and meditation, they can ascertain knowledge for themselves, can develop the intuition, and thus draw upon the resources of the Ego. Then will men be taught to think, to assume control of the mental body, and thus develop their latent powers.

In the above few remarks are indicated very briefly and inadequately the results which may be looked for from a true understanding of the essential nature of man. It has been written in view of the necessity these days of a statement as to the real or inner man, and as to the laws of the kingdom of God. That inner man has ever been known to be there, and the "kingdom within" has ever been proclaimed until H.P.B. came and gave out the same old truths from a new angle, giving an occult turn to mystic thought. Now comes the opportunity for man to realize the laws of his own being, and in that realization those who stand on the verge of intuitional apprehension of knowledge and those of scientific bent who are willing to accept these truths as a working hypothesis to be utilized as a basis for experiment until proven false, will have the chance to solve the world problems from within. Thus will the Christ principle be manifested upon earth, and thus will the Christ nature be demonstrated to be a fact in nature itself.

The problem may again be regarded as one in which the effort of the man is concentrated in an attempt to bring down into the physical brain consciousness, and thus on to the physical plane, the life and power and energy of the inner center, the Ego. This involves necessarily a scientific apprehension of the laws of being, and a recognition of the dual nature of the Self. It involves a devotion to the work of bringing about a domination of the lunar lords through the radiant control of the solar Lord. This is the occult method. It is the method of studying the constitution of those entities who form the fourfold lower nature, the personality, and a close investigation of those divine Essences Who build the body of the Ego or higher self. To this must be added a severe application of the laws of nature to the individual problem.

### b) 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.

In terms of fire, the same truths may be expressed as follows, and this should be carefully pondered upon by the student of this Treatise:

1. Electric Fire - Spirit - Will aspect - Jewel in the lotus.
2. Solar Fire - Consciousness - Love aspect - The nine petals.
3. Fire by Friction - Substance - Activity aspect - The three permanent atoms.

In Electric Fire, the Monad is represented in its threefold nature, and stands for that type of manifestation which will be brought to its highest stage of development in the next solar system.

In Solar Fire, these solar Pitris in their ninefold formation represent and make possible the unfolding of the consciousness of the Monad through the medium of the Ego in the three worlds of human evolution.

In Fire by Friction, the lunar Pitris are represented and constitute the lower self, the personality, or those vehicles by means of which the Ego in turn is to acquire experience on the lower planes.

Yet these three are one in manifestation within the egoic auric egg, and the interchange of energy and vitality proceeds steadily. Spirit uses the Soul, or the Ego, as a vehicle of enlightenment, and the Ego uses the lower Quaternary as its medium of expression. The evolution of Spirit can really therefore be divided into three stages:

First: The stage in which the lunar Pitris function primarily, and prepare the lower sheaths for occupancy. The lower vibrations control, and "Fire by Friction" is that which warms and nourishes to the practical exclusion of all else.

Second: The stage in which the solar Pitris gradually become predominant, in which the egoic consciousness is developed. The sheaths are occupied by the Thinker, are gradually controlled by him, are bent to his will and purpose, and are eventually discarded. The middle vibrations control and Solar Fire irradiates; it lights up in due course of evolution the lower sheaths; it gradually increases its heat, and eventually aids in the destruction of the forms.

Third: The stage in which Electric Fire is revealed, and through the intensity of its blaze puts out the other fires. The lunar Pitris have fulfilled their work, the solar Pitris have developed the self-conscious unit, man, and the monad (having utilized both) discards both, and withdraws into itself, this time plus the gain of material existence, and plus developed love-wisdom.

The egoic lotus consists of three circles, each circle being composed of three petals, and all shielding the inner bud where hides the jewel. It is with the evolution of these petals that we are concerned, with their formation, their vitalization, their nurturing, and eventual unfoldment. It will be useful for the student at this stage to remember that we are primarily dealing with the development of the second aspect in man, the love-wisdom aspect, and are only secondarily considering the third aspect, that of activity which finds its energizing centers in the three permanent atoms.

These three circles of petals are called in the esoteric terminology:

1. The "outer *knowledge*" triad, or the Lords of Active Wisdom.
2. The middle "*love*" triad, or the Lords of Active Love.
3. The inner "*sacrificial*" triad, or the Lords of Active Will.

The first is the summation of experience and developed consciousness; the second is the application of that knowledge in love and service, or the expression of the Self and the Not-Self in reciprocal vibration; and the third is the full expression of knowledge and love turned toward the conscious sacrifice of all to the furthering of the plans of the planetary Logos, and to the carrying out of His purposes in group work. Each of these three groups of petals come under the definite guidance of three groups of Agnishvattas, who form them out of their own substance and who in essence are the threefold Ego during its manifestation.

Through them flows the force and coherent energy of those mysterious Entities whom (when considering the human family as a whole) we call:

- The Buddhas or Lords of Activity.
- The Buddhas or Lords of Compassionate Love.
- The Buddhas of Sacrifice, of Whom the Lord of the World is, to man, the best known exponent.

For the sake of clarity, we might tabulate the various petals so that the student may get a clearer comprehension of the conformation of his own causal vehicle, and some idea of the various triangular relationships:

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.

These three petals are organized and vitalized in the Hall of Ignorance, but remain unopened and only begin to unfold as the second circle is organized.

**I. DIVINE**

ADI OR PLANE OF THE LOGOS

FIRST COSMIC ETHERIC

PLANE OF THE FIRST LOGOS

SHIVA

1. ATOMIC SUBPLANE

2. SUB-ATOMIC

THIRD SUBPLANE

FOURTH SUBPLANE

FIFTH SUBPLANE

SIXTH SUBPLANE

SEVENTH SUBPLANE

**II. MONADIC**

ANUPADAKA

SECOND COSMIC ETHERIC

PLANE OF THE SECOND LOGOS

VISHNU

1. ATOMIC SUBPLANE

2. SUB-ATOMIC

THIRD SUBPLANE

FOURTH SUBPLANE

FIFTH SUBPLANE

SIXTH SUBPLANE

SEVENTH SUBPLANE

WISDOM

ACTIVITY

**III. SPIRITUAL**

ATOMIC PLANE

THIRD COSMIC ETHERIC

PLANE OF THE THIRD LOGOS

BRAHMA

ATOMIC PERMANENT ATOM

1. ATOMIC SUBPLANE

2. SUB-ATOMIC

THIRD SUBPLANE

FOURTH SUBPLANE

FIFTH SUBPLANE

SIXTH SUBPLANE

SEVENTH SUBPLANE

**IV. INTUITIONAL**

BUDDHIC PLANE

FOURTH COSMIC ETHERIC

PLANE OF AT-ONE-MENT

BUDDHIC  
PERMANENT  
ATOM

1. ATOMIC SUBPLANE

2. SUB-ATOMIC

THIRD SUBPLANE

FOURTH SUBPLANE

FIFTH SUBPLANE

SIXTH SUBPLANE

SEVENTH SUBPLANE

**V. MENTAL** PLANE OF THE SOLAR ANGEL

MANASIC PLANE

THE EGOIC LOTUS

SACRIFICE PETALS  
LOVE PETALS

COSMIC GASEOUS

THE SOUL  
THE CAUSAL BODY

KNOWLEDGE PETALS

MANASIC  
PERMANENT  
ATOM

1. ATOMIC SUBPLANE

2. SUB-ATOMIC

THIRD SUBPLANE

PLANE OF THE LOWER MIND

BS GO BP S MENTAL UNIT

FOURTH SUBPLANE

FIFTH SUBPLANE

SIXTH SUBPLANE

SEVENTH SUBPLANE

**VI. EMOTIONAL**

ASTRAL/KAMA PLANE

COSMIC LIQUID

PLANE OF THE EMOTIONS

HD HT T

ASTRAL  
PERMANENT  
ATOM

1. ATOMIC SUBPLANE

2. SUB-ATOMIC

THIRD SUBPLANE

FOURTH SUBPLANE

FIFTH SUBPLANE

SIXTH SUBPLANE

SEVENTH SUBPLANE

**VII. PHYSICAL**

PHYSICAL PLANE

COSMIC DENSE

PLANE OF THE PHYSICAL

ATOMIC

SUB-ATOMIC

SUPER-ETHERIC

ETHERIC

HD HT T

PHYSICAL  
PERMANENT  
ATOM

FIRST ETHER

SECOND ETHER

THIRD ETHER

FOURTH ETHER

GASEOUS

LIQUID

DENSE

HD = HEAD CENTER

HT = HEART CENTER

T = THROAT CENTER

BS = BASE OF SPINE

GO = SOLAR PLEXUS

BP = GENERATIVE ORGANS

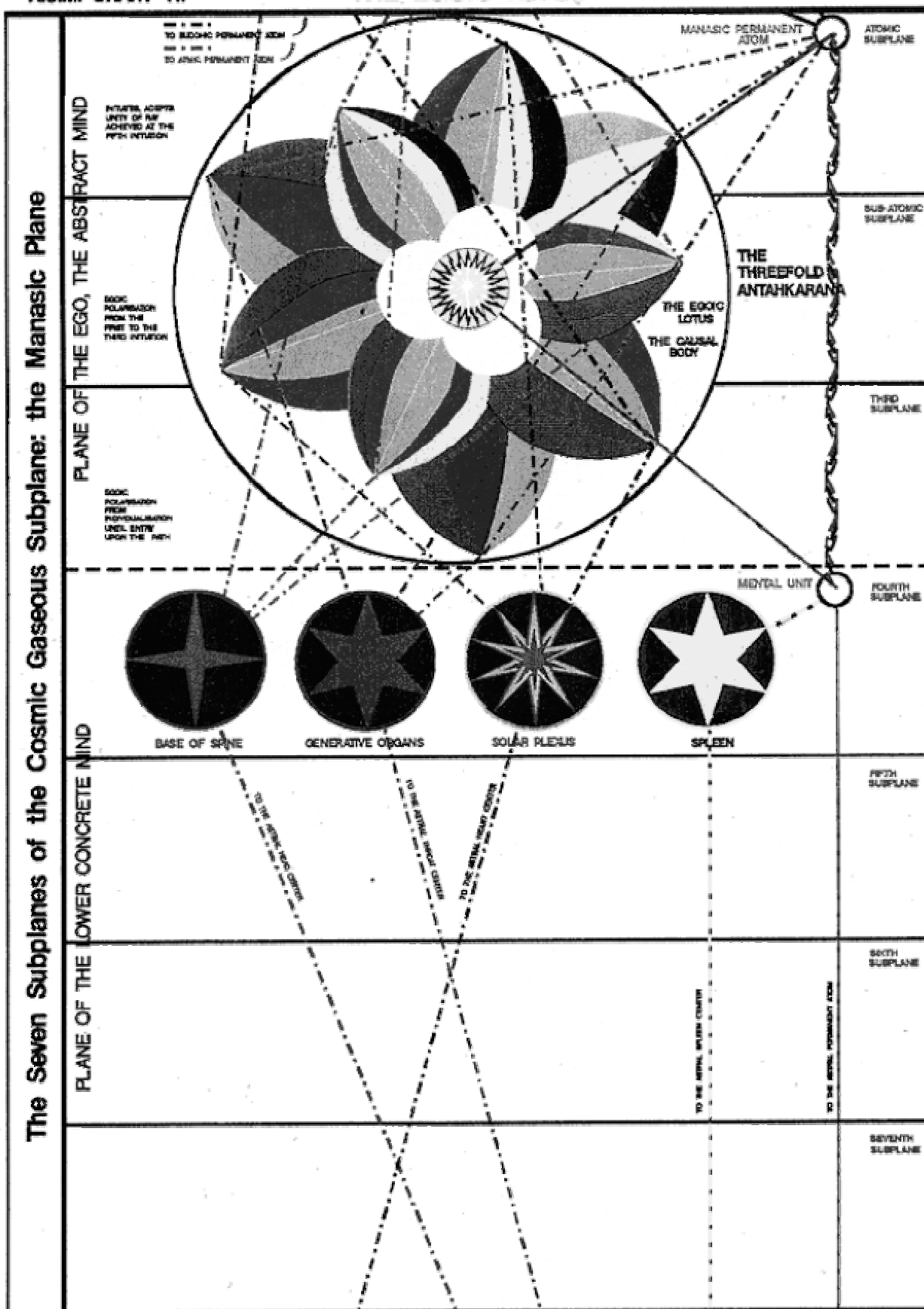
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MONAD

SPIRITUAL TRIAD

PERSONALITY

## THE EGOIC LOTUS





## 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.

These three petals preserve the fundamental orange but add the color rose in every petal, so that four colors are now seen. These petals are organized and vitalized in the Hall of Learning, but remain unopened. The outer tier of petals simultaneously unfolds till it is open entirely, revealing the second circle; the third remains shielded.

## 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.

This inner circle of petals is organized and vitalized in the Hall of Wisdom, and simultaneously the middle circle unfolds, so that two rows of petals are duly opened, and only the third remains to be unclosed. This final opening is effected during the period of treading the stages of the Path of Initiation, and in this round it is hastened by the rites of initiation and by the strenuous and abnormal efforts of the man himself, aided by the electrical work of the Initiator, wielding the Rod of Power.

Though we have thus divided off the different stages of development, we have but dealt with the general average, gathering our facts from the records to which we have access and which are grouped in relation to this subject into the three groups, related to:

1. The Monads of Power
2. The Monads of Love
3. The Monads of Activity

The student must remember that according to these groupings, so will be the tendency of the petals to unfold. For instance, in the case of the majority of men, being Monads of Love, the love petals are more easily awakened, for love is the nature of the present manifestation and the line of love in some direction (low, high, or spiritual) is the line of least resistance for the many. Yet the Monads of activity are numerous and influential and the first petal in each ring is for them the easiest to unfold.

For both groups the "knowledge" petal is the first opened, owing to the inherent nature of the Manasadevas themselves, and their basic vibration. For all, sacrifice is the hardest, for it involves ever the two factors of intelligence and love, intelligent knowledge and a love that goes out to that which must be saved through sacrifice.

In these three circles of petals lies concealed another clue to the mystery of the 777 incarnations. The figures do not convey an exact number of years, but are figurative and symbolical; they are intended to convey the thought of three cycles of varying duration, based upon the septenary nature of the manifesting monad.

*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, so abused now in India.

The problem of labor and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors; between those Egos who are only "bud" Egos, and those who have organized the outer circle of petals, and whose petals are ready to open up. Each cycle (again figurative cycles) leaves one of the petals more vitalized, and has a definite effect on each.

The idea of a septenate of centuries must be carefully pondered upon, and as ever in all occult matters, the idea of triplicity must be also borne in mind with a synthesizing period, which is a summation of the triple coordination:

1. 3 periods of 3 tens = 90 years.
2. 1 synthesizing period = 10 years.
3. This repeated seven times = 700 years.

*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 and has its correspondence in the Atlantean root-race and its conflict between the Lords of the Dark Face and the Brotherhood of Light. Within the life of each individual, a similar conflict wages during this period, ending with the final kurukshetra or battleground which earns for the man the right to tread the Probationary Path, and eventually the privilege to stand before the Portal of Initiation.

Again the numerical significance of the numbers must be studied; this time they are hid in the number ten, or three cycles of three lesser periods, each making nine, and one synthesizing period, leading up to the consummation of one period within the greater cycle; this is signified by the ten of relative perfection. The interplay between kamic impulse and manasic energy has produced a realization within the consciousness of the Ego of that which he has learned within the two Halls; the outer circle of petals is unfolded, and the central ring is ready to open.

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.

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. The triangle is in circulatory action but has not yet achieved its full brightness nor its rotary or fourth dimensional revolution.

The two circles of petals are "awake," one being wide open and the other on the verge of opening. Thus in the life of the probationer two aspects of the divine life are making themselves apparent, and though as yet much remains to be done, nevertheless when the inner circle of petals is awakened, through the instrumentality of the curious and abnormal process of initiation, the remaining aspect will be brought into similar prominence, and produce the perfected man in the three worlds. Thus is the work of the Solar Pitris consummated.

The fact of the abnormality of the process of initiation must here be emphasized. Initiation is in the nature of a great experiment which our planetary Logos is making during this round. In earlier and perhaps in later rounds the whole process will follow natural law. In this round and on this chain, our planetary Logos on His high level is what is esoterically called "sitting for yoga," and is definitely undergoing certain processes of training in order to stimulate His centers. This fact is being taken advantage of by the Hierarchy on Earth to produce certain results in the races under Their guidance. The whole process is optional, and a man may, if he so choose, follow the normal process, and take aeons of time to effect what some are choosing to do in a briefer period, through a self-chosen forcing process.

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. This period of initiation itself is divided into seven stages, but only five of these concern the evolution of the Ego, just as the five Kumaras concern primarily the evolution of Humanity in the system and on this planet. Thus again we have the four exoteric Kumaras, of Whom two fell, and the three esoteric, of whom One gathers the life forces of the four exoteric, making with Them the five above mentioned.

The student must study this question from the point of view of energy or life force, considering it from the aspect of polarity and of the mystic marriage, from the comprehension of the real meaning of the sex relation, of the meeting and merging of the pairs of opposites, and the work of the one who synthesizes where every type of energy is concerned. For instance:

The Ego synthesizes or gathers in the life forces of the fourfold lower man.

- The Mahachohan's Ray on Earth synthesizes the life forces of the lower four. This Ray is the third subray of our planetary Ray.
- The third major Ray of the solar system blends the minor four.
- The fifth Kumara blends and unites in Himself the work of the lower four.
- The reflection of all this in the Microcosm can be studied by the man who understands how the physical body is the vehicle of all the principles.

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.

All manifestation is the result of active energy producing certain results, and expenditure of energy in any one direction will necessitate an equal expenditure in an opposite. This in terms of the Ego and its life experience brings about three stages:

First: The stage wherein the energy manifested acts outwardly. The Self becomes identified with its sheaths. This is the strictly personal stage.

Second: The stage wherein adjustment under law is being sought, and the Self is neither entirely identified with its sheaths, nor identified entirely with Itself. It is learning to choose between the pairs of opposites. This is the period of the fiercest strife and turmoil, and the battlefield wherein the adjustment has to be made; it is the laboratory period wherein enough transmutative force is generated by the disciple to carry him to the opposite extreme of the earlier stage, that stage wherein the energy will manifest within and not without.

Third: The stage wherein the energy of the Ego is centered at the heart of the circle, and not in the periphery, being applied from thence through the conscious effort of the Ego in group service. The pull of the lower nature is superseded, and the attraction of that which is higher even than the Ego is felt. The earlier process has then to be repeated on a higher turn of the spiral, and monadic energy begins to work upon the Ego as the egoic worked upon the personality. The Monad, which has been identifying Itself with the Ego (its outer manifestation) begins again to seek its own true center "within the Heart," and on the higher levels results affecting distribution and conservation of energy may again be seen.

### c) The Names of the Egoic Lotuses

We might consider briefly the work of forming the egoic lotus on its own plane; this is as the result of the work of the Agnishvattas, after its segregation in space, and the formation of its ring-pass-not. We have touched upon the remotest and earliest stages. One point we have not yet emphasized but which is of interest to the thoughtful student. This is the fact of the difference existing between the egoic bodies owing to their varying stages of development.

For instance, up till the middle of the Atlantean root-race (when the door of individualization was closed), Egos were to be seen at many differing stages from the newly organized "buds," representing freshly individualized men, to the highly developed causal bodies of the different disciples and initiates, who were superintending the evolution of the race. Now the egoic bodies might be grouped from the evolutionary standpoint on the third subplane of the mental plane as follows:

- Bud Egos: Our planetary scheme, being at the midway point in its evolution, there are therefore no unopened "buds" strictly speaking. All the egoic lotuses have at least one petal open.
- Brahmic Lotuses: In which the first or knowledge petal is fully unfolded. They are so called as they represent on the physical plane the fully active intelligent unity, the man of small mental development.
- The Lotuses of Brahman: In which the second petal is showing signs of opening and the second aspect in its lowest manifestation is showing signs of demonstration. They stand as representing certain groups of Egos from certain planetary schemes, notably Jupiter and Venus, who are a grade higher than the class above, but which have as yet a long way to go.
- Primary Lotuses: These are a group of special interest brought in under the influence of the Lord of the fifth Ray, and therefore fundamentally allied to the energy which is the special manifestation in this system and the basis of all achievement, that is, manas.
- Lotuses of Passion or Desire: They are so called because their fundamental nature is embodied love in some one or other form. The bulk of the Monads of Love are among this large group and they are to be seen incarnating in the bulk of the well-to-do, kindly people of the world. They are divided into five groups, of whom three individualized upon this planet, and two were the very latest to individualize upon the moon chain.

Lives and Goals (Tabulation VI)		
<i><b>Lives</b></i>		<i><b>Goal</b></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:  a. To the line of the solar Pitris. b. To Sirius, as a karmic adjuster. 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.
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 tree lower grades of the Lesser Builders	The physical body in its densest form of the planetary entity.

It might here be noted that the planetary Entity is the sumtotal of all the elemental lives of the lesser Builders functioning as, or forming, the substance of any particular globe in physical objectivity.

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 greater is than knowledge; the One who seeks is greater than the 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.

If these words are pondered on, it will be realized that true union exists in the realization that the greater life ever includes the lesser, and that each expansion of consciousness brings man closer to this realized Oneness.

It might be briefly stated that the egoic groups in connection with our planet may be roughly grouped according to the stage of lotus organization, as follows:

- Egos who were produced through the individualization process in Lemurian days. They are the Earth humanity, along with the second group.
- Egos who have individualized during the Atlantean root-race until the door was shut.
- Egos who have "come-in" from the moon chain and who are much more evolved than the earth humanity.
- Egos who have been swept in since Atlantean days to take the place of those Egos who have achieved liberation, and whose causal bodies have disappeared, or whose lotuses have "died out" leaving a vacuum in force substance which must be supplied and filled. They usually come in from one of two schemes:
  1. From the scheme embodied by the polar opposite of our planetary Logos.
  2. From that scheme which is allied with these two in forming a systemic triangle. These cases are necessarily rare at present but will become more frequent as more and more of the human race take the fourth Initiation.
- Certain rare Egos or lotuses from schemes not enumerated in the above triplicity. They are usually only brought in so that they may perfect certain developments in their own nature, to carry out experimental work in connection with the deva kingdom, or to produce certain group results desired by the planetary Logos. They frequently do not descend into dense physical incarnation but work primarily on mental and astral levels, returning to their own spheres eventually for the final stages of liberation.

#### d) The Petals 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.

The etheric centers are the force vortices formed in etheric matter by astral impulse, transmitted via the astral centers. These astral centers in their turn are the transmitters of still higher energy, and thus the statement is technically true, that the etheric centers are the source of man's psychic energy, and are therefore affected by the unfoldment of the petals. Every petal is in its turn a type of force center, and the energy emanating from it affects the etheric centers, and produces every type of psychic energy of the true kind.

The energy flowing from the Ego is but little felt in the early stages of development. Man follows his allotted path through animal and racial instinct, and can be safely left to the stimulation emanating from his group centers, and to the ordinary driving force inherent in form, and to the earlier life waves. It is only when he has reached a comparatively advanced stage (in comparison with that of animal man) that egoic or psychic force pours through his centers in such a way as to produce results in consciousness, and of these he will eventually become profoundly aware within his physical brain.

I refer to the conscious psychism which is displayed by advanced humanity, by disciples and initiates of all grades. This kind is the result of the pouring in of egoic energy through the etheric centers (mainly through five of them) in such a way that the consciousness of the physical brain becomes aware of it, and also aware of:

- Its purpose
- Its technique
- The effects produced within the lower self of the man himself and also upon others, his ability to employ it or not as he may desire. It is under his control.

The centers with which the student is concerned are, as we know, four in number:

1. The Head
2. The Heart
3. The Throat
4. The Base of the Spine

These are the only ones which should receive consideration. His work is to transfer the force or energy out of the two lower, the spinal and the solar plexus, into the three higher. It is presumed that he has already transferred, or is in process of transferring, the energy of the generative organs into the center of desire, the solar plexus, with the aim in view of guiding it still higher to the throat center. The splenic center, being the vehicle of prana, is specially developed under evolutionary law, and its energy is not transferred to another center, but is consciously diffused. When its correspondence in the head center is awakened, this becomes the organ of occult healing; through it the healer (by an act of will), absorbs prana and vitality from the ethers, and then breathes it out again upon the object to be healed by an act of compassionate healing.



In connection with the etheric centers, we should note the fact that the major head center is twofold in structure, and consists of a lotus of ninety-six petals between the eyebrows, and of a twelve-petalled lotus at the top of the head, with ninety-six petals in a subsidiary whorl. The significance of these figures is profound. In every case the figure twelve is met with, showing a definite relation to the basic psychic lotuses on egoic levels.

Twelve multiplied by eight stands for the twelve petals in each case, while in the figure eight lies hidden the idea of duality:

1. The four of the quaternary.
2. The four of the egoic auric egg (the three aspects, and the ring-pass-not.)

We must note also, that the idea of twelve in connection with the centers is found in three of them:

1. The higher head center
2. The secondary head center
3. The heart center

If the student studies this condition, and links up the idea of the three tiers of petals in the twelve-petalled lotus, he may find illumination.

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 etheric centers of the planetary Logos are transmitters and transmuters of force, and bear the same relation to Him as do the physical centers to a human being. All the dense physical centers, such as the mouth, for instance, are transmitters of some type of energy arising in the human brain or will.

Force or energy flows in from the Ego. It works through the etheric centers and produces results on the three planes, varying according to the age of the soul. As yet, through lack of alignment, this egoic force does not reach the physical brain as fully as it later will, but it does reach the astral centers, and is frequently the cause of much of that lack of emotional control everywhere to be seen. The astral substance is as yet insufficiently organized, and when aroused by egoic energy moves violently. Astral substance is played upon by two counter streams of force: first, the egoic, and secondly, that vibration set up through countless ages on the physical plane, which is latent in substance itself, and is the result of an earlier solar system. This it is which produces the violent action and reaction to be seen in every life.

The first is that the etheric centers become active in a fourth dimensional sense (or become wheels turning upon themselves) 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.

By this I mean he will begin to influence that which is imprisoned in others, for he will reach, through his own powerful vibrations, the hidden center in each one. I do not mean by this the physical or magnetic effect that many quite unevolved souls have upon others. I refer to that spiritual radiation that is only responded to and realized by those who themselves are becoming aware of the spiritual center within the heart. At this stage the man is recognized as one who can speak occultly "heart to heart." He becomes a stimulator of the heart center in his brother, and one who arouses men into activity for others.

The second hint is that as the aspirant becomes progressively radioactive, and as the energy of the inner God demonstrates more and more through the lower personality, the "heat radiations" become so powerful that very definite results are produced of a personal, and also of an environmental, nature. A few of these results might be enumerated as follows:

- The etheric web, separating the lower physical consciousness of the brain from the astral plane begins to undergo a lengthy process of destruction, and the first "rents" in the web occur. It is through these that the student becomes aware of the inner planes, becomes conscious in the physical brain of the inner happenings, and can (if a disciple) make his contacts with his Ego and (via that ego) with his Guru. This marks a very important development.
- The higher head center increases its activity and becomes capable of receiving flashes of illumination from the higher planes. This happens only occasionally at first but with increasing frequency as the years progress, and the "rents" become more numerous.
- The various triangles become vivified and proceed to increased activity in due geometrical progression, whilst the center between the shoulder blades, the converging point for certain fires, becomes active. This marks a definite stage in the process of transferring the fires into the higher centers. Roughly speaking, this period of the transference of the heat or energy of the lower centers into the higher may be divided into two parts: first, that in which the centers in the lower part of the body (those below the diaphragm) are transferred into the centers in the higher part of the torso. These centers in the torso are three in number, the heart, the throat, and the center between the shoulder blades.

The second stage is that in which the energy of the lower six centers:

1. The Throat
2. The Heart
3. The Solar Plexus
4. The Spleen
5. The Organs of Generation
6. The Base of the Spine

These are, in due order according to a man's ray and subray, transferred into the correspondences within the head center. These seven head centers are the reflection in the microcosm of those "mansions prepared in the Heavens" which receive the sevenfold energy of the monad. These are the chambers prepared by the lower energy which are to be the recipients of "soul or the higher psychic energy."

The final hint which can be given, may be summed up in the words that as the aspirant progresses, he not only balances the pairs of opposites, but the secret of his brother's heart becomes revealed to him. He becomes an acknowledged force in the world, and is recognized as one who can be depended upon to serve. Men turn to him for assistance and help along his recognized line, and he begins to sound forth his note so as to be heard not only in human but in deva ranks as well. This he does, at this stage, through the pen in literature, through the spoken word in lecturing and teaching, through music, painting and art. He reaches the hearts of men in some way or another, and becomes a helper and server of his race.

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

At this stage also the aspirant's life becomes an "instrument of destruction" in the occult sense of the term. Wherever he goes the force which flows through him from the higher planes, and from his own inner God, produces at times peculiar results upon his environment. It acts as a stimulator of both the good and the evil. The lunar Pitris who form the bodies of his brothers and his own body are likewise stimulated, their activity is increased, and their power greatly aggravated. This fact is used by Those Who work on the inner side to bring about certain desired ends.

This it is also which oft times temporarily causes the downfall of advanced souls. They cannot stand the force pouring into them, or upon them, and through the temporary over-stimulation of their centers and vehicles they go astray. This can be seen working out in groups as well as in individuals. But, inversely, if the lunar Lords of the lower self have been earlier subjugated and brought under control, then the effect of the force and energy contacted is to stimulate the response of the physical brain consciousness and the head centers to egoic contact. Then the otherwise destructive force becomes a factor for good and helpful stimulation, and can be used by Those Who know how, to lead men on to further illumination.

All these stages have to work out on all the three lower planes and in the three bodies; this they do according to the particular Ray and subray. In this fashion the work of the disciple is carried forward, and his testing and training carried out until the two circles of petals are unfolded, and the third is organized. Thus he is brought, through right direction of energy and wise manipulation of force currents, to the Portal of Initiation, and graduates out of the Hall of Learning into the great Hall of Wisdom; that Hall wherein he gradually becomes "aware" of forces, and powers, latent in his own Ego and egoic group. It is the Hall wherein he gains the right to use the force of the egoic group, for he can now be trusted to wield it only for the helping of humanity. After the fourth Initiation, he becomes a sharer in, and can be trusted with some part of the energy of the planetary Logos and thus be enabled to carry forward the plans of that Logos for evolution.

#### e) Initiation and the Petals

Students must remember that the aim of all truly occult teachers is not to give information, but to train the pupils in the use of thought energy. This is the method which involves the dropping of a hint by the teacher, and a few of its correspondences, coupled with a suggestion as to the sources of light.

*Hints* as to the right direction of the energy.

*Suggestions* as to the basic mysteries which man has to solve.

*Indications* as to certain correspondences.

*Practical points* for constructive thinking.

It involves, on the part of the pupil, the following recognitions:

- That the hint may be worth following.
- That meditation is the pathway to the source of light, and that the hint dropped is the "seed" for meditation.
- That facts, ill-assorted and uncorrelated, are menaces to knowledge and no help.
- That every aspect of truth, progressively grasped, has to be assimilated, and welded into the experience of the student.
- That unless the correspondences agree in an atomic, personal, planetary and cosmic fashion, they are not to be trusted.
- That much information is withheld until the student is a disciple, and still more until he is a pledged initiate. The reason for this is to be found in the fact that all knowledge concerns energy, its application, and its use or misuse.

Let us now continue with our consideration of the petals and Initiation. Each of the three circles of lotus petals is closely connected with one of the three Halls. This has been earlier referred to. Much of the work connected with the first tier of petals is part of the experience in the Hall of Ignorance. The act of organizing and preparing for unfoldment is the most important stage, and that with which man is the most concerned. The act of petal opening is of briefer duration, and is produced by the pouring in of solar heat or fire, and thus bringing about a fresh access of energy. This is produced in our earth scheme through the cooperation of the Mahachohan, of the Chohan of a man's egoic group, and the particular Ego concerned.

The following tabulation may be found helpful:

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.

At the stage which we are considering (that of the organization and unfoldment of the first tier of petals), the egoic influence felt at the beginning is but small, but when the three petals become sufficiently active and alive through the energy accumulated and stored up in the ego during the activities of the personal life, a form of initiation then takes place which is a reflection (on a lower plane) of the great manasic initiations. The energy in the outer circle of petals causes it to spring apart from the next circle, and to unfold. This threefold energy becomes interactive and a very definite stage is thus reached.

A similar process takes place when the second circle of petals is organized and ready for unfoldment. This time the World Teacher, the Master and the Ego concerned are cooperating, for these smaller initiations deal with the love nature, with astral or emotional organization, and with the recognition (by the man in his personal life) of some form of unselfish love, and of a love for some object, person or ideal which leads to altruistic endeavor, and to the negation of the lower self.

This brings us to the third group of petals or to the unfolding of the will or sacrifice petals, based on intelligent purpose and pure love. The force in this group calls in a different factor, that of the Manu, as well as the force of the Bodhisattva, and the desired effect is produced through the full cooperation of the fully awakened Ego, aided by his own Master. In each case of petal unfoldment, certain types of force are generated, dealt with, assimilated, and used, at first unconsciously and finally with full intelligence.

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

- Inherent energy
- Absorbed energy
- Group energy
- Material energy or that which is hidden in physical plane matter.

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

In the *Hall of Wisdom* the initiate comes to the knowledge of the first great aspect of energy, the dynamic use of will in sacrifice, and to him is then committed the key to the three fold mystery of energy. Of this energy in its threefold aspect he became aware in the other two halls. At the third, fourth and fifth Initiations the three keys to the three mysteries are given to him.

The key to the mystery sensed in the first Hall, the mystery of Brahma, is handed to him and he can then unlock the hidden energies of atomic substance. The key to the mystery of sex, or of the pairs of opposites, is thrust into his hand, and he can then unlock the hidden forces within all forms. The key to the mystery of sacrifice and to the secret of the Silent Watchers in the cosmos is revealed to him, and he learns to unlock the hidden energies of the will aspect. The dynamo of the solar system is shown to him, if it might so be expressed, and the intricacies of its mechanism revealed.

The following are the three basic mysteries of the solar system:

1. The Mystery of Electricity: The mystery of Brahma. The secret of the third aspect. It is latent in the physical sun.
2. The mystery of Polarity: The universal sex impulse. The secret of the second aspect. It is latent in the Heart of the Sun, i.e., in the subjective Sun.
3. The Mystery of Fire itself: The dynamic central systemic force. The secret of the first aspect. It is latent in the central spiritual sun.

These three mysteries which we have touched upon above, come in a peculiar sense under the jurisdiction of certain great Lords or Existences, and They have much to do with the revealing of the mystery to those prepared initiates Who come under Their influence during the final stages of the Path.

1. The Mystery of Electricity: The mystery of this threefold type of electricity is largely connected with the lesser Builders, with the elemental essence in one particular aspect, its lowest and most profound for men to apprehend as it concerns the secret of that which "substands" or "stands back" of all that is objective. In a secondary sense it concerns the forces in the ethers which are those which energize and produce the activities of all atoms. Another type deals with the electrical phenomenon which finds its expression in the light which man has somewhat harnessed, in the phenomena such as thunder storms and the manifestation of lightning, with the aurora borealis, and in the production of earthquakes and all volcanic action. All these manifestations are based on electrical activity of some kind, and have to do with the "soul of things," or with the essence of matter.

The present ideas anent Sex must be transmuted and raised from the existing lower connotation to its true significance. Sex, in the three worlds, has to do with the work of the lunar Pitris and the Solar Lords. It signifies essentially the form-building work in substance, and its energizing by the spiritual aspect. It signifies the elevation of the material aspect through the influence of Spirit as the two together perform their legitimate function in cooperation and thus, by their mutual union and blending, produce the Son in all His glory. This method of interpreting it is equally true of all the Existences manifesting on any plane, systemic and cosmic.

Certain factors enter into the thought of sex which might be enumerated as follows:

- Mutual attraction
- Complementary suitability
- Instinctual appeal
- Approach and recognized cooperation
- Union
- The temporary importance of the material aspect, that of the Mother, the feminine aspect.
- The withdrawal into a temporary retirement of the Father.
- The work of creating the Son.
- The evolution and growth of the Son, both materially and in consciousness.
- Emancipation of the Son from his Mother, or the liberation of the soul at maturity from matter.
- Recognition by the Son of the Father and his return to that Father.

The final result of all these successive stages being that all the three aspects have performed their functions (their dharma) on the physical plane and all three have demonstrated certain types of energy.

The Father aspect manifests in giving the initial impulse or the positive electrical demonstration which is the germ of the created Son, and Whose Life is embodied in the Son.

The Mother, or the negative aspect, builds and nourishes, guards and cherishes the Son through the antenatal, and the infant stages, and stands around Him during later stages, giving of the energy of her own body and activity in ministry to His need.

The Son, the combined energy of Father and of Mother, embodies both types and all the dual sets of qualities, but has a character all His Own, an essence which is His peculiar nature, and an energy which leads Him to fulfill His Own ends and projects, and which will eventually cause Him to repeat the *process of producing* - Conception, Creation, Conscious growth, as did His Father.

There are only two more points to be considered in connection with the petals and initiation:

1.) *First*, it should be noted that the words "knowledge, love and sacrifice" mean much more occultly than the apparent significance of the terms. Each circle of petals stands for one of these three ideas, and each circle again embodies these three aspects of existence in a greater or lesser degree. These three concepts are the modes of expression of the three great qualities which (from the standpoint of the Past, the Present and the Future) characterize the natures of all the manifesting entities; Gods, men and devas. From the standpoint of the central factor in manifestation, man, it should be realized that knowledge was inherent in the previous solar system, and is the faculty of which he has to avail himself. It is there available for his use. It is the hidden energy of the planetary Logos which he has to learn to focus through his physical brain, and thus apply. Love is the faculty inherent in the present. It is the hidden energy of the planetary Logos of which he must avail himself and focus in his heart center and thus apply.

Sacrifice is the faculty which will be his in the future, which he will intelligently focus through the highest head center and thus apply. It is dependent upon his development of consciousness, and therefore upon his recognition of the esoteric purpose of his group, and of the planetary existences.

As it involves what is termed "a solar and lunar act of abnegation" it involves, therefore, a due comprehension of solar and of lunar energy, and a bringing of both these two groups to a stage of cooperative activity. It concerns, therefore, the nature of the Jewel in the lotus, and it is only when the three sacrifice petals in the three tiers are unfolded that this particular type of energy is released. The lunar Lords of the three bodies have been controlled, and their vibration synchronized, so that the great act of sacrifice finds them ready for the final process of renunciation.

The Solar Lords, in their three major groups, are equally ready for the final sacrifice, which involves the "rupture between the sun and the moon" as it is called. This results in the breaking of the magnetic link between the true man, and the vibratory sensitive substance of which his three world bodies are made. The need for incarnation is no longer felt, the chains of karma are broken, and the man is liberated.

The final sacrifice involves also the disappearance of the lower triangle, or the severing of the connection between the three permanent atoms in the lower part of the causal body or egoic lotus, and the central unit of energy. The energy of these atoms is set loose through the intense heat produced by the union of the three fires and is reabsorbed into the general reservoir in interplanetary space. The fiery triangle is lost sight of in the general blaze, and the deva essences who temporarily formed it cease their activity.

The Solar Angels complete their initial sacrifice by a final one, and offer themselves upon the fiery altar. The causal body is completely destroyed. The four lower groups of solar Pitris return to the heart of the subjective sun, or to that inmost center of the system from whence they came, whilst the three higher groups are carried (by the force and energy generated in the fiery furnace and blaze, and through the stimulation produced by the blazing forth of the central jewel) straight to the central spiritual sun, there to abide until another kalpa calls them forth to sacrifice Themselves, this time as planetary Logoi.

The four groups who found their way to the Heart of the system will reappear as the four planetary Logoi who are the twenty-eight and who thus produce the possibility of the ten of perfection in another series of manifesting systems.

The seven types of solar energy find the "path of return" to their central emanating source; by the disruption of the tie between them and the lunar lords (who are esoterically spoken of as "dead or dying on the field of battle") the great sacrifice is consummated, and they are free to return in triumph.

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.

All this the man has been learning in the various Halls through practical experience, involving pleasure and pain; these, in the final initiations, bring him to a realization not only of the existence of these forces but of how to wield and manipulate them. This is knowledge: to rightly direct force currents, first in the three worlds of human endeavor, and then in the solar system.

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.

This is one of the great revelations at initiation: the unveiling to the initiate of the particular cosmic center whence emanates the type of force or energy which he, the initiate, will be concerned with when he becomes in due course of time a solar Pitri, or divine manasaputra to a coming humanity. Hence he must have, not only knowledge, but the energy of love likewise to enable him to perform the function of linking the higher three and the lower four of a future race of men at some distant period, thus permitting of their individualizing through the sacrifice of his own fully conscious middle principle.

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 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.

When all these and other factors are considered, it is evident that the energy set loose in sacrifice to these plans and intentions involves such a vast field of comprehending wisdom that it is not possible for the average man ever to sense it. It deals with the purposes and plans of the Silent Watchers over the three planes, the five, and the seven; it deals with the dynamic force of the great Destroying Angels on all the planes, who will eventually, through the manipulation of the three forms of energy, bring to an end all that is. These angels are a mysterious group of fohatic Lives Who sound forth the trumpets of destruction, and by means of the notes sounded produce that shattering which will set loose the energy of forms.

2) The *second point* is very briefly given. It concerns the innermost circle of petals, or that set of three petals, or those three streams of whirling energy, which immediately surround the "Jewel in the Lotus." Each of these three petals is related to one of the three circles, and is organized as each of the three circles is unfolded. They form, therefore, a synthesis of knowledge, love or sacrifice, and are closely connected through the type of force flowing through them with one of the three higher centers of the planetary Logos of a man's particular ray. This central unit of threefold force is dealt with in a specific manner at initiation.

At the first, the second, and the third Initiations, one of the three petals opens up, permitting an ever freer display of the central electric point. At the fourth Initiation, the jewel (being completely revealed) through its blazing light, its intense radiatory heat, and its terrific outflow of force, produces the disintegration of the surrounding form, the shattering of the causal body, the destruction of the Temple of Solomon, and the dissolution of the lotus flower. The work of the Initiator in this connection is very interesting. Through the medium of the Rod of Initiation and of certain Words of Power, He brings about results of a coordinating, transmuting and liberating nature.

Through the action of the Rod as wielded at the first two Initiations, the two outer circles unfold, the energy of the two is set free and the two sets of force as embodied in the six petals are coordinated and become interactive. This stage of petal adjustment succeeds upon that called earlier "unfoldment" and has to do with the simultaneous action of the two tiers of petals. The interplay between the two circles is completed, and the circulation of the force currents perfected.



#### IV. The Fire Elementals, the Lesser Builders

##### a) Introductory Remarks

It will be apparent now that in our consideration of the deva Builders, great and small, of the solar system, we have hitherto practically confined ourselves to those who are the functioning agents in the three worlds of human endeavor. We have dealt briefly with the Builders on the evolutionary arc, the greater entities who either have passed through the human kingdom, and therefore have left that stage of evolution behind them in earlier cycles, or are at this time the "solar agents" of human manifestation. All these forms of divine existence represent, in their own place, aspects of positive force. We come now to the consideration of the lesser builders in the three worlds, those who represent the negative aspect of force, being on the involutionary arc, and who are, therefore, the recipients of energy and influences. They are worked upon by energy, and through the activity of the greater Builders are forced into different directions in space, being built into the differing forms. The energy that works upon them, as is well known, emanates from the second aspect, and in their totality they form the great Mother.

I would call to the attention of all students the fact that these lesser builders are literally a "sea of fire" upon which the great breath, or the AUM, takes effect. Each fiery spark, or atom, becomes (through the action of the Word), vitalized with new life, and impregnated with a different type of energy. In the union of the life of atomic substance itself with that which causes the atoms to cohere, and to form vehicles of some kind or another, can be seen demonstrating the "Son of God." Herein lies the essential duality of all manifestation; this duality is later supplemented by the life of the One Who sounds the Word. Thus is the cosmic incarnation brought about with the three factors entering in.

Much that will have to be said will be of a tabulatory nature, and the only way in which students can check up the approximate accuracy of that which is imparted will be through a careful meditation upon:

- The Law of Correspondences.
- The realizable probabilities.
- The indications in occult literature of a corroborative nature.

Students should remember that we are dealing with involutionary substance, or atomic matter. This atomic matter is living substance, each atom being a tiny life palpitating with the vitality of the third Logos. These lives, being negative energy, are responsive to their polar opposite, and can (under the Law of Attraction and Repulsion) be built into forms which are the expression of the second aspect. Eventually the forms themselves become in their turn negative, and responsive to still another type of force, becoming recipients of the life of the first Logos when the fourth or human kingdom is reached.

This Treatise seeks to prove, that in the fourth kingdom the three fires meet:

1. Fire by Friction, or the negative Brahma Aspect, the third Aspect.
2. Solar Fire, or the positive negative Vishnu Aspect, the second Aspect.
3. Electric Fire, or the positive Shiva Aspect, the first Aspect.

Man in the three worlds, consciously or unconsciously, recapitulates the Logoic process, and becomes a creator, working in substance through the factor of his positive energy. He wills, he thinks, he speaks, and thought-forms eventuate. Atomic substance is attracted to the enunciator. The tiny lives which compose that substance are forced (through the energy of the thinker), into forms, which are themselves active, vitalized and powerful. What man builds is either a beneficent or a maleficent creation according to the underlying desire, motive, or purpose.

##### b) Physical Plane Elementals

It should be remembered that the devas we have been considering are the originators of impulse, and the manipulators of energy in their own degree, and on their own plane. In connection with them are to be found, therefore, the recipients of force, or the multitude of lives of an elemental nature which form the sumtotal of the matter of a plane. These are swept on waves of energy, through the impulse of the Breath, and as the result of vibratory action, into all forms as we know them on the physical plane.

Therefore, in connection with manifestation on the physical plane the devas may be divided into three groups:

1. The transmitters of the will of God, the originators of activity in deva substance. These are the greater builders in their various groups.
2. The manipulators of the initiated energy. These are the myriads of workers with force who transmit the impulse in their turn to the elemental essence. They are the builders of lesser degree, but are on the evolutionary arc as are the first group.
3. The recipients of force, the sumtotal of the living substance of a plane. These lives are passive in the hands of the builders of greater degree.

We must bear in mind as we study these three groups that we are not here concerned with the transmitters, but with the manipulators and with the recipients of energy. The three groups to be considered are:

1. The elementals of densest matter.
2. The elementals of liquid matter.
3. The elementals of gaseous matter.

#### The Elementals of Densest Matter

These are the workers and builders which are concerned with the tangible and objective part of all manifestation. In their totality they literally form that which can be touched, seen, and contacted physically by man. In considering these matters we must never dissociate the various groups in our minds in a too literal sense, for they all interpenetrate and blend, in the same manner as man's physical body is compounded of dense, liquid, gaseous, and etheric matter. Diversity, producing a unity, is everywhere to be seen; this fact must constantly be borne in mind by the occult student when studying the subhuman forms of existence. There is a distinct danger in all tabulations, for they tend to the forming of hard and fast divisions, whereas unity pervades all.

Among the manipulating devas of the lowest level of the dense physical plane are to be found certain subterranean forms of existence, of which hints are to be found in the ancient and occult books. There is to be found in the very bowels of the earth, an evolution of a peculiar nature, with a close resemblance to the human. They have bodies of a peculiarly gross kind, which might be regarded as distinctly physical as we understand the term. They dwell in settlements, or groups, under a form of government suited to their needs in the central caves several miles below the crust of the earth. Their work is closely connected with the mineral kingdom, and the "agnichaitans" of the central fires are under their control. Their bodies are constituted so as to stand much pressure, and they are not dependent upon as free a circulation of air as man is, nor do they resent the great heat to be found in the earth's interior.

It is commonly supposed that all the fairies, gnomes, elves, and like nature spirits are to be found solely in etheric matter, but this is not so. They are to be found in bodies of gaseous and liquid substance likewise, but the mistake has arisen for the reason that the basis of all that which can be objectively seen is the etheric structure, and these little busy lives frequently protect their dense physical activities through the agency of glamor, and cast a veil over their objective manifestation. When etheric vision is present then they can be seen, for the glamor, as we understand it, is only a veil over that which is tangible.

Students must at this juncture remember that all dense physical forms, whether of a tree, an animal, a mineral, a drop of water, or a precious stone, are in themselves elemental lives constructed of living substance by the aid of living manipulators, acting under the direction of intelligent architects. It is the recognition of this essential livingness which constitutes the basic fact in all occult investigation, and is the secret of all beneficent magic.

The secret of the reptile kingdom is one of the mysteries of the second round, and there is a profound significance connected with the expression "the serpents of wisdom" which is applied to all adepts of the good law. The reptile kingdom has an interesting place in all mythologies, and all ancient forms of truth impartation, and this for no arbitrary reason. It is not possible to enlarge upon the underlying truth which is hidden in the karmic history of our planetary Logos, and is revealed as part of the teaching given to initiates of the second degree.

The second great life impulse, or life wave, initiated by our planetary Logos, when brought in conjunction with the first, was the basis of that activity which we call evolutionary energy; it resulted in a gradual unrolling, or revelation, of the divine form. The heavenly serpent manifested, being produced out of the egg, and began its convolutions, gaining in strength and majesty, and producing through its immense fecundity millions of lesser "serpents." The reptile kingdom is the most important part of the animal kingdom in certain aspects, if such an apparently contradictory statement can be made. For all animal life can be seen passing through it during the prenatal stage, or returning to it when the form is in advanced decomposition. The connection is not purely a physical one, but it is also psychic. When the real nature and method of the kundalini, or serpent fire, is known, this relation will be better understood, and the history of the second round assume a new importance.

The secret of life lies hidden in the serpent stage, not the life of the Spirit, but the life of the soul, and this will be revealed as the "serpent of the astral light" is truly approached, and duly studied. One of the four Lipika Lords, Who stand nearest to our planetary Logos, is called "The Living Serpent," and His emblem is a serpent of blue with one eye, in the form of a ruby, in its head. Students who care to carry the symbology a little further can connect this idea with the "eye of Shiva" which sees and knows all, and records all, as does the human eye in lesser degree; all is photographed upon the astral light, as the human eye receives impressions upon the retina.

This third eye is one of the objects of kundalinic vivification, and in the spinal territory there is first the center at the base of the spine, the home of the sleeping fire. Next we have the triple channel along which that fire will travel in due course of evolution, and finally we find at the summit of the column, and surmounting all, that small organ called the pineal gland, which when vivified causes the third eye to open, and the beauties of the higher, subtler planes to stand revealed. All this physico-psychical occurrence is possible to man owing to certain events which happened to the Heavenly Serpent the second, or serpent, round. These happenings necessitated the formation and evolution of that peculiar and mysterious family we call the reptilian. These forms of divine life are very intimately connected with the second planetary scheme, being responsive to energy emanating from that scheme, and reaching the earth via the second globe in the second chain. A group of special devas (connected with a particular open sound in the planetary Word), work with the reptile evolution.

It should be noted here that this evolution on the etheric planes has a closer effect upon man than on the physical. If students will apply themselves to the consideration of these facts, to the investigation of the serpent lore in all lands, mythologies and scriptures, and if they will link up all this knowledge with that concerning those heavenly constellations which have a serpent appellation (such as, for instance, the Dragon), much illumination may come. If the intuition suffices, knowledge may then be imparted which will make clearer the connection between the physical bodies with their centers, and the psychic nature.

The bird kingdom is specifically allied to the deva evolution. It is the bridging kingdom between the purely deva evolution and two other manifestations of life:

First: Certain groups of devas who desire to pass into the human kingdom, having developed certain faculties, can do so via the bird kingdom, and certain devas who wish to get in communication with human beings can do so via the bird kingdom. This truth is hinted at in the Christian Bible and Christian religious representations by angels or devas being frequently represented as having wings. These cases are not many, as the usual method is for the devas gradually to work themselves towards individualization through expansive feeling, but in the cases which do occur these devas pass several cycles in the bird kingdom, building in a response to a vibration which will ultimately swing them into the human family. In this way they become accustomed to the use of a gross form without the limitations, and impurities, which the animal kingdom engenders.

Second: Many devas pass out of the group of passive lives in the effort to become manipulating lives via the bird kingdom, and before becoming fairies, elves, gnomes, or other sprites, pass a certain number of cycles in the bird realm.

Why the two above events occur will not be apparent to the casual reader, nor will the true connection between the birds and the devas be accurately realized by the occult student unless he applies himself to the consideration of the "bird or swan out of time and space," and the place that birds play in the mysteries. Herein lies for him the clue. He must remember likewise the fact that every life of every degree, from a god to the most insignificant of the lesser devas, or builders, must at some time or another pass through the human family. As H.P.B. has pointed out, birds and serpents are closely connected with wisdom, and therefore with the psychic nature of God, of men, and of devas. The study of mythology should reveal certain stages and relationships which will make this matter clearer.

#### The Elementals and Lesser Devas of Liquid Matter

A very interesting illustration of the interpenetrating of all the living matter of creation can be seen in connection with the atmosphere surrounding our planet. In it is to be found:

- Moisture, or those living essences which are the liquid elementals.
- Gaseous substance, or those lives which are linked to all fiery essences, being volatile and the result of heat.
- Etheric matter, or the lowest orders of the devas of the ethers.

This major triplicity, when in conjunction, produces that which we breathe, and that in which we live and move and have our being. To the thoughtful student the air is full of symbology, for it is a synthesis, and that which bridges the higher and the lower strata of manifestation.

We must center our attention first upon those lives which constitute the sumtotal of all that is watery, and liquid throughout manifestation, and in dealing with this we must remember that we are concerned with the most occult of investigations, and with matters which are very closely connected with man's evolution.

The many groups of the water devas of the manipulatory class have been roughly grouped by mythological writers, under the terms undines, mermaids, and other expressions, but their diversity is great, and this will be necessarily apparent when it is remembered that the sumtotal of water upon the earth (oceans, seas, rivers, lakes and streams), far exceeds the dry portion, or land, and every drop of moisture is in itself a tiny life, fulfilling its function and running its cycle. The mythic forms above referred to are but those myriad lives built into a form through which an evolutionary deva is seeking expression.

One of the most occult of the planets, Neptune, presides over the "devas of the waters"; their presiding deva Lord, Varuna, the Raja of the astral plane, being an emanation from that planet. Students will find it of profound interest to study the close interaction therefore between:

- The sixth plane, the astral plane, and the sixth subplane of the physical plane, the liquid subplane.
- The sixth subplane of each plane in the solar system, and their relation to each other.

Herein will be found one reason why men of a relatively low type of physical body, and having an astral body with some sixth subplane matter in it are responsive to higher things and have a spiritual aspiration. The influence emanating from the sixth subplane of the buddhic plane calls out a reciprocal response from the sixth subplane matter in other bodies, and the sixth principle of buddhi under the Law of Correspondences intensifies that vibration.

The name Neptune is one under which the planetary Logos of one of the major three schemes is known upon our planet. Certain of His influences and energies affect paramountly the deva essence of this sixth subplane matter, reaching them via the Raja Lord Varuna. This knowledge is of practical value astrologically, for it will enable men to understand the nature of their own physical bodies, and above all of their astral bodies. It is an occult fact that the type of astral matter in a man's body decides the quality of the watery substance of his physical body. There is, in occultism, no dissociating the physico-psychic natures, for the latter determines the former.

The planet Neptune therefore has a profound effect and a close connection under the Law of Correspondences with the sixth, or astral plane, which is the plane of the liquid portion of the Logoic physical body, with the sixth subplane of the physical plane, or with the liquid portion of the human physical body and of the planetary physical body, also with the sixth type of energy or force, or the sixth ray.

The major scheme over which Neptune presides forms a systemic triangle of great interest for esoteric astrologers with the sixth scheme and one other. This is symbolized in the three pronged trident which the god Neptune is always portrayed as holding, the prongs being literally the symbolic triangles connected with each other by three lines of force.

This planet has also a vital relation to the sixth Logoic principle, or Buddhi, and therefore the sixth principle of man. No man begins to coordinate the buddhic vehicles until he comes under Neptunian influence in some life or another. When this is the case, his personality horoscope will show Neptunian influence dominating somewhere.

The Neptunian scheme governs one of the three paths of return, and gathers to itself eventually all those Egos who attain primarily through the manipulation of the sixth type of energy usually called devotion. It is Neptunian influence likewise which presides over and makes possible the second Initiation, wherein the initiate produces results in the astral body, and wherein his astral centers are the object of the Hierophant's attention.

This particular type of energy flows through three centers:

1. That particular Head center which is linked to the Heart center.
2. The Heart center.
3. The Solar Plexus.

The planet Neptune, along with the planetary Logos of the sixth ray controls the astral centers in man. This statement involves much esoteric macrocosmic significance. "When it is remembered that all centers, human and divine, are composed of deva essence, the connection between this influence and the devas, and their reflex effect upon man, will immediately become apparent.

In the mystery of the sea and the secret of its occult "drying up" or absorption, will be revealed eventually the significance underlying:

- The sex impulse, macrocosmically and microcosmically interpreted.
- The cessation of desire.
- The direction of fire to the throat center instead of to the generative organs.
- Pralaya and obscuration.
- The meaning of the words "There shall be no more sea" found in the Christian Bible.

When meditating upon these thoughts, students will find it well to bear in mind the fact that Neptune is one of the major or synthesizing planets, that it is an "absorbing" or "abstracting" planet, and that it is connected with the process whereby eventual perfection is demonstrated. The Son is made perfect, and the cosmic incarnation is brought to a close.

The true relation between the astral plane and the physical plane will only become apparent as students carefully bear in mind that the astral plane of the solar system is the sixth subplane of the cosmic physical plane, and constitutes the sumtotal of the liquid substance of the Logoic physical body. When this is realized, the work of the deva essence takes due place; the factor of desire, or of astral motion, and its reflex action upon the physical body via the sixth subplane will become apparent, and the Great Mother will be seen actively engaged, under the influence of desire, in the work of building, nourishing, and producing that warmth and moisture which make manifestation possible. The Mother is the greatest of the devas, and closely linked with the devas of the waters, for moisture of some kind or another is an essential to all life.

The sixth principle, therefore, or the love aspect (the Christ principle), and the sixth plane, are connected; there is an interplay of energy between the fourth cosmic ether, or buddhic energy, and the sixth plane, or astral energy. The devas on both these planes belong essentially to groups over which Neptunian influence presides, hence the astral plane can, and eventually will, directly reflect the buddhic.

The greater building devas on the second plane of the solar system, the monadic plane or the second cosmic ether, direct the energies of the manipulating devas of the fourth cosmic ether, the buddhic plane.

The manipulating devas of the fourth cosmic ether will, in due course of evolution, work out the plan in objective perfection through the medium of the living substance of the lesser devas of the liquid or astral plane.

When they have done this two results will be seen: first, the astral plane will perfectly reflect the buddhic plane and, secondly, the result of that will be that the physical plane will produce the exact vehicle needed for microcosmic or macrocosmic expression through the force of water, or desire. All this is revealed to esotericists in the symbology of the circulatory system in man.

As the blood system, with its two types of channels (arteries and veins) and its two types of builders (the red and the white corpuscles), is studied from the occult standpoint, much will be ascertained of a revolutionary nature. The laws of the path of outgoing, and of the path of return, with the two groups of deva lives therein concerned, will be apprehended by man. A further hint may here be given. In the physical body of man in connection with the circulatory system, we find, in the three factors, the heart, the arteries, and the veins, the clue to the three types of devas, and also to the systemic triangle which they represent, and further, to the three modes of divine expression. There is a planetary as well as a systemic circulation, and it is carried on through the medium of deva substance everywhere, macrocosmically as well as microcosmically.

The devas of the sixth physical subplane can be divided into three groups, and these again into seven and into forty-nine, thus corresponding with all groups in the solar system.

The devas of water find for themselves the path of service in their great work of nourishing all the vegetable and animal life upon the planet; the goal for them is to enter into that higher group of devas which we call the gaseous or fire devas. These, through the action of their fire upon the waters, produce that sequence of evaporation, condensation, and eventual precipitation which, through its constant activity, nourishes all life upon the earth. Thus again can the psychic laws of love be seen at work in the deva kingdom as in the human; first, the withdrawal or segregation of the unit from the group (called individualization in man, and evaporation in the water realm).

Next, condensation, or the amalgamation of the unit with a newer or higher group, this we call condensation for the devas of the waters, and initiation in man; finally, the sacrifice of the group of human or deva atoms to the good of the whole. So does the law of service and sacrifice govern all the second aspect divine in all its departments great or small. Such is the law.

But in the human kingdom, though love is the fulfilling of the law, it is arrived at along the path of pain and sorrow, and every true lover and server of humanity is stretched upon the cross until for them the sixth principle dominates, and the sixth type of matter in their bodies is completely subjected to the higher energy. In the case of the devas, love is the fulfilling of the law without pain or sorrow. It is for them the line of least resistance, for they are the mother aspect, the feminine side of manifestation, and the easy path for them is to give, to nourish, and to tend. Therefore, the devas of the waters pour themselves out in service to the vegetable and animal kingdoms, and in the transmutative fires all that holds them on the sixth subplane will eventually be overcome, and through occult "distillation and evaporation" these devas will eventually form part of the gaseous fiery group and become those fires which are the basis of the divine alchemy.

Speaking generally, it must be remembered that the earth devas of densest matter become, in the course of evolution, the devas of the waters, and find their way eventually on to the astral plane, the cosmic liquid; the devas of the waters of the physical plane find their way, through service, on to the gaseous subplane, and then to the cosmic gaseous, becoming the devas of the mental plane. This literally and occultly constitutes the transmutation of desire into thought.

The gaseous devas become eventually the devas of the fourth ether, and from thence in long aeons, find their way to the cosmic fourth ether, the buddhic plane. These three groups are therefore cosmically connected with:

1. The cosmic astral plane and the constellation whence emotional and desire energy originates.
2. The cosmic mental plane, and therefore with the constellation Sirius.
3. The cosmic buddhic plane, and the constellation of the Pleiades.

Thus can the whole process be worked out, if man carefully studies his own nature, and the law of analogy.

#### The Devas of the Gaseous Subplane

In dealing with the elementals, or lesser devas, under the manipulatory devas of this extensive group, we are dealing with the devas of fire, and with the fiery essences of substantial nature which can be seen manifesting in myriads of forms. Certain of the subdivisions of this group are known to students, such as:

*The Salamanders:* The fiery lives which can be seen by clairvoyants leaping in the flames of a furnace or of a volcano; this group can be subdivided into four groups according to color; red, orange, yellow, and violet, the last of which approximate very closely to the devas of the fourth ether,

*The Agnichaitans:* This is a term applied to the fiery lives, which are the sumtotal of the plane substance, as seen in the first part of our treatise, and also to the tiny essences which compose the fires of manifestation. As the nature of physical plane electricity is understood and studied, and its true condition realized, the reality of the existence of these agnichaitans will stand revealed.

As the race becomes clairvoyant, as it surely will in a great degree before the close of this root-race, these gaseous devas will stand revealed, and men will realize that they are working with fiery lives, and that they are themselves closely allied to these lives through the fires of their own bodies. The clairvoyance which is in process of developing in this root-race is entirely physical, and, under the law, its development is to be anticipated, for the Aryan root-race is that one wherein man, in this fourth round, comes to full self-consciousness. This involves complete physical vision, and the use in perfection of the three physical plane senses of hearing, touch, and sight.

In the next root-race, astral clairvoyance will be prevalent, though not universal, and thus contact with the buddhic plane will be more easily achieved. In the earlier root-race of the next round, the fifth, there will be a recapitulation of the activities of this round, until, in the fifth root-race, the sumtotal of that achieved in this round will be seen. Men will then begin to demonstrate mental clairvoyance. Thus the cycles mingle and overlap, in order that no unit of life, however small and unimportant, may fail in opportunity.

These agnichaitans of the third subplane come particularly under the influence of Saturnian energy. They are the great fusers of substance, and it is in connection with them that the transmutation of metals becomes possible. They have a relationship to the mineral kingdom analogous to that which the watery devas have to the vegetable and animal. They are, as will be apparent, connected with the throat center of a planetary Logos and of a Solar Logos, and it is through their activity that the transmission of sound through the air becomes possible.

Just as each plane has its seven subplanes, so likewise each subplane can be subdivided, thus making forty-nine fires on every plane, or the three hundred and forty-three fires of the solar system. Herein can be found the clue to the mystery of the "fourth between the three" which has at times bewildered students of the occult records. There are several ways of reading these figures, 3 4 3, but the only occult method which can be hinted at here, lies in the recognition of the three higher planes, the three lower planes, the fourth plane of meeting between them. This fourth plane has occultly been called "the meeting place."

When it is remembered that the goal for these gaseous devas is the fourth cosmic ether, or the buddhic plane and that they (in their major and minor groups) are the internal macrocosmic and microcosmic fires, some idea may be gained as to the true significance of the eventual at-one-ment between the two lines of evolution for the goal for man likewise is the buddhic plane. Hence the work of the Mahachohan at this time in connection with seventh ray (which is temporarily acting as the synthesis of the five types of energy over which He presides), might be summed up as follows:

First: He is utilizing the seventh type of energy in order to further the recognition by the human unit of the subtler substance of the physical plane. This seventh ray is a primary factor in the production of objectivity. The energy of the planetary Logos of the seventh scheme dominates the seventh plane; it is the ray whereon deva substance and Spirit can meet and adapt themselves to each other with greater facility than on any other ray except the third.

Man, at present, is fully conscious, through some one or other of his senses, on the three lower subplanes; it is intended that he shall be equally conscious on the four higher. This has to be brought about by the stimulation of the deva substance which composes his bodies. This will be accomplished through the dynamic will of the transmitting devas as they energize the manipulatory devas, and thus affect the myriads of lesser lives which compose man's body, and also by an increased responsiveness of the indwelling man or thinker to the contact made upon his body. This increased awareness will be brought about by the arousing of the fifth spirilla, by the unfolding of the fifth petal in the egoic lotus, and by the gradual opening of the third eye through the arousing and uniform activity of five factors: the center at the base of the spine, the three channels in the spinal column, and the pineal gland.

All these factors involve the activity of deva essence, plus the resultant awareness of the thinker. This will be followed by the conscious use of the newly-awakened powers. In this manner the close interrelation and interdependence of the two lines of evolution becomes magnificently apparent.

Second: The Mahachohan is working specifically at this time (in cooperation with the Manu), with the devas of the gaseous subplane; this is in connection with the destroying work they are to effect by the end of this root-race, in order to liberate Spirit from constricting forms. Volcanic action therefore may be looked for, demonstrating in unexpected localities, as well as within the sphere of the present earthquake and volcanic zones. Serious disturbance may be looked for in California before the end of the century, and in Alaska likewise.



The work of the Mahachohan can also be seen in the effect that the devas of the kundalini fire are producing upon man. These are a peculiar group of Agnichaitans who have reached a stage of evolution which permits of their being separated off from their group into a group connected with a certain fire in man's bodies. This fire owing to its present activity, and the direction of that activity, is responsible for the reaction against physical marriage, and for the desire evinced by highly evolved men everywhere to evade the marriage relation, and confine themselves to creation upon the mental or astral planes. This is due to the present inclination of the manipulatory devas of the lower generative organs to seek the throat center, and to function there, utilizing the strength of the kundalini fire to bring this about.

All this is under the law of evolution, but in the interim between cause and justified effect much harm, evasion of the law, and consequent suffering can be seen. Owing, therefore, to the violent reaction at this time against the safeguarding laws of civilization, it has been decided that the nature and functions of the devas must be somewhat revealed to man, and that their place in the scheme of things, and man's close connection and dependence upon them, must be given out. At the same time, the means whereby they can be contacted, and the words whereby they can be controlled, will be withheld.

### c. The Elementals of the Ethers

We will consider now the etheric levels of the physical plane or the four highest subplanes of the physical plane. These etheric levels are but gradations of physical plane matter of a rarer and more refined kind, but physical nevertheless.

They are termed in most textbooks:

1. The first ether, or atomic matter.
2. The second ether, or subatomic matter.
3. The third ether, or super-etheric matter.
4. The fourth ether, or simply etheric matter.

The fourth ether is the only one as yet recognized by scientists, and is the subject of their present investigations, little though they may realize it.

On the atomic subplane are the permanent physical atoms of all humanity and the appropriated atoms of the deva kingdom. The devas do not develop as do the human race. They reincarnate in groups, and not as individuals, though each group is composed of units, and has nothing of the nature of the involutionary group soul. The group soul on the involutionary path and that upon the evolutionary are unlike; one is passing on to differentiation and is composed of entities animated by one general life; the other has differentiated, and each entity is a separate unit of the one life, complete in itself, yet one with the whole.

There are many types of life to be contacted on the four etheric levels, but we can only concern ourselves at present with the deva life, remembering that the deva evolution is of equal importance to that of the human. These devas are many in number, are of involutionary and evolutionary nature, and of all grades and types.

Ruling over them on the physical plane is the great deva Kshiti. He is a deva of rank and power equal to a Chohan of a Ray; He presides over everything outside the human kingdom upon the physical plane, and He has for His council the four subordinate deva lords of the four etheric levels. He, with these subordinate devas, presides over a subsidiary council of seven devas who handle all that concerns the deva evolution, and the work of the greater and the lesser builders.

Some of the groups of devas to be contacted on the physical plane are as follows:

- Four groups of *violet devas*, associated with the etheric doubles of all that exists on the physical plane. These four are in two divisions, those associated with the building of the etheric doubles, and those out of whose substance these doubles are built.
- The *green devas* of the vegetable kingdom. These exist in two divisions also. They are of high development, and will be contacted principally along the lines of magnetization. The greater devas of this order preside over the magnetic spots of the earth, guard the solitude of the forests, reserve intact spaces on the planet.
- The *white devas* of the air and water who preside over the atmosphere work with certain aspects of electrical phenomena, and control the seas, rivers, and streams. From among them, at a certain stage in their evolution, are gathered the guardian angels of the race when in physical plane incarnation. Each unit of the human family has his guardian deva.

Thus in the service of humanity in some form or another lies attainment for these physical plane devas. They have much to give and do for humanity, and in time it will be apparent to the human unit what he has to give towards the perfecting of the deva kingdom. A great hastening of their evolution goes forward now coincident with that of the human family.

There is another group of devas about which much may not as yet be communicated. They have come in from another planetary scheme, and are specialists in their particular line. They have attained, or passed through, the human kingdom, and are of equal rank with certain members of the Hierarchy, having chosen to stay and work in connection with the physical plane evolution. This group presides over the three earlier enumerated.

Certain subsidiary groups are found:

Under Group 1 are found all the elementals working with the etheric doubles of men, all the elementals forming the etheric bodies wherein is life, and all the elementals working with the etheric counterparts of so-called inanimate objects. These are named in the order and the importance of their development. The violet devas are on the evolutionary path; the elementals are on the involutionary path, the goal for them being to pass into the deva kingdom of violet hue.

Under Group 2 work the fairies of plant life, the elves who build and paint the flowers, the radiant little beings who inhabit the woods and the fields, the elementals who work with the fruits, vegetables, and with all that leads to the covering of the earth's surface with verdure. Associated with them are the lesser devas of magnetization, those attached to sacred spots, to talismans and to stones, and also a special group to be found around the habitations of the Masters wherever situated.

Under Group 3 work the elementals of the air and the sea, the sylphs, the water fairies, and the devas who guard each human being.

Each of these great lives (embodying deva energy of the first degree) is an emanation from the central spiritual sun in the first instance and from one of the three major constellations in the second instance. Systemically they fall into three groups:

1. Group 1 includes those transmitters of the Word who are found on the three lower subplanes of the plane Adi, or the Logoic plane.
2. Group 2 comprises those great builders who transmit the Word on the three next systemic planes, the monadic, the atmic and the buddhic.
3. Group 3 is formed of those who carry on a similar function to Group 2 in the three worlds of human endeavor. Fundamentally they are also emanations from one of the seven stars.

In these triple emanatory forces may be found the origin of all that is visible and objective, and through their agency our solar system takes its place within the greater cosmic scheme, and a certain basic cosmic fire is formed. They are the sumtotal of the head, the heart and the throat centers of the Solar Logos, and their correspondences will be found within a Heavenly Man, a human being, and an atom.

#### Transmitters of Prana

We have in an earlier section of this treatise considered somewhat the devas who are the transmitters of prana for the etheric body of man and of the planet. They are the reflection upon the lowest plane of the Vishnu aspect of divinity; the seven subplanes of our physical plane reflect in a dim and distorted fashion the three aspects, and are a shadow, dark and unrevealing, of the Godhead. This group of transmitters are responsible for three principal results, and are active along three main lines.

They are the devas who vitalize and produce the energy of all forms of sentient life. Theirs is the life which pulsates through the etheric body of every plant and animal and of all intermediate forms of life, and which constitutes the raging fire which is seen circulating through all etheric vehicles. Among many other functions they produce the warmth of the sun and of all bodies; they are the cause of solar, planetary, and human radiation, and they nourish and preserve all forms. They occultly mediate between the Father and the Mother on each plane, whether cosmic or systemic. They originate in the sun, and are closely related to the Logoic and planetary solar plexus, for the evolutionary process, as in all manifestation, is the result of desire, acting upon the creative faculties and producing that which is objective.

They are the devas who energize the myriads of minute lives which build the etheric bodies of all that is seen and tangible, and who are the instigators of the creative processes on the three lowest subplanes of the physical plane. Systemically, the devas engaged in this line of activity can be subdivided into two groups:

Those who work on the four higher systemic planes and from thence influence in the three worlds, producing through reflex action the desired results; those who work in the three worlds of human endeavor, producing directly dense physical manifestation.

#### The Devas of the Etheric Double

The subject that we are to deal with now concerns those devas who are etheric doubles of all that is. It is full of profit therefore to the wise student, for it reveals the method whereby all forms materialize upon the physical plane.

#### Notes on the Production of Forms

- Divine Thought - The Cosmic Mental plane.
- Divine Desire - The Cosmic Astral plane.
- Divine Activity - The Cosmic Physical plane (our seven systemic planes).
- The Logoic Breath - First plane - The Sound.
- This is the first etheric appearance of a solar system upon the atomic subplane of the cosmic physical plane. The seeds of life are all latent. Faculty inheres from an earlier solar essence.
- The Logoic Sound - Second plane - The Sound A U.
- This is the body of the solar system in the second ether. This plane is the archetypal plane. The seeds of life are vibrating or germinating. The seven centers of energy are apparent. The one deva Agni is seen as seven. The form is now potentially perfect.
- The Logoic triple Word - The third plane - The Sound A U M.
- The body of the solar system in substance of the third etheric plane is seen, and the three function as one. The triple energy of the Logos is coordinated, and nothing now can hinder the Work of evolution. The three groups of devas are active, and the archetypal form is in process of materialization.
- The Logoic septenary Word - The fourth plane - The seven syllabled Word.
- The Logoic etheric centers become active.

The etheric body of the solar system is now complete, though it will not be perfected till the end of another manvantara. The greater body of vitality is ready to energize the dense physical vehicle. The seven centers with their forty-nine major petals are vibrant, and consciousness thrills through every atom in the system.

An interlude or period of pause is to be found at this stage of development; in it the processes of coordination and of stabilization are carried on; the energy or the vibration is increased until it becomes possible, by a simultaneous effort, emanating from all the three aspects, to bring into objectivity that which is as yet subjective. This is paralleled by man on the physical plane in the applied effort he has to make to bring through and materialize, that which he has conceived and desired.

The reason so many people fail in materializing their concepts, and hence come to be reckoned as failures, is owing to the fact of their inability to make a coordinated applied effort, and thus set in motion substance of the three lower subplanes of the physical plane. They succeed in bringing their concept through from the mental plane (as does the Logos on cosmic levels) as far as the fourth etheric level of the physical, and there their energy becomes exhausted owing to three things: Lack of sustained will or concentration, lack of alignment with the Ego, a weakness of coordination between the two parts of the physical vehicle.

#### Mantram Sounds

A mantram is a combination of sounds, of words and of phrases that, through virtue of certain rhythmic effects, achieve results that would not be possible apart from them.

The most sacred of all the Eastern mantrams given out as yet to the public is the one embodied in the words: "Om mani padme hum." Every syllable of this phrase has a secret potency, and its totality has seven meanings and can bring about seven different results.

There are various mantric forms, based upon this formula and upon the Sacred Word, which, sounded rhythmically and in different keys, accomplish certain desired ends, such as the invoking of protective angels or devas, and definite work, either constructive or destructive upon the planes. The potency of a mantram depends upon the point in evolution of the man who employs it. Uttered by an ordinary man it serves to stimulate the good within his bodies, to protect him, and it will also prove of beneficent influence upon his environment. Uttered by an adept or initiate its possibilities for good are infinite and far-reaching.

It is in the realization of these facts anent deva substance, the power of sound, the law of vibration, and the ability to produce forms in conformity with law, that the true magician can be seen. Herein too lies one of the distinctions to be found between magicians of the Good Law, and those of the Left-hand Path. A white magician can control and manipulate deva substance, and he proceeds to do it through an intelligent cooperation with the greater builders. Owing to the purity and holiness of his life, and the height of his own vibration, he can contact them in some one or other of their grades.

The magician of the shadows controls and manipulates deva substance on the astral and physical plane and on the lower levels of the mental plane through the force of his own vibration and knowledge, but not through cooperation with the directing builders. He cannot contact them, as his character is impure through selfishness, and his vibration is too low; his power therefore is limited and destructive, yet immense within certain restrictions.

The devas of the etheric doubles fall into two groups. They are those who are the lesser builders, and who, under direction from the greater builders, form the etheric doubles of all that can be seen and all that is tangible on the dense physical plane. They exist in vast hosts and are omnipresent; they gather and build the material needed to form the etheric double of everything, and they do this under certain laws and work under certain restrictions.

They exist in many groups according to their point in the evolution, and some of them might be tabulated as follows:

1. The builders of the human vehicle. This is the highest group of lesser builders, who are highly specialized. These will be dealt with somewhat in detail later.
2. The builders of the forms in the three kingdoms of nature in their two divisions:

*First:* The builders of the mineral kingdom. These are the workers occultly called "the elemental alchemists." They are in many groups connected with the differing elements, metals, chemicals, and minerals, and with what are called active and radioactive substances. They are the custodians of two secrets, that of the immetalisation of the Monad, and the secret of the transmutation of metals.

*Second:* The builders of the vegetable kingdom. They exist in many groups and are termed "the surface alchemists" and "the bridging units." They build the doubles of every form of vegetable life, and just as the "alchemists" of the mineral kingdom are mostly concerned with the action of fire, these other alchemical workers are concerned with the liquid action of divine manifestation. They work, therefore, in cooperation with the devas of the waters, or liquid substance, whilst the earlier mentioned group work with the gaseous devas.

*Third:* The builders of all animal etheric forms. These are a group closely allied with those who build the human form. They came in force from a reservoir of energy which was kept in a quiescent condition until the physical condition of any particular scheme warranted their activity. With them came in much that accounts for the present sad condition, for much of the fear, hatred, and destructive condition to be found among the animals is caused by their bodies being built, and the work of evolution carried on by the "imperfect gods" working in imperfect matter as yet imperfectly manipulated. The secret of fear is hidden in the etheric body, and the particular type of substance out of which it may be built.

3. The builders of the planetary etheric web.

Their work is exceedingly obscure and exists in three divisions:

- a) The materialization of the web. This is only perfected by the fourth round, and was purposely hurried in connection with our planet owing to karmic conditions, and under the law of spiritual necessity. A correspondence to this can be seen in the case of man himself. The etheric web was very loosely coordinated in man at the beginning of the fourth root-race. Spiritual necessity forced its rapid consolidation, and it is now so constituted that it forms a barrier between the physical and the astral plane.
- b) The preservation of the planetary web. This will be continued until the sixth round. During this period spiritual evolution proceeds with a certain degree of planetary safety, for the web protects from certain solar influences, and acts largely as a sifter and a distributor of solar forces.
- c) The destruction of the web. This takes place towards the end of planetary evolution, thus permitting the escape of the imprisoned planetary life and the absorption of the life essence into its synthesizer. The process of destruction can only be described in the words perforation and disintegration.

4. The builders of the etheric body of the planetary Entity.

This great involutionary life must remain for many aeons a mystery. His etheric body is now in process of building, and only in another solar system will he assume definite physical form.

5. The builders of the planetary body.

This proceeds under the same law as that of the solar system and of man, but, as in the solar system, it proceeds upon the higher planes.

6. The etheric doubles of all that man creates. These are a special group of etheric builders who, under karma, are forced to act in conjunction with human beings.

The devas who form the etheric doubles of all objects out of their own substance must also be considered. These builders are the sumtotal of all physical plane substance, and constitute the matter of the etheric levels of the physical plane. They exist, therefore, in four groups, and each group has a curious karmic relation to one of the four kingdoms in nature:

Group - Plane - Kingdom

First - One - Human

Second - Two - Animal

Third - Three - Vegetable

Fourth - Four - Mineral

The substance of the highest physical form of a human being is therefore atomic. The Master's physical body is made of atomic matter, and when He wishes to materialize it on the dense physical plane, He forms a sheath of gaseous substance upon that atomic matter, perfect in its delineation of all the known physical traits. The substance of the highest form of animal body is that of the second ether, and herein is to be found a clue as to the relation between all sea and watery forms to the animal. The highest form of body possible for the vegetable form of life is that of the third ether.

The etheric deva substance is acted upon in two ways: It is awakened into a specific activity by the sounding of the physical plane word, and it is built into forms by the lesser builders. It will, therefore, be apparent that it comes under the influence of two types of force or energy.

d) The Elementals and the Microcosm

Man and the Building Devas

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.

These are the four main groups of devas which come under the influence of any particular Ego. They unitedly produce the lower man, and bring into manifestation the Personality, that reflection of the Ego and shadow of the Monad. The three grades of building essence which are built into forms through the activity of the above four groups are here briefly recognized as the mental substance, built into the mental body, the astral substance, built into the astral vehicle and the matter of the physical body. These seven groups form, in their totality, what we might call the Brahma aspect of the microcosm.

From another point of view, we may be considered as studying the action of the Solar Angel, or Lord, upon the lunar angels, and the process whereby the solar Lord imposes a certain rhythm and vibration upon different aspects of lower manifestation.

The first step of the Ego towards producing a "shadow" is expressed in the words "The Ego sounds his note." He utters his voice, and (as in the Logoic process) the lesser "Army of the Voice" responds immediately to it. According to the tone and quality of the voice, so is the nature of the responsive agents. According to the depth or height of the note, and according to its volume, so is the status or grade of building deva which replies to the call.

This egoic note produces, therefore, certain effects: It sweeps into activity devas who proceed to transmit the sound. They utter a word. It reaches the listening devas of the second grade who take up the word and proceed to elaborate it into what might be called a mantric phrase. The building process definitely begins in a sequential threefold manner. The mental body begins to coordinate in three stages. All the building stages overlap. When, for instance, the coordination of the mental body is in its second stage, the first stage of astral concretion begins. This is carried on for seven stages (three major and four minor) which overlap in an intricate fashion.

Again, when the second stage is reached, a vibration is produced which awakens response in etheric matter on the physical plane, and the builders of the etheric double commence their activity. Again the process is repeated. When the second stage of the work of these etheric devas is begun, conception takes place upon the physical plane. This is a very important point to be remembered, for it brings the entire process of human birth definitely into line with established karmic law. It shows the close connection between that which is subjective and that which is tangible and seen.

The building of the physical body proceeds like that of the three stages during the prenatal period: The work of the building devas during the three and a half months prior to the realization of life. This period sees the third stage of the building of the etheric body entered upon, the building work of the next three and a half months of the gestation period, and the final process of concretion carried on through the remaining two months.

Students will here find it interesting to trace out the correspondence in this method of producing evolutionary manifestation in a planetary scheme with its rounds and races, and in a solar system with its manvantaras and greater cycles. In summing up this very cursory outline, the work of the etheric devas does not cease at the birth of the man, but is continued likewise in three stages, which find a close analogy in the life period of a solar system.

First, their work is directed to the steady increase of the human physical vehicle, so that it may follow accurately the lines of growth of the two subtler bodies. This is carried on till maturity is reached.

The next stage is that in which their work consists largely of repair work, and the preservation of the body during the years of full manhood so that it can measure up to the purpose of the subjective life. This purpose necessarily varies according to the stage of development of the man.

Finally comes the stage when the work of building ceases. The vitality in the etheric body waxes dim, and the processes of destruction begin. The Ego begins to call in his forces. The "sound" becomes faint and dim; there is less and less volume for the transmitters to pass on, and the initial vibration gets fainter and fainter. The period of obscuration comes in. First the physical body waxes weak and useless; then the Ego withdraws from the centers, and functions for a few hours in the etheric double. This in turn is devitalized, and so the process is carried on till one by one the sheaths are discarded and the egoic "shadow" is dissipated.

#### The Work of the Building Devas

Let us now consider the work of the building devas on the three planes, dealing with them in two groups:

1. Those who are connected with the permanent atoms.
2. Those who are responsible for the building process.

The devas of the permanent atoms. This particular group of devas are the aggregate of the lives who form the mental unit and the two permanent atoms. They, as we know, have their place within the causal periphery, and are focal points of egoic energy. They are the very highest type of building devas, and form a group of lives which are closely allied to the Solar Angels. They exist in seven groups connected with three of the spirillae of the Logoic physical permanent atom. These three spirillae are to these seven groups of lives what the three major rays are to the seven groups of rays on the egoic subplanes of the mental plane.

A curiously interesting sequence of the three lines of force can be seen in:

1. The triads of the involutionary group soul.
2. The appearance of triple natured man in the third root race.
3. The triads in the causal bodies of any self-conscious unit.

These building devas are the ones who take up the sound as the Ego sends it forth through certain of the transmitting deva agencies, and by the vibration which this sets up they drive into activity the surrounding deva essence in their two groups:

1. Those who build the form.
2. Those who are built into the form.

They only affect those of analogous vibration. The stages of the building of any of the four forms through which lower man (the Quaternary) functions, follow exactly analogous stages to the building of the dense physical body, for instance, of a planet, or of a solar system. This can be traced all the way from the nebulous and chaotic stages through the fiery to the solid, or to the relatively solid where a subtle body is concerned.

We can now consider the group of builders who, responding to the note of the transmitting agencies and to the initial vibration of the second group of builders concerned with the triple lower self, begin the work of aggregating and molding the living substance necessary for egoic manifestation upon the lower planes.

We have seen that the first three stages of the egoic work are:

1. The sounding of the appropriate note, which note is indicative of man's place in evolution, and of the nature of his "psyche," or Ego.
2. The transmission of this note by the Solar Angel, and the three groups of devas connected with the three permanent atoms.
3. The vibration set up within these atoms which is in line with the note sounded, and which becomes so strong as to make itself felt in the surrounding deva substance, thus awakening response.

These may be considered as the three primary stages, and we find demonstrated (in connection with the microcosm) the three factors of sound, color and vibration, which, under the Law of Analogy, reflect the three aspects of the macrocosm. Here too is found a resemblance to the work of the first three Sephiroth of the Kabbalah, the primary stage of manifestation finding its dim reflection in the work of the Ego in the three worlds.

The second stage now takes place, in which the work of building proceeds until the microcosm, man, makes his appearance upon the physical plane. This is succeeded by a third stage of evolution, in which the psychic nature of man is to demonstrate through the medium of the created forms. Then the next two groups of Sephiroth are seen reproduced in man. He is demonstrated to be nine from another angle but we are only concerned in this section with the builders of the form.

These groups of builders are four in number:

1. The builders of the Mental body.
2. The builders of the Astral body.
3. The builders of the Etheric body.
4. The builders of the dense Physical body.



It must be pointed out also that in the average man, the matter of some subplane will preponderate according to the depth of his nature and his place on the ladder of evolution. The "builders" of the human body work under the direction of one of the Lords of Karma from the lowest group. These Lords are to be found in three groups, and a Lord out of the third group has the work of superintending the builders of the human being on the three planes.

Under Him are to be found certain karmic agents, who again are divided into the following groups:

1. Three karmic agents responsible to the karmic Lords for the work on the three planes.
2. Five karmic Lords who work in close connection with the Manus of the various races, and who are responsible for the correct building of the varying race types.
3. Karmic agents responsible for the subraces types of the present time.
4. Certain intermediary agents who represent (within these three groups) the seven Ray types.
5. Those agents of the good Law who are connected specifically with the work of the etheric centers, and their response to the different planetary centers.
6. The keepers of the records.

These various intelligences manipulate the building forces through the medium of streams of energy, which streams are set in motion when the Ego sounds his note. It must be remembered that in more or less degree upon his own plane the Ego is aware of his karma, and of what must be done to promote growth during the coming incarnation. He works, therefore, in connection with these Lords, but is only directly in touch with an agent of the sixth group and of the fourth. Through these two the work proceeds as far as the Ego is individually concerned, and they set in motion for him (after he has sounded his note) the machinery of the Law.

The builders of the human personality again are divided into seven main groups; all devas, just as is the case with the human Monads, come under one or other of the seven Rays, and are responsive to one or other of the seven Logoic streams of fiery energy. According to a man's egoic Ray, so will be the type of deva substance influenced.

These builders work with certain elementals, but it is only upon the physical plane that any idea can be given as to their nature and work. These elementals are the little entities who, adhering to the plan as embodied by the builders, blindly construct the fabric of the body, and form the sheaths through which the Ego is to express himself. On the etheric planes they build the real "form" out of etheric substance, and produce the sheath of intricate lines of interlacing fiery strands, which is in reality an extension of the sutratma, or life thread. As it is woven and interlaced it becomes vitalized with the life energy sent down from the Ego, just as Shiva, the Father, gives to the Son the real "bios" or life, while the Mother warms, builds, and nourishes the body. The work of the etheric elementals reaches its primary consummation when the sutratma is connected with the three centers of the physical nature within the cranium; the pineal gland, the pituitary body, and the alta major center.

Occultly, the most important connection is the entrance of the sutratma into the center at the top of the head, that through which the life of the etheric body withdraws at the moment of death. This is the vital point. The "thread" of life there, by the time the seventh year is reached, has divided itself into three branches, reaching out to the three centers. The realization of this fact will eventually prove of much interest to scientists. A good deal of imbecility, or of arrested development will be found to have its origin in the etheric connection with these three centers. The etheric web is literally the fine network of fiery threads which spreads itself over the center, and forms an area of fairly large dimensions. It separates the two bodies, astral and physical. A similar corresponding area will be found in the solar system. Through it the cosmic forces must pass to the different planetary schemes.

The elemental groups of the dense physical plane who are swept into activity by the builders, are three in number:

1. The gaseous elementals.
2. The liquid elementals.
3. The strictly dense elementals.

One group concerns itself with the fiery channels, with the fires of the human body, and with the different gases to be found within the human periphery. Another group is to be seen working in connection with the circulatory system, and with all the liquids, juices, and waters of the body; whilst the third is largely involved in the construction of the frame, through the right apportioning of the minerals and chemicals.

A hint in connection with medicine is here to be found; it is occultly true that just as the liquid devas and elementals are closely related to the vegetable kingdom, and both to the plane of the emotions, the Logoic liquid body, so the ills of men which affect the circulatory system, the kidneys, the bladder, and the lubrication of the joints, will find a cure in vegetable constituents and above all in the right adjustment of the emotional nature.

Several influences other than those mentioned have to be considered when the subject of the work of these builders of man's body is under discussion. Not only are they affected by:

- A man's note.
- The color poured forth by the transmitting agents.
- The karmic agents.

They also come under:

- Group karma and vibration which will sweep in another group of agencies and builders, and thus affect a man's bodies.
- Racial karma, an extension of the above.
- Forces playing upon the planet from another scheme, or through the formation of a systemic triangle.
- A cosmic triangle of force of some specific kind which may bring in entities and energies of any particular scheme incident upon the karma of the planetary Logos.

It will, therefore, be apparent to the student how intricate this subject is and how truly each man is the outcome of force of some kind; egoic primarily, but also planetary, and even systemic. Yet withal, no man is ever put into circumstances which are insurmountable, once he has reached the point where he has intelligently put himself on the side of evolution, or of God. Prior to that he may, and will, be driven by the gales of circumstance; the press of group and racial karma will force him into situations necessary for the process of awakening him to his own innate possibilities. Once he becomes the conscious builder himself, seeking to control the forces and builders of his lower nature, and to construct the Temple of Solomon, then he is no longer subject to the earlier conditions. He becomes a ruler, a builder, and a transmitter, until the time comes when he is one with the Solar Angels, and the work of human evolution is accomplished.

All these groups of building lives may be divided into three groups of energy units, and their nature deduced from the phrases:

1. Groups of lives animated by *Dynamic* energy.
2. Groups of lives animated by *Radiant* energy.
3. Groups of lives animated by *Atomic* energy.

These again are the sumtotal of the three fires, Electric Fire, Solar Fire and Fire by Friction. In terms of the cosmic physical plane, the correspondence to the systemic plane can be seen in the following tabulation and each plane will be found to reflect this order in an interesting manner:

1. Dynamic energy - Electric Fire - atomic subplane. First etheric substance. Plane of Adi.
2. Radiant energy - Solar Fire - three cosmic etheric levels. Logoic etheric body.
3. Atomic energy - Fire by Friction - three planes of the three worlds. Logoic dense vehicle.

### III. Man as a Creator in Mental Matter

#### 1. The Creation of *Thought-Forms*

The subject we are now to deal with cannot be handled too explicitly on account of the attendant dangers. 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.

a. 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."

One of the greatest impediments upon the Path of Return and one for which man is distinctly responsible within occult limits are those animated forms which he has produced ever since the middle of the Atlantean root race when the mind factor began slowly to assume increasing importance. The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished has brought about a condition of affairs unparalleled in the system.

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.

This gigantic *thought-form*, the product of man's ignorance and selfishness, is kept alive and vitalized in three ways:

*First*, by the aggregate of the evil desires, wicked intentions, and selfish purposes of each individual man. Every wrong thought, when embodied in speech or manifested in action on the physical plane, goes to swell the proportions of this evil entity.

*Second*, by the fostering care of the brothers of the shadow, and those representatives of what may be called "cosmic evil" who (under the karma of the fourth or human family, in this fourth round), assume stupendous responsibilities, make possible the secondary vitalization of the *thought-form* and produce conditions of such a dire description that under law rapid crystallization supervenes, and ultimate destruction becomes possible. Students would do well to broaden their concept as to the purpose of evil and the place the evil forces play in the general scheme.

*Third*, by the energy still extant and the vibration still to be felt which is the persistence of force from an earlier solar system, and an emanation from that which is no longer considered in this solar system to be a principle.

These three factors are the main ones to be considered by the Great Ones in Their work of enabling men to break loose from the influence of this self-imposed form, to destroy that which they have themselves constructed, and to shake themselves free from the illusion cast by the persistent vampire which they have nourished and strengthened for millennia of years.

This work of destruction the Great Ones are bringing about in four main ways:

1. By the strength of Their united thoughts and meditations.
2. By the work of the Hierarchy in training and teaching individuals, who thus break away from blind group activity, and become conscious centers of force and cooperators in the work of destruction. This work has to be carried on from mental levels. Hence the training of disciples to meditate and work in mental matter.
3. By the use of certain mantrams and words which bring in interplanetary force of the fourth order. This force is then directed towards this distorted creation of the fourth Creative Hierarchy (the fourth or human kingdom) and tends to augment the work of destruction. Much of this work is carried on by the Nirmanakayas,
4. By stimulating the egoic bodies of men so that the Solar Angels may carry on with greater precision and force their conflict with the lunar gods. This is the true war in heaven. As the solar Gods descend ever nearer to the physical plane, and in their descent assume a steadily increasing control of the lunar natures, the thoughts and desires of men are consequently purified and refined. The Solar Fires put out the lunar light, and the lower nature is eventually purified and transmuted. In time the Solar Angels blaze forth in all their glory through the medium of the lower nature on the physical plane, that lower nature providing fuel to the flames. The hated "Dweller on the Threshold" thus gradually dies for lack of sustenance, and disintegrates for lack of vitality, and man is set free.

b. At present much of the manipulation of mental matter and its direction into forms of some kind or another emanates from lower levels, and is the result of powerful desire based on physical attraction. The desire bodies, and not the mental bodies of the majority of men are the most powerful, and set up such a strong vibration (due to the force of two groups of lunar lords) that the third group of lunar entities who construct the mental body are swept into a willing response, and the whole threefold lower nature is immediately engaged in the dire process of feeding the dreaded "Dweller." This direction of energy follows the line of least resistance. One of the primary works of the Ego, as we well know, is to impose a new rhythm upon his shadow and reflection, the lower man, and it is this imposition which in time deflects energy away from man's distorted creation, and brings his vibration into tune with that of his Solar Angel.

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.

When the energy currents of the human family are directed from egoic levels only, when desire is transmuted, and the fifth principle awakened and finally illuminated by the sixth, then and only then will the strength of the impulse emanating from lower levels die out and the "Dweller on the Threshold" (who now haunts the human family) likewise die.

*"The Solar Angel must put out the light of the lunar angels  
and then for lack of warmth and light, that which has served to hinder no longer is."*

c. As yet but few of the human family work deliberately and consciously in mental matter only. The energy exerted by men is mostly kama-manasic or desire coupled with lower mind, with a preponderance, as might be expected, of desire force. This is to be inferred from the second statement. The whole trend of evolution is to bring about ability to build in mental matter, and two things lie ahead of the race:

*First:* The gradual dissipation of the indefinite masses of kama-manasic matter which surround practically every unit of the human family, producing a condition of murkiness and fog within, and around, each aura. Gradually this will clear away, and men will be seen surrounded by clear-cut *thought-forms*, characterized by a distinctive vibration, and distinguished by a particular quality incident to a man's ray and therefore to his type of mind.

*Second:* The aggregate of human *thought-forms* which now are of a personal character, vibrating around each human being as the planets vibrate around the sun, will tend to approximate a group center. Thought energy, which now emanates from each human being as a comparatively weak stream of an indefinite conglomeration of mental matter, of no particular character, forming no particularly distinct forms and persisting in animating those forms for but a brief period, will be directed towards the creation of that desired by the group, and not solely towards that desired by the unit.

This is the basis, very largely, for the antagonism that all constructive thinkers and group workers encounter. The stream of energy which they emanate, and which constructs vital *thought-forms*, runs counter to that of the masses of men, awakens opposition, and produces temporary chaos. The prominent workers and thinkers of the human family, under the direction of the Lodge, are engaged in three things:

1. The imposition of the newer and higher rhythm upon men.
2. The dissipation of the murky clouds of half-vitalized indefinite *thought-forms* which surround our planet, thus permitting the entry of interplanetary force, and of force from the higher mental levels.
3. The awakening within men of the power to think clearly, to energize their *thought-forms* accurately, and to hold in vital form those thought constructions whereby they may attain their objective, and bring about desired conditions upon the physical plane.

d. In all thought building, therefore, of a high order, men have several things to do, which might be enumerated as follows:

*First*, to purify their lower desires so that they are enabled to see clearly in the occult sense. No man has clear vision who is obsessed with his own needs, actions, and interests, and unconscious of that which is higher and of group activity. This clear vision brings about an ability to read, even if unconsciously at first, the akashic records, and thus ascertain the point of departure for the new and incoming thought impulses, an ability to lose sight of self interest in group interest, and thus cooperate with the plan, and a faculty that enables him to become aware of the keynote of the race, and aware of the "cry of humanity."

*Second*, to secure control over the mind. This involves certain important things: A realization of the nature of the mind and brain through concentration, an understanding of the relation which should exist between the physical brain and Man, the real Thinker on the physical plane, an ability, gradually developed once the mind is brought under control through concentration, to meditate in the occult sense, and thus bring through the plan from higher levels, ascertain his individual share in the plan, and then cooperate in the work of some particular group of Nirmanakayas. This is succeeded by a consideration of the laws of energy. A man discovers how to build a *thought-form* of a particular quality and tone, to energize it with his own life, and thus have, on mental levels, a small creation, the child of his will, which he can use as a messenger, or as a means for the manifestation of an idea. Students will do well to consider these points with care, if they seek to become conscious operators.

*Finally*, having constructed a *thought-form*, the next thing the servant of humanity has to learn is how to send it on its mission, whatever that may be, holding it through his own vital energy in its due form, keeping it vibrating to its own measure, and eventually bringing about its destruction when it has fulfilled its mission. The average man is often the victim of his own *thought-forms*. He constructs them, but is neither strong enough to send them out to do their work, nor wise enough to dissipate them when required. This has brought about the thick swirling fog of half-formed, semi-vitalized forms in which eighty five percent of the human race is surrounded.

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.

e. In all occult work in mental matter which has to manifest upon the physical plane, and thus achieve objectivity, man has to work as a unit. This infers the ability, therefore, of the threefold lower man to be subordinated to the Ego, so that the dynamic will of the Ego may be imposed upon the physical brain.

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.

## 2. 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*. The key to the formation of the Mayavirupa is found in the right comprehension of the process.

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:

- Mental quiescence, or stable vibration.
- Emotional stability, resulting in limpid reflection.
- 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 3 physical centers in the head:
  - The pineal gland.
  - The pituitary body.
  - 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-one-ment 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.

When, therefore, the alignment is corrected, and the physical head centers are awakening, it becomes possible for man to become a conscious creator in mental matter.



#### IV. 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.

##### 1. 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.

##### a. 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 sutratma.

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 three things:

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 tenuousness of the etheric web.
- The caliber of his physical body, and its relative refinement.

#### b. The Construction, Vitalization, and Actuating 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 man 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 tenuity 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 of a low key and vitalized by all the baser forms of astral energy is coupled to this, 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.

Hence the occult significance of all the processes occultly involved in sight, can be seen. As long as the eye of the Creator is upon that which is created, just so long does it persist; let the Creator withdraw "the light of his countenance" and the death of the *thought-form* ensues, for vitality or energy follows the line of the eye. When, therefore, a man, in meditation, considers his work and builds his *thought-form* for service, he is occultly looking, and consequently energizing; he begins to use the third eye in its secondary aspect.

The third or spiritual eye has several functions. Amongst others, it is the organ of illumination, the unveiled eye of the soul, through which light and illumination comes into the mind, and thus the entire lower life becomes irradiated. It is also the organ through which pours the directing energy which streams out from the conscious creating adept to the instruments of service, his thought-forms.

In many people these three points, the lower organs, the solar plexus, and the physical eyes, form a triangle of force, around which the stream of energy flows before going out to the objectivized *thought-form*. In the aspirant, and the man who is intellectual, the triangle may be from the solar plexus, to the throat center and thence to the eyes. Later, as the aspirant grows in knowledge and purity of motive, the triangle of energy will have the heart for its lowest point instead of the solar plexus, and the third eye will begin to do its work, though as yet very imperfectly.

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*.

It will be apparent, therefore, how vital is this matter, and how influenced men and women are by the *thought-forms* they themselves create, or the mental children of other men.

### c. The Occult Significance of Speech

The old Scripture saith: "In the multitude of words there wanteth not sin," (Bible. Prov. 10:19.) because in a tide of words at this stage of man's evolution, many are spoken purposelessly or from motives which (when analyzed) will be found to be based purely in the personality. The greater the progress that is made along the path of approach to the Mysteries, the greater the care that must be taken by the aspirant.

This is necessary for three reasons:

*First*, owing to his stage in evolution, he is able to enforce his words in a manner which would surprise him could he but see on the mental plane. He builds more accurately than the average man, his subsequent thought-form is more strongly vitalized, and it performs the function whereon it is sent by the "Sound" or speech with greater precision.

*Second*, any word spoken and consequent thought-form built (unless along the higher path and not based on personality impulses) is apt to cause a barrier of mental matter between a man and his goal. This matter or separating wall has to be dissipated before further advance can be made, and this process is karmic and unavoidable.

*Third*, speech is very largely a mode of communication on the physical levels; on the subtler levels whereon the worker stands, and in his communications with his fellow workers and chosen cooperators it will play an ever lessening part. Intuitive perception and telepathic interplay will distinguish the intercourse between aspirants and disciples, and when this is coupled with a full trust, sympathy and united effort for the plan we will have a formation wherewith the Master can work, and through which He can pour His force.

One of the most frequent causes of difficulty in group work and consequent arrest of the inflow of force from the Master temporarily is based on misuse of speech. It brings about a clogging of the channel for the time being on the mental plane. If a man succeeds in understanding the significance of speech, if he learns how to speak, when to speak, what is gained by speech, and what happens when he speaks, he is well on the way to achieving his goal. The person who regulates his speech rightly is the person who is going to make the most progress.

It might be of value here if students realized that every good speaker is doing a most occult work. A good lecturer (for instance) is one who is doing work that is analogous on a small scale to that done by the Solar Logos. What did He do? He thought, He built, He vitalized. A lecturer, therefore, segregates the material with which he is going to build his lecture and which he is going to vitalize. Out of all the thought matter of the world he gathers together the substance which he individually seeks to use. Next he copies the work of the second Logos in wisely building it into form. He constructs the form, and then when it is constructed, he finishes up by playing the part of the first Person of the Trinity putting his Spirit, vitality and force into it so that it is a vibrant, living manifestation. When a lecturer or speaker of any kind can accomplish that, he can always hold his audience and his audience will always learn from him; they will recognize that which the *thought-form* is intended to convey.

In everyday life when the student speaks, he is doing just the same thing, only the trouble frequently arises that in his speech he constructs something that is usually not worth while and vitalizes it with the wrong kind of energy, so that the form, instead of being a constructive, vital, helpful force, is a destructive one in the world. If we study the various cosmologies of the world, we shall see that the process of creation was carried on by the means of sound or speech or the Word. We have it in the Christian Bible, "In the beginning was the Word, and the Word was God. All things were made by Him and without Him was not anything made that was made." (Bible. John I.) Thus, according to the Christian teaching, the worlds were made by the Word of God.

## 2. 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.

#### a. Black Magicians and White

Much is said among occult students these days anent white and black magic, and much that is said is without force, or truth. It has been truly said that between the two types of workers, the line of demarcation is so slight as to be difficult of recognition by those who, as yet, merit not the term "knower."

The distinction between the two exists in both motive and method, and might be summed up as follows:

The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The magician of the left hand path ever works alone, or if he at any time cooperates with others, it is with a hidden selfish purpose. The exponent of white magic interests himself in the work of constructive endeavor in order to cooperate in hierarchical plans, and to further the desires of the planetary Logos. The Brother of Darkness occupies himself with that which lies outside the plans of the Hierarchy and with that which is not included in the purpose of the Lord of the planetary Ray.

The white magician, as has been earlier said, 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. The lesser cohorts of the "Army of the Voice" are his servants, and not the directing Intelligences in the three worlds, and he therefore works primarily on the astral and physical planes, only in rare cases working with the mental forces, and only in a few special cases, hidden in cosmic karma, is a black magician found working on the higher mental levels. Yet the cases which are there to be discovered are the main contributing causes of all manifesting black magic.

The Brother of Light works ever through the inherent force of the second aspect as long as he is functioning in connection with the three lower planes. After the third Initiation, he works increasingly with spiritual energy, or with the force of the first aspect. He impresses the lower substances, and manipulates the lesser building lives with the vibration of love, and the attractive coherency of the Son, and through wisdom the forms are built. He learns to work from the heart, and therefore to manipulate that energy which streams from the "Heart of the Sun" until (when he becomes a Buddha) he can dispense somewhat the force emanating from the "Spiritual Sun." Therefore, the heart center in the Brother of the right hand path is the transmitting agency for the building force, and the triangle he uses in this work is the center in the head which corresponds, to the heart, the heart center itself and the throat center.

The Brothers of the left hand path work with the forces of the third aspect entirely, and this it is which gives them so much apparent power, for the second aspect is only in process of reaching its vibratory consummation, whereas the third aspect is at the height of its vibratory activity, being the product of the evolutionary processes of the preceding major solar system. He works from the throat center almost entirely, and manipulates primarily the forces of the physical sun. This is the reason why he achieves many of his ends through the method of pranic stimulation or of pranic devitalization, and why, also, most of his effects are carried out on the physical plane.

He works, therefore, through:

- The center in the head corresponding to the throat center.
- The throat center.
- The center at the base of the spine.

The white magician works always in cooperation with others, and is himself under the direction of certain group Heads. For instance, the Brothers of the White Lodge work under the three great Lords and conform to the plans laid down, subordinating Their individual purposes and ideas to the great general scheme. The black magician usually works in an intensely individualistic way, and can be seen carrying out his schemes alone, or with the aid of subordinates. He brooks usually no known superior, but is nevertheless frequently the victim of agents on higher levels of cosmic evil, who use him as he uses his inferior cooperators, that is, he works (as far as the bigger purpose is involved) blindly and unconsciously.

The white magician, as is well known, works on the side of evolution or in connection with the Path of Return. The black brother occupies himself with the forces of involution, or with the Path of Outgoing. They form the great balancing force in evolution, and though they are occupied with the material side of manifestation and the Brother of Light is concerned with the aspect of soul or consciousness, they and their work, under the great law of evolution, contribute to the general purpose of the Solar Logos, though (and this is of tremendous occult significance to the illuminated student) not to the individual purpose of the planetary Logos.

Finally, it might be briefly said in connection with the distinctions between magicians that the magician of the Good Law works with the soul of things. His brothers of darkness work with the material aspect. The white magician works through the force centers, on the first and fourth subplanes of each plane. The black magician works through the permanent atoms, and with the substance and forms concerned. The white magician utilizes in this connection the higher three centers. The black magician uses the energy of the lower three centers (the organs of generation, the spleen, and the solar plexus) synthesizing their energy by an act of the will and directing it to the center at the base of the spine, so that the fourfold energy is thence transmitted to the throat center.

The white magician uses the kundalini force as it is transmitted via the central spinal channel. The black magician uses the inferior channels, dividing the fourfold energy in two units, which mount via the two channels, leaving the central one dormant. Hence it will be apparent that one works with duality and the other with unity. On the planes of duality, therefore, it is apparent why the black magician has so much power. The plane of unity for humanity is the mental plane. The planes of diversity are the astral and the physical. Hence the black magician is of more apparent power than the white brother on the two lower planes in the three worlds.

#### b. The Source of Black Magic

In touching upon this point, we are trespassing into the realms of the mystery and the domain of the inexplicable. Certain statements can, however, be made here which, if pondered upon, may throw a little light upon this dark subject.

*First:* It should be remembered that the whole subject of planetary evil (and students must distinguish carefully between planetary and cosmic evil) lies hid in the individual life cycles and in the history of the Great Being who is the planetary Logos of the Earth.

*Second:* It might briefly be said that, as far as our humanity is concerned, the terms planetary evil might be interpreted as arising from certain relations existing between our planetary Logos and another planetary Logos. When this condition of polar opposition is adjusted, then planetary evil will cease. The adjustment will be brought about through the mediation (occultly understood) of a third planetary Logos. These three will eventually form an equilateral triangle, and then planetary evil will cease. Free circulation will ensue; planetary obscurity will become possible, and the "imperfect Gods" will have achieved a relative perfection. Thus will the karma of the manvantara, or secondary cycle, be adjusted, and so much planetary karmic evil be "worked off." All the above must be interpreted in its esoteric sense and not its exoteric.



### c. 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 tenuousness 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.

### 3. 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:

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:

- Through the centers
- Through the brain
- Through the physical plane itself

#### a. Six Rules for the Mental Plane

Certain of the laws of speech will be given, and the significance of color and of sound will appear beneath the exoteric form of the phrasing to those whose perception suffices.

#### 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,  
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.

### b. 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:

- The formulas for the two aspects of Logoic 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.
- 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.
- 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.
- 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.
- 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:
  1. The energy of the will aspect.
  2. The energy of the desire or love aspect.
  3. The energy of the consequent *thought-form*.



In creation, the 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.

1. The dense Physical - Mother - Matter
2. The Etheric - Matter - Holy Spirit
3. The Astral - Moisture - Water

The rule which we are commenting upon 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. This is summed up in the next rule.

#### 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.

#### c. 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:

1. That which is the product of his own planet, and the most easily available.
2. That which emanates from the polar opposite of our planet.
3. 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 his 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.

## SECTION TWO - Division E

### Motion on the Plane of Mind

#### I. Introductory Remarks

We now return once more to the realm of technicalities, and to the more scientific part of our thesis. I use the word "scientific," for that which will be said concerns that which is proven and known to occultists, and deals with facts. The modern fact of the modern scientist is his approximation of a part, and often an infinitesimal part, of some greater whole, and even then it concerns only the most objective part of manifestation, for that which is the essence is not regarded as a reality at all by them as it is by the real occult knower. That which we see and can touch is but an effect of inner underlying causes. The occultist does not concern himself with effects, but only with their originating cause. The modern scientist, therefore, is not as yet occupying himself with causes, and during the past only approached the realm of these initiatory impulses when he began to comprehend the energy aspect of matter, and to consider the nature of the atom.

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 obscuration.

*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:
  1. The Law of Expansion
  2. The Law of Monadic Return
  3. The Law of Solar Evolution
  4. 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.

## II. The Nature of this Motion

As we well know, the nature of the motion on the plane of matter is rotary. Each atom of matter rotates on its own axis, and each larger atom, from the purely physical standpoint, likewise does the same; a cosmic atom, a solar system, a planetary atom, and a human atom, man, can be seen equally rotating at differing degrees of velocity upon their own axis or around their own pole.

When we arrive at the plane of mind, and have to consider the activity of the second aspect of divinity, that which builds and holds the forms in coherent form, and which is the basis of the phenomenon we call time (literally, the awareness of the form), a different type of force or motion becomes apparent. This type of energy in no way negates or renders useless the atomic rotary type, but involves it, and yet at the same time it brings the atoms of all degrees under the influence of its own activity, so that in every form which is in manifestation, the two types are manifested.

The activity of the second aspect has been called spiral-cyclic, which in itself involves the concept of duality. It is that which brings about the periodical appearing and disappearing of all existences, great or small. It is intimately linked with the will aspect of Divinity, and with the Lipika Lords of the highest degree and its origin is, therefore, difficult for us to comprehend. Perhaps all that can be said about it is that it is largely due to certain impulses which (as far as our solar system is concerned) can be traced to the sun Sirius.

These impulses find their analogy in the impulses emanating in cyclic fashion from the causal body of man, which impulses bring about his appearance upon the plane of maya for a temporary period. A hint may here be given to the earnest student; in the threefold Ego (the lives who form the central bud, the lives of the petals, and the triple group of lives who form the three permanent atoms) is seen a correspondence to the three groups of Lipika Lords who are the karmic cause of solar manifestation, and who control its periodic manifestation. These three groups are related to Their guiding Intelligences on Sirius.

The Law of Periodicity is the effect produced by the amalgamation of these two types of force with a third. The two types of force or energy are the activity of the first Aspect, the Logoic will or purpose, and the energy of the second aspect. This purpose is hidden in foreknowledge of the Logos and is completely hidden even from the Adept of the fifth Initiation. The Adept has achieved a comprehension of the purpose of the Son, and for Him there remains the problem to recognize the purpose of the Father.

The one is the impulse behind the forward movement of all life, and the other the impulse behind its cyclic activity, and this is called spiral-cyclic. When this blended dual force is brought in touch with the rotary activity of matter itself, we have the triple activity of the Ego, for instance, which is rotary-spiral-cyclic, and that which results in the stimulation of the self-contained atom, in the periodical emergence of form, and in the steady, though slow, progress towards a goal.

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.
- 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.*"

One of the primary things the occult student should remember when considering the nature of spiral-cyclic activity, is that it has two effects.

First, it is an attractive force, gathering the rotating atoms of matter into definite types and forms, and holding them there as long as necessity demands.

Secondly, it is itself gradually dominated by another and higher vibration, and through its spiraling progress through matter it sweeps those forms systematically nearer and nearer to another and stronger point of energy.

These effects are to be seen clearly demonstrated in man's evolution in the approach he makes uniformly through the cycles to the center of the spiral-cyclic energy, and subsequently to the still more impressive point, that of his "Father in Heaven." The Angel first attracts animal man; cyclically He actuates the material sheaths, thus giving them coherence, and ever swings them into closer relation to himself. Later, as the momentum is increased, the man is swung more definitely into relation with the monadic aspect, until that higher rhythm is imposed upon him. This is equally true of a planetary Logos, and of a Solar Logos.

It might be added here that when this is recognized it will become apparent that the revolutionizing scientific discoveries which can be traced down the centuries, such as the formulation of the Law of Gravitation, the circulation of the blood, the ascertainment of the nature of steam, the discovery by man of that form of electrical phenomena which he has harnessed, and the more recent discovery of radium, are in their own department (that of the Mahachohan), analogous to the effort made during the last quarter of each century to stimulate the evolution of men through a further revelation of some part of the *Secret Doctrine*.

### III. Results of its Activity

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. Thus forms are built under the impulse of aggregated forces of some one kind, and these forms in turn produce effects on other cohering atomic forms, until the rhythm is built up, and a vibration instigated which is a continuation of the rotary motion of the individual atoms, and the modification produced on them by their group activity. This causes progression and simultaneous rotation.

The movement forward is modified considerably by the internal atomic activity, and this it is which causes that motion we call spiral cyclic. It demonstrates in all forms as a tendency to repeat, owing to the backward pull of the rotating atoms, and yet is offset by the strong progressive impulse of the form activity.

#### 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.

Students should here remember that we are dealing with the expansions of consciousness of a planetary Logos through the medium of:

- The Chains
- The Rounds
- The Kingdoms of Nature
- The Root Races

It should be remembered that the consciousness He is in process of developing is that of the absolute will and purpose of the Solar Logos, as it is the expression of the desire of the cosmic Logos.

Therefore, the expansions might be grouped as follows:

1. The Solar Logos expands His consciousness to include the desire of the cosmic Logos.
2. The planetary Logos expands His consciousness to measure up to the will and purpose of the Solar Logos.
3. The Lords of the Chains are working at the desire consciousness (the love nature) of the planetary Logos.
4. The informing Lives of the globe in the chain are working at the intelligent consciousness of the planetary Logos. This can be worked out in connection with a globe in a chain (such as our earth-chain) in the following manner:
5. The Lord of the world, the planetary Logos, in physical incarnation, works at His own peculiar problem, the bringing through (into physical manifestation upon the planet) of the purpose or will of the Solar Logos in any particular scheme. This He does through meditation.
6. The totality of Dhyan Chohans of the fifth or spiritual kingdom are occupied with the working
7. out into active manifestation of the will and purpose of the planetary Logos.
8. The human family, or the fourth kingdom, is seeking to make manifest the desire, or love nature, of the planetary Logos.
9. The three subhuman kingdoms have for objective the manifesting of the intelligent nature of the planetary Logos.

All this is done under the Law of Expansion, by the method of spiraling progression, cyclic growth, rotary repetition, and the summation of each greater spiral is the expansion of the consciousness into that of the sphere which enclosed the lesser ovoid, and the escape of the life imprisoned in the sphere. It is merged in its greater whole. As the fires of the sphere concerned blaze up, the "Fire by Friction" which produces rotary motion, and "Solar Fire," which is the basis of the spiral-cyclic activity, blend and merge. The ring-pass-not of the confining spheroidal wall is negated, and a blaze results.

In summing up the effect of the union of individual atomic rotary motion and the spiral cyclic activity of all atomic groups, it is necessary to point out, therefore, that the following units are affected:

- The essential individual atom. Its evolutionary progress towards self-determination is brought about by the effect of its group activity, or the motion of the form modifying its own inherent action.
- The atomic form, likewise an atomic unit, rotating on its own axis and influenced and driven towards the center of force of a higher macrocosm by the activity of its embracing kingdom.
- The human atom, self-determined and individual, yet driven progressively forward by the influence of its group, or the potent activity of the Heavenly Man in Whose body it is the cell.
- The planetary atom, equally self-determined, a composite of all planetary groups, rotating on its own axis, yet conforming to the cyclic-spiraling action, induced by the activity of the greater sphere in which it finds its place.
- The solar Atom, also an individualized Life, the Son in incarnation, through the medium of the Sun, pursuing its own inherent cycle, yet spiraling in cyclic fashion through the heavens, and therefore, progressing through the effect of the extra-cosmic active Lives who either attract or repulse it.

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.



Yet all can be expressed in terms of negative and positive force, manifesting as rotary or spiral activity. The lesser cycle can, from certain angles of vision, be regarded as appertaining to the rotary activity of certain atomic forms, and the greater cycles, which are so much more difficult for man to follow, as relating to the spiral action of the enclosing Life of the greater sphere. Every atom is part of a greater whole, even the solar atom is not a separated Life but a fragment of an immensity of Existence beyond the ken of man, and which is but dimly cognized by the most advanced Dhyan Chohan.

## 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.

These evolutionary impulses may be regarded as three in number for a solar system, or for a Monad: There is the impulse which drives every atom to self-determination, and is the secret of the phenomenon called individualization. It is largely the force called Brahma.

There is the impulse which forces the individual atom towards group determination, and is the secret of the phenomenon termed "Initiation," or the process of passing out of the human or self-determined individualized Life into the higher kingdom. It is the sum total of the force of Vishnu, the second aspect, and produces the higher states of consciousness.

There is finally the impulse which forces the planetary groups, the sum total of all atoms and forms, to a conscious realization of the nature of the all-enclosing group, the solar atom.

The Monad, acted upon by the Heavenly Man, intelligently forms his ring-pass-not. There his work ceases from the purely monadic standpoint; the inherent life of the atomic matter thus constituted produces the later phenomena. The rotary life of the atoms, and their interplay, modified by the Life of the planetary group, or Heavenly Man, pursued through long aeons, causes the phenomena of the various involutionary stages up to the point where certain of the atoms have evolved to the consciousness of animal-man.

All through this inconceivable period (that is, in connection with our earth sphere) the millions of atomic lives have pursued their courses, energized by the Life of the Monad, as it pulsates through the medium of the monadic heart on the spiritual plane; and equally they have responded to the larger rhythm of the Heavenly Man. This it is which has produced graded concretion, and brought animal-man to the stage where the upward pull of the Monad itself began to be felt. At the same time, the Monad on its own plane began to respond to the self-engendered energy of the lower form, the two rhythms contacted, individualization occurred and the pilgrim manifested in his true nature.

Then, as far as concerns the Monad, progressive life forward begins. It is truly cyclic, repetitive and spiraling. At first the action, or the interplay between the rotary lower atomic form, and the influence of the Monad, is lethargic, slow and heavy, and the form retards the action of the Monad, and its heavy vibration tends to offset the higher. Gradually, as the sweeping spirals play their part, the higher vibration makes itself felt, and the activity, or motion, is more balanced, but lighter. Thus the cycles run until the higher rhythm or vibration is so dominant that the influence of the form is negated, and leads to its eventual discarding. Simultaneously with this, the highest rhythm of all makes itself felt, leading to increased activity upon the highest planes, and producing in time a negation of the sheath life of the Ego.

We will now sum up briefly the various vibratory impulses which have a definite effect upon the Monad, and which must be borne in mind as we consider the evolution of the Divine Pilgrim.

Three impulses inherent in the three periodical vehicles, as H.P.B. terms the three main centers of energy through which the Monad manifests:

- The energy of the monadic ring-pass-not, viewing it as a unit.
- The energy of the causal body, within the monadic periphery.
- 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 seven 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 is seeking expression/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. This is hidden in the karma of the Heavenly Man, and when true esoteric astrology comes into being then more anent this will be given out. Astrology as now studied and taught misleads more than it helps, and astrological students are as yet learning but the a-b-c of this stupendous subject, and are occupied with the exoteric fringes of that great veil which has been wisely thrown over all planetary lore.

Another form of energy which must ever be considered is that of the planetary Logos, as He pours His force through some one chain or some one globe upon the groups of evolving human units. This, from the human standpoint, cannot as yet be calculated, as it is dependent upon the occult "turning of the attention" by the planetary Logos in meditation upon any center in His body corporate. It is, of course, all under cosmic law, but beyond the realization of man. It involves cognizance of the planetary individual purpose, which is not revealed until the later initiations.

The inherent energy of the solar atom itself has likewise a rhythmic effect upon the individual Monad, and though it only reaches the monad via the greater centers of Existence yet it has its effect upon one and all. This is another factor not sufficiently recognized.

Finally, the energy of the greater life (in which our solar system but forms a part) has to be reckoned with, and the impulses emanating from the cosmic Logos, the ONE ABOUT WHOM NAUGHT MAY BE SAID reach the monadic lives and produce stimulation or retardation according to the nature of the cosmic ideation. These are necessarily entirely outside the ken of average man and are only touched upon as no tabulation would be complete without them.

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 from:

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.

In this great tide of forces, the Monads are swept along; their aggregate is termed the "force of evolution," and the life and persistence of the initiatory Being sets the term for their duration. Man is but the plaything of the forces which gather him up and carry him on, just as the atom, in the human frame is but the obedient servant of the man's imposing direction; yet within limits man is the controller of his destiny; within limits he wields forces and energies, he manipulates lesser lives and controls lesser centers of energy, and as time slips away his radius of control becomes ever more extensive.

The atom controls its own central life; man can control the sets of lives who form his three bodies; the initiate and the adept are controlling energies of many kinds in the three worlds, as the Chohan does on the five planes of evolution. Thus the plan is carried forward until the Army of the Voice become themselves the Sounder of the Words, and the Sounders of the Words become the Word itself.

### 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:

*First*, it rotates upon its own axis, revolves cyclically within its own ring-pass-not, and thus displays its own inherent energy. What is meant by this phrase? Surely that the millions of atoms which compose the planetary body (whether dense or subtle) pursue an orbital course around the central energetic positive unit. This dynamic force center must be considered as subsisting naturally in two locations (if such an unsuitable term is permissible) according to the stage, usage, and particular type of the indwelling planetary entity. In what corresponds to the head center in man, if the planetary Logos is of very advanced development.

Within the chains likewise, will be found corresponding centers of energy, and also within the dense physical body of the Logos of any scheme, the physical planet. One such center is to be found at the North Pole, and two more are located within the planetary sphere, and frequently the inflow of force or energy to these internal centers (via the polar center) results in those disasters we call earthquakes, and volcanic eruptions.

There is, as we know, a cyclic shifting of polar inclination, due to the gradually increasing responsiveness of the planetary Logos to His heavenly Prototype, whereby influences from the Great Bear draw, or occultly, "attract," the attention of the Logos, and bring Him more into line with a greater impulsive Will. This shifting causes disruption in His lower manifestation, which is a condition on the cosmic Path of Initiation analogous to that undergone by a disciple.

The planetary atom revolves upon its axis and comes periodically under influences which produce definite effects. These influences are, among others, those of the moon, and of the two planets which lie nearest to it on either side, nearer and farther away from the Sun. The moon's influence is exceedingly strong, and has a curious resemblance (as far as the physical planet is concerned) to the "Dweller on the Threshold," which has such a familiar and potent effect upon the human atom.

The resemblance must not be strained, for it should be borne in mind that the moon has no effect upon the Heavenly Man Himself, as His stage of evolution negates such a thing, but that the influence felt is by the planetary Entity; the sumtotal of the elemental essences of the planet. Scientific occult students will learn much anent the planetary scheme when they consider the influence of the moon's karmic pull upon the earth, coupled with the effect of the two neighboring planets, occultly understood.

*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. This brings it under the constant impression of other schemes, each of which produces effects upon the planet. It likewise brings it under the inflowing streams of energy from what are termed the zodiacal constellations which reach the planetary scheme via the great center, the Sun.

It will be apparent to any student who has even slightly developed the power of visualization, and has some realization of the force currents of the solar system, that all can be regarded as the swirling tide of intermingling currents, with numerous focal points of energy demonstrating here and there, yet in no way static as to location.

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. The solar atom must be considered as pursuing analogous lines of activity and as paralleling on a vast scale the evolution of the planetary atom. The entire solar sphere, the Logoic ring-pass-not, rotates upon its axis, and thus all that is included within the sphere is carried in a circular manner through the Heavens.

Like the planetary atom, the solar atom not only rotates on its axis but likewise spirals in a cyclic fashion through the Heavens. This is a different activity to the drift or progressive dynamic motion through the Heavens. It deals with the revolution of our Sun around a central point and with its relation to the three constellations so oft referred to in this Treatise:

1. The Great Bear
2. The Pleiades
3. The Sun Sirius

These three groups of solar bodies are of paramount influence where the spiral cyclic activity of our system is concerned. Just as in the human atom the spiral cyclic activity is egoic and controlled from the egoic body, so in connection with the solar system these three groups are related to the Logoic Spiritual Triad, atma-buddhi-manas, and their influence is dominant in connection with solar incarnation, with solar evolution, and with solar progress.

Further, it must be added that the third type of motion to which our system is subjected, that of progress onward, is the result of the united activity of the seven constellations (our solar system forming one of the seven) which form the seven centers of the cosmic Logos. This united activity produces a uniform and steady push (if it might so be expressed) toward a point in the heavens unknown as yet to even the planetary Logoi.

#### 4. The Law of Radiation

It will be found that more time will be given to this expression of divine activity than to any other in this section, as it is the one of the most practical utility. This Law of Radiation is one that is beginning to be recognized by scientists since their acceptance of the radioactivity of certain substances, and when they are willing to approximate the occult conception of the radiatory, or emanatory condition, of all substances at a specific point in evolution, then they will very definitely approach Reality.

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.

From some angles of vision, it might be regarded as the "true form" (which is to be understood occultly as the etheric form of energy) making its presence felt in such a way that it becomes apparent even to the scientist.

Students should here remember two things:

1. First, that in all occult conclusions, it is the body of energy which is dealt with and the subjective life back of the form which is recognized as being of supreme importance.
2. Second, that the dense objective manifestation, as has been reiterated frequently, is not regarded as a principle at all; the occultist deals with principles alone.

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."

In studying the subject of radiatory activity, we are dealing with the effect produced by the inner essence as it makes its presence felt through the form, when the form has been brought to a stage of such refinement that it becomes possible. When this realization is applied to all the forms in all the kingdoms, it will be found possible to bridge the gaps existing between the different forms of life, and the "elements" in every kingdom, and those unifying radiating centers will be found.

The word "element" is yet confined to the basic substances in what is called essential matter, and the chemist and physicist are busy with such lives; but their correspondence (in the occult sense of the term) is to be found in every kingdom in nature, and there are forms of life in the vegetable kingdom which are occultly regarded as "radioactive," the eucalyptus tree being one such form. There are forms of animal life equally at an analogous stage and the human unit (as it approaches "liberation") demonstrates a similar phenomenon.

As a planetary scheme nears its consummation, it becomes "radioactive," and through radiation transfers its essence to another "absorbent planet," or planets, as is the case with a solar system also. Its essence, or true Life, is absorbed by a receiving constellation, and the outer "case" returns to its original unorganized condition.

#### a. The Cause of Radiation

The student will only be able to get a true view of this matter if he views the subject in a large way. Two aspects of the matter naturally come before his mental vision, both of which must be dealt with if any adequate concept of this subject is to be reached, a subject which has engrossed philosophers, scientists and alchemists for hundreds of years consciously or unconsciously.

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. Radiation, as it is occultly understood, does not concern itself with the escape from the physical or dense form, but with that period in the life of any living entity (atomic, human or divine) wherein the etheric or pranic body is in such a state that it can no longer limit or confine the indwelling life.

Radiation comes about when the internal, self-sufficient life of any atom is offset by a stronger urge, or pull, emanating from the enveloping greater existence of whose body it may form a part. This is nevertheless only true when it is caused by the pull upon the essential life by the essential life of the greater form; it is not due to the attractive power of the form aspect of that greater life.

A very definite distinction must here be made. It is the failure to recognize this that has led so many alchemical students and scientific investigators to lose their way, and thus negate the conclusions of years of study. They confuse the impulse of the atom to respond to the vibratory magnetic pull of the more powerful and comprehensive form with the true esoteric attraction which alone produces "occult radiation," that of the central essential life of the form in which the element under consideration may have place. It is very necessary to make this clear from the start. Perhaps the whole subject may be clearer if we consider it in the following way.

The atom in a form revolves upon its own axis, follows its own revolution, and lives its own internal life. This concerns its primary awareness. As time progresses it becomes magnetically aware of the attractive nature of that which envelops it on all sides, and becomes conscious of the form which surrounds it. This is its secondary awareness but it still concerns what we might, for lack of a better term, call matter. The atom, therefore, has an interplay with other atoms.

Later, the atom in a form becomes aware that it not only revolves upon its axis, but that it also follows an orbit around a greater center of force within a greater form. This is tertiary awareness, and is caused by the magnetic pull of the greater center being felt, thus causing an urge within the atom which impels it to move within certain specific cycles. This awareness, esoterically understood, concerns itself with substance or with the true form within the objective form.

Finally, the attractive pull of the greater center becomes so powerful that the positive life within the atom (whatever type of atom it may be and in whatever kingdom) feels the force of the central energy which holds it, along with other atoms, coherently fulfilling their function. This energy penetrates through the ring-pass-not, evokes no response from what might be called the electronic or negative lives within the atomic periphery, but does evoke a response from the essential, positive nucleus of the atom. This is due to the fact that the essential life of any atom, its highest positive aspect, is ever of the same nature as that of the greater life which is drawing it to itself. When this is felt sufficiently strongly, the atomic cycle is completed, the dense form is dispelled, the true form is dissipated, and the central life escapes to find its greater magnetic focal point.

Through this process (which is found throughout the solar system in all its departments) every atom in turn becomes an electron. The positive life of any atom in due course of evolution becomes negative to a greater life toward which it is impelled or drawn, and thus the process of evolution carries every life invariably through the four stages enumerated above. Within the three lower kingdoms of nature, the process is undergone unconsciously, according to the human connotation of that term; it is consciously passed through in the human kingdom, and in the higher spheres of existence, with an enveloping consciousness which can only be hinted at in the ambiguous term "self-conscious group realization."

If students will study the laws of transmutation, 11 as already apprehended, and above all, as incorporated in the writings of Hermes Trismegistus, bearing this in mind, some interesting results might be brought about. Let them remember that that which "seeks liberty" is the central electric spark; that this liberty is achieved first of all through the results brought about by the activity of the "frictional fire" which speeds up its internal vibration; then by the work upon the atom, or the substance of Solar Fire, which causes:

1. Orbital progression
2. Stimulative vibration
3. Awakened internal response, until finally Electric Fire is contacted.

This is true of all atoms:

- The atom of substance
- The atom of a form
- The atom of a kingdom in nature
- The atom of a planet
- The atom of a solar system

In every case the three fires or types of energy play their part; in every case the four stages are passed through; in every case transmutation, transference, or radiation takes place, and the result of the escape of the central positive energy is achieved, and its absorption into a greater form, to be held in place for a specific cycle by the stronger energy.

The alchemists of the middle-ages beginning with the simpler elements and starting with the mineral kingdom sought to find out the secret of the liberating process, to know the method of release, and to understand the laws of transmutation. They did not succeed in the majority of cases because, having located the essence, they had no idea how to deal with it when released, nor had they any conception as to the magnetic force which was drawing the released essence to itself.

To comprehend the law and therefore to be able to work perfectly with it, the experimenting student must have the ability to release the essence from its form. He must know the formulae and words which will direct it to that particular focal point in the mineral kingdom which stands in the same correspondential relation to the mineral monad as the Ego on its own plane stands to the man who casts off his physical and true forms through death.

The moon is an interesting instance of the transmutative or liberating process practically completed in a globe: the essential life of the human kingdom has withdrawn and found a new field of expression. All animal life has equally been absorbed by a greater center in another chain. Practically the same can be said of the vegetable kingdom on the moon though there are a few of the lower forms of the vegetable life (of a kind unrecognizable by us) still to be found there; whilst the mineral kingdom is radioactive and the essence of all mineral forms is fast escaping.

In connection with the kingdoms of nature, it must be remembered that their growth and eventual radiation is dependent upon the cyclic purpose of the planetary Logos, and upon the currents of force which play upon His planetary body, and which emanate from other planetary schemes.

All atoms become radioactive as the result of a response to a stronger magnetic center which response is brought about through the gradual evolutionary development of consciousness of some kind or another. In considering this vast subject of radiation, which is the result of spiral-progressive movement, it might be of interest if I here pointed out that in every kingdom of nature there are certain focal points of energy which, as the aeons gradually sweep along, bring the atomic substance of which all forms in all kingdoms are composed to the point where they become radioactive and achieve liberation. (The term "liberation" really means the ability of any conscious atom to pass out of one sphere of energized influence into another of a higher vibration, of larger and wider expanse of conscious realization.)

Broadly speaking, it might be said that the mineral kingdom is responsive to that type of energy which is the lowest aspect of fire, of those internal furnaces which exert an influence upon the elements in the mineral world, and which resolve these atomic lives into a gradual series of ever-higher types of mineral energy. For instance, the type of energy which plays upon iron ore, or which produces tin, is emanated from a different center in the body of the Entity informing the mineral kingdom to that which converts the elements into those wondrous jewels, the diamond, the sapphire, the emerald or the ruby. The energy of the particular center involved is likewise responsive to force originating in the center in the body of the planetary Logos, which center depends upon the kingdom to be vivified.

In dealing with these kingdoms, therefore, the relations might be briefly indicated:

Kingdom - Planetary Center

1. Mineral - Spleen
2. Vegetable - Solar Plexus
3. Animal - Throat center
4. Human - Heart center

The planetary egoic center is, of course, the transmitter to all the others, and it should be borne in mind in this connection that every center transmits three types of force, with the exception of the spleen which hands on the Solar Fires, pranic force, pure and simple. Students will eventually ascertain how to group the various types in the different kingdoms according to the type of energy they display in fullest measure, remembering that only in the fourth kingdom, the human, is the highest of the three types (that which produces self-consciousness) manifesting; in the others it is latent. This will become apparent if the method of lunar individualization, is studied.



The vegetable kingdom is responsive to the particular type of energy which produces the phenomenon of water, or moisture. Through the effect of water every higher type of plant life is evolved, and through the combination of heat and water results are brought about which produce new types. The herbal scientist who is producing new species is really occupied with the effect of sex energy in the second kingdom of nature; he will do well to deal with all plant life as energy points responsive to other and greater energy centers.

Much will be learned along this line when electricity and colored lights are more freely used in experimental stations. Sex, in the mineral kingdom, or chemical affinity, is the display in that kingdom of the second type of magnetic force; in the vegetable kingdom the same thing can be studied in the seed life, and in the fertilization processes of all plants. Neptune, the God of the Waters, has a curious relationship to our planetary Logos, and also to the Entity Who is the informing life of the second kingdom.

The animal kingdom is responsive to a type of energy which is neither fire nor water but is a combination of the two. They are also the first of the kingdoms on the physical plane to be responsive to sound, or to the energy emanating from that which we call noise. This is an occult fact worthy of close attention. The energy emanating from the Entity Who is the informing Life of the third kingdom in nature has five channels of approach, that is five centers. That animating the fourth kingdom has seven, for the mind and the intuition are added. In the second kingdom there are three centers, but their manifestation is so obscure as to seem practically non-existent to the human mind. In the first or mineral kingdom, the avenue of approach is limited to one center.

It will be observed, therefore, that the stimulation of magnetic energy proceeds from what might be regarded as jumps, 1-3-5-7. Each kingdom starts with a specific equipment, and during the process of evolution within the kingdom adds to it so that the liberated life enters the next kingdom with its old equipment plus one.

The human kingdom is equally responsive to energy. This time it is the energy of fire at its highest manifestation in the three worlds. It must be borne in mind that we are referring to the positive energy of the greater Whole as it affects the lesser positive energetic points. We are not referring to form energy.

The atom becomes responsive to form energy or to that which surrounds it. It becomes conscious and then becomes responsive to the force of the kingdom in which it is a part. It gradually becomes responsive to stronger influences or to the force emanating from the Entity Who is the life of that kingdom.

Finally, the atom becomes conscious of planetary energy, or responsive to the Heavenly Man Himself. It then transcends the kingdom in which it has been, and is elevated into another kingdom in which the cycle is again repeated. This can all be expressed in terms of consciousness but in this section we will limit the thought simply to that of energy.

In summation it might be said that:

- The planetary Logos has seven centers, as has man.
- The informing Life of the animal kingdom has five centers, and the animal kingdom has five prototypes on the archetypal plane, whereas man has seven prototypes.
- The informing Life of the vegetable kingdom has three centers of force on His Own plane, and there are, therefore, but three basic types of plant life. All that we know are but differentiations of those three.
- The informing Life of the mineral kingdom works through one center.

### b. Radiation in the Five Kingdoms

We have seen that the cause of radiation is the response of the positive life in any atom to the attractive power of the positive life in a greater atom. Expressed in other words, we might say that the deva life of any atomic form proceeds with its evolution, and by a series of "releases" transfers itself during the manvantaric cycles out of one kingdom into another until every atom has achieved self-determination, and thus the purpose of the Heavenly Man for any particular mahamanvantara is satisfactorily accomplished. As might be expected, therefore, when the subject is viewed as a whole and not from the standpoint of any one kingdom, there are in the evolutionary process five major at-one-ments:

1. At-one-ment with the mineral kingdom.
2. At-one-ment of the mineral monad with the vegetable kingdom.
3. At-one-ment of the vegetable monad with the animal kingdom.

*The progressive life has now made three at-one-ments or expanded its realization three times.*

4. At-one-ment with the human kingdom.
5. At-one-ment with the Heavenly Man or with the great planetary life.

Along these five stages, one of them is considered in this solar system to be the most important, and that is the at-one-ment with the human kingdom. For this particular greater cycle, the goal of evolution is man; when individualization is achieved and self-determination is awakened, the Monad or Divine Pilgrim has attained that which expresses the Logoic purpose most perfectly. The later stages but set the crown upon the victor, and the final at-one-ment with the divine Self is but the consummation of the fourth stage.

It might here be pointed out with propriety that radiation is the result of transmutation; transmutation marks the completion of a cycle of rotary-spiraling activity. No atom becomes radioactive until its own internal rhythm has been stimulated to a point where the positive central life is ready for the imposition of a higher vibratory activity, and when the negative lives within the atomic periphery are repulsed by the intensity of its vibration, and are no longer attracted by its drawing qualities. This is due to the coming in and consequent response to the magnetic vibration of a still stronger positive life which releases the imprisoned central spark and causes what might from some aspects be called the dissipation of the atom.

The radioactive period is much the longest in the mineral kingdom, and shortest of all in the human. We are not concerned with radiation in the spiritual kingdom at the close of the mahamanvantara, so no comment will here be made.

It is interesting to note that during this round, owing to planetary decision, the process of producing human radiation or "release" is being artificially stimulated through the method which we call initiation, and the short cut to intensive purification and stimulation is open to all who are willing to pass through the divine alchemical fire. Simultaneously, in the other kingdoms of nature a process somewhat similar in kind though not in degree is being attempted. The tremendous manipulation of ores, the scientific work of the chemist, and scientific investigation is analogous in the mineral kingdom to the world processes which are being utilized to liberate the human spark. Out of the chaos and turmoil of the World War, for instance, and the weight of metal undergoing violent disintegration the mineral monad emerged as from an initiatory test, incomprehensible as this may seem. It will be apparent that a great simultaneous movement is on foot to produce more rapid radiation in all the kingdoms of nature so that when the cycle is run the process of planetary radiation may be consummated. This intensive culture is not proceeding upon all the planets but only upon a very few. The others will run a longer cycle.

The initiatory cultural process which has in view the stimulation of magnetic radiation or transmutation is but an experiment. It was tried first on Venus, and on the whole proved successful, resulting in the consummation of the planetary purpose in five rounds instead of seven. This was what made it possible to utilize Venusian energy upon the Venus chain and the Venus globe of our scheme and thus cause the phenomenon of forced individualization in Lemurian days.

It was the intensive stimulation of the third kingdom of nature during the third root race which artificially unified the three aspects. The process of stimulating through the medium of Venusian energy was really begun in the third round when the triangle of force was completed, and ready to function. It is this factor which occultly makes the third Initiation of such tremendous importance. In it the human triangle is linked, the Monad, the Ego and the personality, or Venus, the Sun and the Earth are symbolically allied.

#### Radiation and Cyclic Law

Scattered throughout this Treatise, are numerous indications of the cyclic nature of this phenomenon, and students should bear in mind that in all which concerns radiation, as in all else, there will be periods of quiescence, and periods of intensified activity. This will be seen quite clearly in connection with the fourth kingdom of nature. A period of radioactivity is being entered upon now in which men and women will achieve a larger realization, they will begin to transcend their human limitations, and to enter the fifth kingdom one by one, and unit by unit. This period, as far as the larger cycle is concerned, began when the Door of Initiation was opened in Atlantean days, but many lesser cycles have occurred, for the influx into the fifth kingdom is equally governed by cyclic law, by periodic ebb and flow.

At the close of the fourth root race there was a period of distinctive radioactivity, and many hundreds of men passed out of the fourth Creative Hierarchy into another and a higher one. Many posts held hitherto by Venusian Entities were vacated in order that our humanity might occupy them, and a vast interchain radiation went on as many of the Kumaras and certain lesser existences quitted our earth chain, and entered upon subtler, and more advanced work. Then the activity gradually ebbed until a recurring cycle brought in influences which produced a new radiation, though not of such a strength as in the preceding period.

Another period of radioactivity occurred during the time of the Buddha and many achieved Arhatship in those days. That period was the highest point of what is occultly termed "a cycle of the third degree," and a similar degree of radiatory activity has not been reached since that time. Human radiation of a very slight nature was felt about the time of Christ, but it only lasted for a couple of hundred years, and though individuals here and there have since achieved the goal, yet no large numbers have passed successfully through the fires of transmutation, and thus transcended the fourth kingdom. The cycle is again on the upward turn; about the fourteenth century the human kingdom began to be noticeably radioactive, and we are on the way to the fulfillment of a "cycle of the second order" or of a period of transcendence of a still greater activity than in the time of the Buddha. It will become demonstrably great when certain conditions have been fulfilled.

The preliminary steps are being taken now, and Egos are coming in who will endeavor to direct the energies of this race on to the right line though the peak of the cycle of stimulation will not be until the middle of the next century. It is needless for me to point out that all such movements are first felt as disturbing, and only when the dust of turmoil, and the noise of clashing forces have died away will purpose be seen emerging.

A great factor and one that it is hard to explain so that the average thinker can understand it is the cyclic coming in of egos who are at a point in evolution where they are ready for their first radioactive life. In one great department of hierarchical endeavor all Egos are divided into two groups, according to their cycle and according to their type of energy. These grades are in turn subdivided according to the quality and the vibratory effect to be induced upon any one kingdom of nature by their united, or single, incarnation.

This might be illustrated by pointing out that by the gradual coming in of human beings who are vegetarians by natural inclination and by the appearance of egos who are interested specifically in the welfare and nurture of the animals (as is the case so noticeably now) we have the cyclic appearance of a whole group of human units who have a definite karmic relation to the third kingdom. This relation is of a kind differing in specific detail from the meat-eating, and oft inhuman, groups of the past five hundred years.

Many more names might be given but these will suffice to indicate the general nature of these energy summations, under which all the members of the human family are gathered and placed according to:

- Their rhythm
- Their quality
- Their heat
- Their light
- Their magnetic influence
- Their radiation
- Their activity

This tabulation is but an extension of the major one which grouped all Egos under the divisions of color, sound and vibration.

#### IV. 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.

It must also be remembered that the turning of our tiny systemic wheel, and the revolution of a cosmic wheel can be hastened, or retarded, by influences emanating from unknown or unrealized constellations whose association with a systemic or a cosmic Logos is as mysterious relatively as the effect individuals have upon each other in the human family.

Man must understand the nature of the wheel in which he is turned, called in Sanskrit the wheel of Samsara. This latter word derived from the root Sru, to move, indicates a motion wheel or the great wheel of changing life in which the human entities have been called upon to work and which must never be abandoned out of compassion for man and in obedience to the law of oneness which connects the many, in the opinion of all true yogis and Shri Krishna.

The wheels in order of their importance might be enumerated as follows:

1. The wheel of the universe, or the sumtotal of all stars and starry systems.
2. A cosmic wheel, or a group of seven constellations. These are grouped according to:
  - a. Their magnitude
  - b. Their vibration
  - c. Their color
  - d. Their influence upon each other

These cosmic wheels, according to the esoteric books, are divided into forty-nine groups, each comprising millions of septenary constellations. For purposes of study by the Adepts, they are each known by a symbol, and these forty-nine symbols embody all that can be apprehended anent the size, magnitude, quality, vibratory activity, and objective of those great forms through which an Existence is experiencing.

- Systemic wheels or the atomic life of individual constellations. These again are divided into 343 groups, known to the Adept again through a series of characters forming a word which, through its ideographic nature, conveys essential information to the Adept. The ideograph for our solar system may in part be disclosed, not the characters themselves but a digest of that for which the characters stand. Our solar system is disclosed as being:
- A system of the fourth order, having its force centers upon the fourth cosmic plane, and making its objective manifestation from the fourth systemic plane, via the fourth subplane of the systemic physical plane.
- Blue in color, esoteric orange and green.
- A system which is occultly known to the Adept as "in an airy sign in which the Bird can fly."
- A system formed of "three fires which form a fourth."
- A system in which the Bird has "four tail feathers" and hence can occultly "mount to a higher plane and find its fifth."
- A system which has four major cycles, and minor periods of manifestation which are multiples of that figure.
- A system which in the alchemical phraseology of the Masters is viewed as being "a product of the fourth; the fourth itself in process of transmutation; and the living stone with four shells." All this can be seen at one glance by the Master who has the ideographic word before Him. Other ideograms are available for His use which give Him the immediate information as He studies the influences contacting our solar system.
- Planetary wheels. For these there are ten modes of expression.
- Chain wheels, called in some of the books rounds.
- The revolution of any one globe.
- The cycle of the three worlds.
- The wheel of a plane.
- The revolution or cyclic appearance of a kingdom in nature. This applies within a scheme but only to the four kingdoms in objective appearance.
- The revolution of a planetary center producing monadic appearance.
- The monadic wheel, or the periodic appearance of units of the fourth Creative Hierarchy. Thus we pass down the scale through all the kingdoms and forms till we arrive at the tiny revolution of an atom of substance.

We might consider that the Monad of the human being passes through cycles analogous to those through which the Heavenly Man travels. There is, first, the vast cycle of unfoldment through which a "spark" passes. This covers the period of three major solar systems; that preceding this one, the present, and the succeeding one. In these three, the totality of the cosmic Past, Present, and Future, embodying the three aspects of the divine Life of the Solar Logos, are carried to the point of perfection in an individualized Monad.

It must be remembered that in this solar system, for instance, certain developments are only recapitulations of evolutionary processes undergone in an earlier solar system; the clue to this lies in the consideration of the manasic or mind principle.

The Solar Angels, the intelligent individualizing factor, were (from certain angles of vision) the product of an earlier system, and only waited for the time in the present system when the forms in the three kingdoms had reached the point of synthetic development which made it possible for them to be impressed and influenced from on high. We have in this concept an idea analogous to the entering in of those Monads, during Atlantean days, who, having individualized upon another chain, tarried in the interplanetary spaces until earth conditions were such that the occupation of adequate forms became possible. The correspondence is not exact but is indicative of the truth. The vast cycle of unfoldment (which rendered later evolution possible) preceded this solar system, and might be regarded as the monadic correspondence to a cosmic wheel.

All that we have on earth are reflections of the true colors, and likewise the reflection of the lowest aspect. Every color in the cosmos exists in three forms:

1. The true color.
2. The illusory appearance of the color.
3. Its reflection.

The reflection is that with which we are familiar; the appearance, or that which veils the reality, is contacted and known when we see with the eye of the soul, the Eye of Shiva, and the true color is contacted after the fifth kingdom has been passed through, and group consciousness is merging in that of the divine. Students will, therefore, note that the monadic cosmic wheel can be visioned in terms of "true color," and is seen by the illumined seer as the combined blending of the primary colors of the three solar systems.

The monadic systemic wheel, which concerns this solar system alone, is distinguished by being the totality of the seven colors of the seven Heavenly Men, and from the vision of the adept of the fifth Initiation is the sumtotal of the primary colors of the egoic groups of the differing planetary schemes.

The monadic planetary wheel, which concerns the particular group of Monads incarnating in a particular scheme, is seen by the seer as the blending of egoic groups, but with the difference that the color is a dual one, and the coloring of the personality ray of the incarnating Ego is also seen.

The egoic cycle, or the turning of the wheel of the incarnating Ego, is of the most practical interest to man, and has already been somewhat dealt with. For purposes of clarity and elucidation, this wheel may also be seen as turning in three cycles and as making three kinds of revolutions, covering varying periods of time.

There is first, the Wheel of the chain, or the cycling of the Monad around an entire chain, and its passage through all the globes and kingdoms. The consideration of this is complicated by the fact that in any particular chain, the Monads seldom begin and end their evolution; they seldom emerge, pass through their cycle and achieve their objective. It is not possible to dissociate a chain from its preceding or succeeding chain.

Many Monads who achieved self-consciousness in the moon chain only entered into renewed activity in the middle of the fourth root race; others, who have individualized on this earth, will not succeed in reaching their goal upon this planet. There is here a correspondence to systemic evolution, and there is an analogy between the Monads who refused to incarnate and the Egos who were unable to take bodies in the Lemurian or third root race.

There is next, the Wheel of a globe, or the process of evolution upon any particular globe. The student must bear in mind that the Monad, after planetary dissolution, passes the time between incarnations on other and subtler globes, which are the correspondence to the interplanetary and inter-systemic spheres.

There is also, the Wheel of a race, or the lesser cycle of incarnations, forming a definite series, wherein the incarnating Monad cycles through a number of lives in a particular race.

All these cycles of periodic manifestation are concerned primarily with the appearance, or the manifesting of the "sparks" upon one or other of the three planes in the three worlds, or in some part of the physical body of the planetary Logos. The lesser cycles deal with this; the greater turning of the wheel concerns also the appearance, or flashing forth, of the sparks in the planetary or systemic etheric body, or on the four higher planes of our solar system.

Within all those wheels which we have enumerated, are many lesser wheels all governed by the same laws, actuated by the same three forms of activity, and all (in their totality) forming one great whole. It will be apparent to all conscientious students that the founders of the symbolical method managed to convey in the symbol of the wheel an idea of the triplicity of all atomic activity:

1. The central point of active positive force - the hub.
2. The negative stream of life - the radiating spokes.
3. The sphere of activity itself, the effect of the interplay of these two, and the circumference of the wheel.

If the student can picture those wheels in activity, if he can visualize all parts of the wheel as composed of lesser living wheels, and if he can work into his picture a hint of the interplay of all these fiery essences, colored with certain predominant hues, he will become aware of conditions, and see before him a picture which is ever apparent to the illuminated seer. If, before doing this, he can vision the whole of the systemic wheel as in a constant state of circulation, in which the tiny lesser lives are impelled by the force of the central solar life to pass throughout the extent of the wheel so that they come in contact with all parts of the wheel, and are impressed by all the varying types of "power-substance," then the general nature of the method can be somewhat ascertained.

## V. Motion and the Form-Building Aspect

### 1. 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."

If students will meditate upon the nature of the human heart and its various divisions, and particularly upon one of the valves, light upon this complex problem may be forthcoming. There is a constant inflow of energy from these great Entities on cosmic mental levels; this inflow is the very life itself of the solar units who are the sumtotal of the four lower subplanes of the mental plane, and consequently the life of the individual units who form the mental bodies of all human beings.

It will be apparent to all careful students that on all the planes, the fourth subplane has a peculiar and close relation to the fourth Creative Hierarchy, that of the human monads, and this is peculiarly the case in connection with the mental body. Through the medium of the plane number (five), and the subplane number (four), the possibility of initiation for the human being becomes a fact and that particular form of activity which distinguishes his progress is brought about.

There are, therefore, two main streams of energy responsible for the form of the mental sheaths:

1. That emanating from the fourth subplane of the cosmic mental plane, including consequently the remaining three subplanes.
2. That emanating from the aggregate of those lives who form the fourth Creative Hierarchy. As we know, the esoteric number of this Hierarchy is nine, the exoteric number being four.

It is the blending of these two streams of force which (within the confines of the three worlds) results in the progressive activity of man. When this is coupled with the self-engendered action of the individual atoms of any sheath, we have spiral-progressive motion. This is true macrocosmically and microcosmically, for the activity of the cosmic physical plane (our seven systemic planes), is largely dependent upon the coordinated activity of certain force manifestations, which might be enumerated as follows:

1. That of the fourth Creative Hierarchy, who, in their aggregate, form the force centers.
2. The emanating influences of the fourth cosmic ether, the buddhic plane, upon which is dependent, throughout the system, the manifestation of that which is tangible and objective.
3. The opening up, both macrocosmically and microcosmically, of the fourth aspect of the solar and human egoic lotus; this is the revelation of the "Jewel in the Lotus," and macrocosmically is the perfect coordination of the three aspects through the medium of substance; this is the completion of Logoic purpose, which is that of the fourth group. It might be expressed otherwise:

*"When all is known of the significance of fourth dimensional existence,  
then the fourth order with the fifth will complete the sacred nine."*

The specific alignment, interplay or free circulation of force simultaneously through the following manifestations of the one life:

- The Logoic Quaternary and equally the human.
- The fourth systemic ether.
- The fourth cosmic ether, the buddhic.
- The fourth Creative Hierarchy.

When this has been completed, the goal universal will have been reached, and the Logos will have assumed the desired control of His physical body; the human units will be then functioning upon the buddhic plane, and the groups of lives who form the mental bodies of the human beings (who are numerically allied with the above progression) will have equally achieved.

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. They will thus arrive at facts concerning energies in the human kingdom which will prove of inestimable value.



In order to keep the basic idea of this Treatise corresponding in its various divisions, I might call your attention to the four points we considered relative to motion in the physical and astral sheaths. 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.

This deals with separation from the highest aspect. Viewing it from the personality standpoint, separation is again to be seen, for the activity of the monadic sheath, its own internal volition produces the formation of a sphere of activity, distinct in its nature and governed by laws of its own, which, until a certain amount of alignment has been achieved during evolution, lives its own separate existence apart from the two lower sheaths, astral and physical.

This life of separation becomes steadily stronger as the rotary-spiral action of the mental body becomes intensified during the cycles of manifestation, and the "individualized" Idea becomes daily more dominant. Later, as higher energies come into play and the effort is made to balance the three types of force manifestations in the three worlds through the three vehicles, the Ego becomes aware of delusion and eventually frees himself. When this is in process of consummation during the final stages of evolution, the mental body becomes a transmitter for force currents from the egoic mind, the antahkarana between the higher mind and the mental sheath is built, and the "transmitting mind body" blends itself with the "reflecting astral body." Thus separation is negated.

Students will note, therefore, that the goal for the mental body is simply that it should become a transmitter of the thoughts and wishes of the Solar Angel, and should act as the agent for the Triad. The goal for the astral body is that it should be the reflector in a similar way of the buddhic impulses, which reach the emotional body via certain petals in the egoic lotus, and the astral permanent atom. The process of equilibrizing the forces in the personality (thus producing stability, and alignment) is brought about through the scientific manifestation of the electrical reactions of the three sheaths.

The mental sheath is regarded in its totality of force as positive. The physical bodies are regarded as negative to the mental. The astral vehicle is the point of the at-one-ment of the energies; it is the battleground whereon the dualities are adjusted to each other, and equilibrium is attained. This is the underlying thought when the words "kama-manasic" body are used, because for two-thirds of the pilgrim's journey this body serves a dual purpose. It is only during the later stage that a man differentiates between will and desire, and between his mental body and his desire body.

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.

It involves also more rapid transition of the various energies, or increased spiral action. This is one of the factors resulting in more rapid incarnation, and more rapid assimilation of the experiences learned.

Curiously enough, from the standpoint of the average thinker, this factor causes longer devachanic periods, for these cycles of interior mental consideration are of ever increasing activity. They are cycles of intense mental adjustment, and of the generation of force until (towards the close of the cycle of incarnation) the activity which has been generated is so strong that continuity of consciousness becomes an accomplished fact. The man frequently then foregoes devachan as he needs it no more. Other results are the fourth dimensional activity of the various "wheels," which begin not only to rotate but to "turn upon themselves," and the vivification of the four spirillae of the mental unit.

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

The "Lives" on the fourth subplane (that on which the mental unit has its place) are called "The absorbers of the above and the below" or the "Transmitting faces of the fourth order." They receive energy and absorb from the Ego on the one hand in the first stage of the incarnation process, and on the other absorb the energies of the personality at the close of the period of manifestation. They have, therefore, an activity which might be regarded as corresponding to the first aspect.

The lives of the next plane (which utilize the second spirilla of the mental unit) are called "The interacting points of cyclic momentum." These points which gather momentum through the process of attraction and repulsion represent, in the mental body, dual force, for it is only through the coming together and the separation of atoms, great and small, macrocosmic and microcosmic, that manifestation of any kind becomes possible.

On the subplane which is formed of lives functioning through the third spirilla, are found "the points of frictional activity" or the "heat producers" and these three, the absorbers, the points of momentum, and the heat producers, pour their united forces through the "separated lives" which form the real barrier between the next body and the mental sheath. This is only possible when their work is unified and synthesized.

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; under the law of analogy it is not easily possible to follow the various steps and stages and this for the following reasons:

All of our planes, being the cosmic physical subplanes, form the Logoic physical body. At His final withdrawal from manifestation, He functions in His cosmic astral body, and the cosmic devachan is as yet far from Him, and impossible to conceive of. Certain points, therefore, anent man's "rest in Heaven" are all that is possible for us to deal with.

Absorption into devachan is absorption into a definite stage of consciousness within the Logoic physical body; devachan, therefore, is occultly a state of consciousness, but of consciousness thinking in terms of time and space in the three worlds. It has therefore no location for the unit of consciousness, but has location from the standpoint of the Heavenly Man. Prakriti (matter) and consciousness are, in manifestation, inseparable.

The "devachan" of the occult books is connected with the consciousness of the Logoic planetary body, and with the gaseous subplane of the cosmic physical plane. It is, consequently, transcended the moment a man begins to function in the cosmic ethers, such as the fourth cosmic ether, the buddhic plane. It is closely allied with certain karmic forces for, whilst in devachan, the man is occupied with the aggregate of the thought-forms he has built, which are essentially of an occult, a mental, and a persistent nature.

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 four spirillae form four protecting streams of force.

A correspondence to this stream of force can be seen in the four rivers which emanated from the Garden of Eden. Out of this garden man is driven into the world of physical incarnation and the Angel with the flaming sword protects the entrance, driving him back from entry until the time comes when evolution has progressed so far that he can come to the portal laden with stones which can withstand the action of fire. When he submits these stones to the fire and they stand the test, he can enter "Heaven" again, his time though being limited by the nature and the quality of what he brought. When the consciousness within devachan has absorbed all the essences of life experience even that locality, or that aspect of matter, cannot enfold him, and he escapes from limitation into the causal vehicle.

## 2. Motion in the Causal Body

We have studied somewhat this activity as it manifests in fourfold fashion in the mental sheath, and the reason that there has not been much to say anent this matter has been that the mental sheath comes under the laws of the matter aspect, and is subject to the same rules as are the material vehicles of all existences. It is only matter of a finer grade. The student, therefore, can apply what has been earlier said anent the astral and physical bodies to the mental body, and thus negate the necessity of our entering upon the subject in greater detail.

It should here be remembered that in considering the causal body, we are dealing specifically with the vehicle of manifestation of a Solar Angel who is its informing life and who is in process of constructing it, of perfecting it, and of enlarging it, and thus reflecting on a tiny scale the work of the Logos on His own plane.

Each part of the causal body is actuated by a type of force emanating from some one or other great center, and it might be of interest, therefore, if we considered the component parts of this "Temple of the Soul," if we studied the type of animating activity and arrived at a knowledge of the forces playing upon it and through it. We will take them one by one, beginning with the outer row of petals.

#### The Knowledge Petals

These are the petals which represent the lowest aspect of the Triad and are responsive to the lowest forms of egoic force. These petals are three in number and come under the influence of certain streams of activity.

a. One stream of energy emanates from the lower triad of permanent atoms, particularly the physical permanent atom, via that one of the three petals called 'the knowledge petal. The stream of force engendered in the lower self circulates in a triple stream (the reflection in the lower self of the threefold Path to God) around the atomic triangle at the base of the egoic lotus. When of sufficient strength and purity, it affects the outer row of petals. This begins to be felt during the third period of man's evolution when he is an average intelligent unit or atom. This energy, when it blends with the inherent life of the atomic lives which form the petals, produces eventually that intimate fusing of soul and body which makes man a living soul.

b. Another stream of energy emanates in time from the second tier of petals when in activity; this second tier is peculiarly instinctive with the life and quality of the Manasaputra in manifestation. The second tier of petals in any egoic lotus is the one that gives us the key to the nature of the Solar Angel, just as the outer tier is, to the inner vision of the Adept, a clue to the point in evolution of the personality.

By looking at the egoic lotus, the seer can tell the nature of the:

- Personal self through the condition of the atomic triangle, and the outer tier of petals.
- Higher Self, through the color and arrangement of the central tier of petals. This tier gives the "family" of the Solar Angel through the arrangement of atomic lives which form the petals, and the circulation of the streams of forces in those petals.
- Monad, through the inner circle of petals; its stage of lower awareness is revealed in a similar way.
- The number of the Ray concerned is known through the quality of the "light" of the concealed jewel.

In all these petals, groups of lives, solar and otherwise, are concerned, and streams of energy from them focus through the petals. This is apparent to the man who has the key.

c. A third type of energy is that which, at the close of evolution, makes itself felt through the inner circle of petals, and which is the result of an inflow of monadic force, or atma.

d. Finally, therefore, when the petals are unfolded they are therefore transmitters of life or energy from three sources:

- The lower self - Lunar Pitris - Knowledge petals
- Ego - Solar Angel - Love petals
- Monad - Father in Heaven - Sacrifice petals

e. It then becomes possible for a still higher form of energy to be felt, that which is the energy of the center of the body of the Heavenly Man or planetary Logos, and which uses the "Jewel in the Lotus" as its focal point.

There is the energy reaching directly to the knowledge petals from the manasic permanent atom. The permanent atoms of the Spiritual Triad, as well as the bodies which are built around them, bring in certain groups of deva lives which have not as yet been much considered. They are not the lunar pitris, as that term is commonly understood, but have a direct connection with what is called "the cosmic moon" or to that dying solar system which has the same relation to our system as the moon has to the earth chain. This "cosmic moon" transmits its energy to the manasic atomic subplane, via the planet Saturn. It is a triple energy and there is an esoteric connection between this triple energy, and Saturn's rings.

The energy transmitted from the manasic permanent atom of each incarnating Jiva, its union with its reflection, the energy of the mental unit, and the triple stream of force thus created on the mental plane, has its planetary reflection in the relation of Saturn to another planetary scheme, and the three rings which are energy rings, and symbols of an inner verity.

f. Energy also pours in upon the knowledge petals from the egoic group, or from the aggregated knowledge petals of all the other lotuses in the group affiliated with any particular Solar Angel. These groups have been earlier dealt with.

g. Energy is transmitted also to the petals via the groups and emanations from those planetary schemes and streams of force which form the outer petals of that great center which is our solar system, and which we are told is seen from the higher planes as a twelve-petalled lotus. These streams do not emanate from the seven sacred planets but from other planetary bodies within the solar Ring-Pass-Not. Streams of force from the Sacred Planets play upon the central tier of petals. Herein lies a hint to the wise student, and a clue to the nature of the lower aspect of the Solar Angel.

#### The Love Wisdom Petals

The streams of energy playing upon and through this second tier of petals closely resemble those already dealt with, but originate in differing groups of lives (lunar and solar).

a. The lowest form of energy, reaching this circle, emanates from the lower self, via the astral permanent atom, and the second petal of the outer tier. It is transmuted astral energy; it is more powerful than its correspondence in the first tier, owing to the inherent nature of the astral body, and the fact that it is augmented by the energy of the outer tier itself. This is one of the factors which brings about the more rapid progress made towards the close of the evolutionary period. There are certain streams of force in the evolution of the Monad which might be regarded as embodying for it the line of least resistance and they are specifically, beginning at the lowest:

1. The activity of the second Logos, planetary or solar.
2. Buddhic force
3. Egoic energy of the second circle of petals.
4. Astral energy
5. Emanations from the vegetable kingdom.

This is, of course, only true of this solar system, being the system of regenerative love.

b. Another form of influencing energy originates in the inner circle of petals, which is the focal point of force for the Monad, considered as atma. It must be pointed out that the streams of force which form the "petals of will" have a dynamic activity and (when in action) produce very rapid unfoldment. It is the inner of the two types of force; their mutual interplay provides the necessary stimulus, and results in the opening of the bud and the revelation of the Jewel.

The other types of energy find their correspondence with those already enumerated but I seek only to mention one of them, that one which reaches the second tier of love petals, via the buddhic permanent atom.

The energy thus originating is of a peculiarly interesting kind being the basic energy of all manifestation, and the sum total of the forces which form the sevenfold heart of the physical sun, and which are located within its sheltering luminosity. They in their turn are transmitters of the life-impulses from the heart of the central Spiritual Sun, so that we have a direct graded chain of transmitting energies:

*The Heart of the central Spiritual Sun,  
the sevenfold Heart of the physical Sun,  
the Buddhic Devas  
to  
the central circle of petals,  
the Astral permanent atom,  
the Heart center within the Head,  
the Heart center.*

This buddhic energy is the sumtotal of the life force of Vishnu or the Son, Who is the transmitter and representative of a still greater cosmic Deity. All the above serves to demonstrate the oneness of the tiniest unit with the one great informing Life, and shows the integral beauty of the scheme. The life of the greatest cosmic Lord of Love pulsates in infinitesimal degree in the heart of His tiniest reflection, and for this reason the atom man can likewise say "I too am God; His Life is mine."

#### The Sacrifice Petals

The energies or forces flowing through, and thus producing activity in the inner tier of petals, the Sacrifice Petals, are again similar in nature to those already enumerated, plus a definite stimulation of power in two directions.

One stimulating influence comes from the Will Aspect of the Monad, and thus (through transmission) from the first Aspect of the planetary Logos, and the other emanates from the "Sacred Bud which veils the Jewel." This is a particularly strong vibration because, when the inner circle is unfolded, the jewel is revealed, and the three "veils" or "sacred petals" open successively when the three tiers unfold.

It is thus apparent what numerous energizing agencies are responsible for the "motion," occultly understood, of the egoic lotus. There is the inherent life of the atomic units forming each petal, and the circulatory life of the petal itself, regarding it as an individual unit. There is likewise the life of the circle of three petals and to this we must add the unified activity of the outer three circles, or the blending of knowledge forces absorbed from the personal self, of love forces which are the natural energies of the Solar Angel, and of sacrifice forces pouring in from the Monad. Thus we have a marvelous aggregate of streams of energies, all representing interior and still greater (because cosmic) energies.

Finally, we have the dynamic force of the "Jewel" at the Heart, which is itself the focal point for the life of the planetary Logos, and through the planetary Logos of all the other Logoi. Thus the potentialities latent in the incarnating Jiva are stupendous, and he can become as God, provided he submits to the evolutionary process, and does not "refrain from being stretched upon the wheel."

Thus the expansions of consciousness, which will admit an individual point of spiritual life into the councils, and the Wisdom of the Deity, are no idle promise but are guaranteed by the very constitution of the vehicle employed, and the place in the scheme of the "developing Point," as the Ego is sometimes called. Naught in time and space can hinder, for every form being simply an expression of energized life, tends to serve every other form. Stimulation of some kind, the tendency to increase the vibration of contacting streams of energy, the accentuation of the activity of each centralized point as it contacts other points in the general heightening of the vibration through the interplay of those forces, all this sweeps the entire system on to its consummation, and to the revelation of the "glory which shall some day be revealed." (Bible. I. Peter, 5:1)

The fires of living energy circulate around each individual petal and the method of interweaving and the circulation of the fires is (as may be well realized) sevenfold in nature according to the sevenfold nature of the Logos involved. Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the central Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus.

At a specific stage in evolution, prior to the opening of the central veiling bud, the three tiers of petals, considered as a unit, begin to revolve, so that the entire lotus appears to be in motion. At the final stages the central circle of petals opens, revealing that which is hid, and revolves around the Jewel, only in a contrary direction to the rapidly circulating outer lotus. The reason may not here be revealed for it is hid in the nature of the Electric Fire of Spirit itself.

The Jewel itself remains occultly static, and does not circulate. It is a point of peace; it pulsates rhythmically as does the heart of man, and from it ray forth eight streams of living fire which extend to the tips of the four love petals and the four sacrifice petals. This eightfold energy is atma-buddhi. It is this final raying forth which produces the eventual disintegration of the body of the Ego.

The knowledge petals, not being the subject of the attention of this central fire in due time cease to be active; knowledge is superseded by divine wisdom and the love petals have their forces equally absorbed. Naught is eventually left but the desire to "sacrifice," and as the vibratory impulse is akin to the nature of the living Jewel, it is synthesized in the central living unit and only the Jewel of fire remains. When all the petals have merged their forces elsewhere, the process of revelation is completed. The lower fires die out; the central fire is absorbed, and only the radiant point of Electric Fire persists.

Then a curious phenomenon is to be seen at the final Initiation. The Jewel of fire blazes forth as seven jewels within the one, or as the sevenfold electric spark, and in the intensity of the blaze thus created is reabsorbed into the Monad or the One. This process is paralleled at the final consummation of solar evolution when the seven Suns blaze forth before the great Pralaya.

In concluding what is to be said anent motion in the causal body, I would like to point out that it too, on its own plane, has the three characteristics of inertia, mobility and rhythm:

1. Inertia characterizes the stage prior to the revolution of the different tiers of petals, and this revolution only begins to be felt when the petals are becoming active. It might be stated that the passing of the Pilgrim through the Hall of Ignorance corresponds to the period of "egoic inertia." During this period, the permanent atoms are the most noticeable points of light in the lotus; they constitute the "energy feeders" of the petal.
2. Later, as the Pilgrim on the physical plane becomes more active and the egoic lotus is consequently unfolding with greater rapidity, the stage of mobility supervenes, and the circles commence their revolution.
3. Finally, when the man treads the Path and his purpose is intensified, the central bud unfolds, the revolution is unified, and through the raying forth of the fires of the Jewel, a specific rhythm is imposed upon the lotus, and its energies are stabilized. This rhythm is diverse according to the type of Monad concerned, or the nature of the planetary Logos of a man's ray, his divine Prototype.

We are not here referring to the work of those centers as it is self-initiated because inherent in their very nature, but to the effects to be seen in them as the three tiers of petals function with increasing coherence, and the force latent in the Jewel makes its presence felt. It might specifically be said that these effects show themselves in a threefold manner:

1. First, they cause the group of "wheels" or centers on each plane (or in each of the subtler vehicles) to become fourth dimensional, and to function as "wheels which turn upon themselves."
2. Secondly, they produce the orderly distribution of force by the forming of various triangles of energy within the bodies. This has been earlier dealt with, and it is only necessary here to point out that it is the energy, accumulating in the causal body and from thence making its presence felt, which produces among the centers the esoteric circulation of force which eventually links each center up in a peculiar geometrical fashion, thus bringing every part of the nature of the lower man into subjection.
3. Thirdly, they bring about the stimulation of certain of the glands of the body which are deemed at present purely physical, and thus enable the Solar Angel to grip and hold to His purpose the dense physical body.

It may be helpful if the student bears in mind the fact that every center may be considered as an evidence of solar energy or fire, manifesting as a medium of lower energy or Fire by Friction. Where these centers exist the Solar Angel is enabled gradually to impose his rhythm and vibration upon that which vibrates to what is regarded as a lower rhythm. Thus He gradually swings the entire lower form-substance into His control.

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.

It will be apparent, therefore, how important it is that the student duly considers the process of bringing about a uniform alignment, and a conscious appreciation of the vibratory processes of these two groups. As he brings this adjustment about, the effect upon the physical plane will be the manifestation of the powers of the Soul, and of the healing capacity; the man will become a focal point for egoic energy and a server of his race. The black magician brings about similar results by means of the first group, only with the exception that he cannot align the knowledge petals in the two inner groups, as the love-wisdom aspect is atrophied in his case. He does, however, bring through the energy of the manasic permanent atom, for the force of Mahat (of which Manas is an expression) is closely connected with what is erroneously called "evil."



The great Existences Who are the principle of Mahat in its cosmic sense are connected with the lesser existences who express systemic evil. They are the sum total of the separative instrument, and where separation in any form exists, there is to be found ignorance, and therefore evil. Separation negates comprehension, or knowledge of that which is to be found outside the separated consciousness, for separative knowledge entails identification with that which is expressing itself through the medium of a form. Therefore, the Brothers of the Shadow can, and do, reach high levels along one aspect of consciousness, and touch certain specific heights of spiritual evil, going a great way along the line of Mahat, or knowledge, the principle of Universal Mind. They can reach, in their later stages, expansions of consciousness and of power that will take them far beyond the confines of our solar system, and give them attributes and capacities which prove a menace to the unfolding of the second Aspect.

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. This is technically accomplished when the "bud" opens, and it becomes possible for the Hierophant at initiation to liberate the energy of the Monad, and to direct that energy (through the agency of the Rod) so that eventually it circulates free and untrammelled through every part of the lower threefold manifestation. As it circulates, it destroys by burning, for it arouses the kundalini aspect perfectly by the time the fifth Initiation is taken. The destroyer aspect becomes dominated, and the form is "burnt upon the altar."

These ideas can also be studied in their larger aspect; a clue to the mystery of cosmic evil may be found in the difference existing between the sacred and non-sacred planets, and in the purpose and place, hitherto unrecognized, of the lives of the informing existences of the many planets and planetoids in the solar system. Some are purely mahatic or of the third Aspect, dominated by the devas. Others (of which the sacred planets are examples) are controlled by the second Aspect, and that second aspect will work through unconquerably into manifestation. A few, like our Earth planet, are battlegrounds, and the two Aspects are in collision, with the indication of the eventual triumph of the "white" magic.

## VI. Effects of Synthetic Motion

### 1. Introductory Remarks on Alignment

The effects of the synthetic activity of the centers, sheaths and causal body produce:

- Periodicity of manifestation.
- The linking of the Triangles.

The relation between:

- The alta major center.
- The throat center.
- The centers on the mental plane.

If we summarize the thoughts conveyed here, we will find that it deals with some aspects of that very necessary alignment which must take place prior to full ability to serve in final liberation. The constitution of the causal body has been seen to consist of a triple form of energy, with a fourth and more dynamic type of force latent at the heart, ready to demonstrate when the other three forms are active, thus utilizing them as a vehicle. We have noted also that there are also three forms of energy which we call the sheaths of the personal self, and which have also to be actively functioning before the triple egoic force can make itself felt through their medium.

Added to these factors, must be mentioned the seven centers in etheric matter which find their place in the etheric body, and which awaken and become active as the sheaths swing into rhythmic activity. Of these centers the three major are of the main importance where egoic alignment is concerned, and their vital force only begins to make itself felt after the lower four are fully active.

A second factor which works into the general scheme here is the latent triple kundalini fire which is aroused and mounts through the triple spinal channel just as soon as the three major centers (the head, the heart and the throat) form an esoteric triangle, and can thus pass the fiery energy hidden in each center in circulatory fashion. To summarize therefore: we have perfected alignment just as soon as the following factors have been put in touch with each other, or as soon as their motion or activity is synthesized; this is a most important subject for students of meditation, and for those who tread the Path of attainment to consider and practically realize.

- The three tiers of petals.
- The three sheaths.
- The three major centers.
- The threefold Kundalini fire.
- The threefold spinal channel.
- The three head centers, the pineal gland, the pituitary body, the alta major center.

Another factor which must be allowed for in advanced stages of development, is the third eye which is to the occultist and true white magician what the fourth energy center (the Jewel in the Lotus) is to the lotus, or to the three tiers of petals. The correspondence is interesting:

- The Jewel in the Lotus is the director of energy from the monad, whilst the third eye directs the energy of the Ego on the physical plane.
- The jewel in the Lotus is the center of force which links the buddhic and mental planes. When it is to be seen and felt, the man can function consciously on the buddhic plane. The third eye links the awakened physical plane man with the astral or subjective world, and enables him to function consciously there.
- The jewel, or diamond concealed by the egoic lotus, is the window of the Monad or Spirit whereby he looks outward into the three worlds. The third eye is the window of the Ego or soul functioning on the physical plane whereby he looks inward into the three worlds.
- The Jewel in the Lotus is situated between manas and buddhi whilst the third eye is found between the right and left eyes.
- The alta major center, which is formed at the point where the spinal channel contacts the skull and is therefore situated in the lowest part of the back of the head is formed of the lowest grade of etheric matter, matter of the fourth ether, whereas the etheric centers of the disciples are composed of matter of the higher ethers.

## 2. Motion produces Periodic Manifestation

We must here bear in mind, that we are considering synthetic alignment in connection with the second aspect, and are therefore dealing with the activity of those forms of divine manifestation which are nearing their objective. This objective might be defined as ability to vibrate synchronously with the greater unit of which it is a part. This must, therefore, be considered by the student in seven ways.

The first three ways concern the relation of the perfected or nearly perfected units in the three kingdoms of nature with their immediate group soul, and their continued manifestation in any particular kingdom.

Fourth, the relation of the disciple, or man on the path, to his immediate group, and the laws which govern his reappearance in physical incarnation. Fifth, the relation of a planetary Spirit to His group of planets, and the processes of man's obscuration, or withdrawal, from physical plane manifestation. Sixth, the relation of the major three planetary Spirits, or the three major aspects of the Logos and their manifestation. Seventh, the relation of the informing Life of a solar system to the group of constellations of which He forms part, and His periodic manifestation.

The appearance, and the final disappearance, of any manifested Life is intimately concerned with the possession, the evolutionary development, and the final disintegration, of the permanent atom. Permanent atoms, as the term is usually understood, are the property of those lives only who have achieved self-consciousness, or individuality, and therefore relative permanence in time and space. The permanent atom may be viewed as the focal point of manifestation on any particular plane. It serves, if I may use so peculiar a term, as the anchor for any particular individual in any particular sphere, and this is true of the three great groups of self-conscious Lives:

1. The incarnating Jivas, or human beings
2. The planetary Logoi
3. The Solar Logos

We must remember here that all the atomic subplanes of the seven planes form the seven spirillae of the Logoic 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.

The above three groups might be studied also from the standpoint of the three Gunas:

- 1) Tamas - Inertia - Mineral kingdom - Physical permanent atom.
- 2) Rajas - Activity - Vegetable kingdom - Astral permanent atom.
- 3) Sattva - Rhythm - Animal kingdom - Mental Unit.

All these must be regarded only from the point of view of the personality, the lower self, or not-self. In illustration of this idea, it might be pointed out that when the animal body of prehuman man was rhythmically adjusted, and had attained its highest or sattvic vibration, then individualization became possible, and a true human being appeared in manifestation.

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 types of most intense rajas or activity in the mineral kingdom are found in those forms of life which are neither mineral nor vegetable but which bridge the two. Similarly in the vegetable kingdom, the rajas period is seen in fullest expression just before the activity becomes rhythmic and the vegetable merges in the animal. In the animal kingdom the same is seen in the animals which individualize, passing out of the group soul into separated identity. These types of activity must be regarded as constituting for the mineral, physical activity, for the vegetable, sentient activity, and for the animal, rudimentary mental activity.

When this triple activity is achieved it might be noted that the dense physical body of the solar or planetary Logos is fully developed, and conscious contact can then be made with the etheric or vital body. It is this contact which produces man, for Spirit (as man understands the term) is after all but the energy, vitality, or essential life of the solar, or planetary Logos. Its correspondence in man is prana. A comprehension of this will be brought about if man realizes that all the planes of our solar system are but the seven subplanes of the cosmic physical plane. It is the realization of this which will eventually unite science and religion, for what the scientist calls energy, the religious man calls God, and yet the two are one, being but the manifested purpose, in physical matter, of a great extra-systemic Identity. Nature is the appearance of the physical body of the Logos, and the laws of nature are the laws governing the natural processes of that body. The Life of God, His energy, and vitality, are found in every manifested atom; His essence indwells all forms. This we call Spirit, yet He Himself is other than those forms, just as man knows himself to be other than his bodies.

It is useful to remember that in the three lower kingdoms, manifestation, or appearance on the physical plane, is ever group manifestation and not the appearance of separated units. Each group soul, as it is called, is divided into seven parts which appear in each of the seven races of a world period, and there is an interesting distinction between them and the units of the human kingdom. When portions of the group soul in one of its seven parts are out of incarnation they are to be found on the astral plane, even though the Mother group soul is found on the mental plane. Human units of the fourth kingdom when out of incarnation pass through the astral to the mental and descend again to incarnation from mental levels.

Each group soul, therefore, subjectively forms a triangle of force with one point (the highest) to be found on the mental plane, the lowest on the etheric levels of the physical plane, and another on the astral plane. The third point for the mineral group-soul is found on the second subplane of the astral, the vegetable on the third, and the animal on the fourth. It is owing to the fact that a center of force for the animal group soul is found on the fourth subplane of the astral plane that it is possible for transference eventually to be made out of that kingdom into the fourth.

The lunar pitris are to the planetary entity what the three major centers are to man or to the Logoi. The lunar Pitris who contribute the human form are (to the planetary entity) the correspondence to the head center. Those who are the fathers of the vegetable forms correspond to his heart center, whilst the Pitris of the mineral kingdom are analogous to the throat center. This is all very obscure but hints of much value lie here.

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 Kabalah 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.

- 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.
- Those who (under the first group) control the destiny of a chain.
- Those who are the energy-directors of a globe.
- 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.

### 3. Produces a Triangular Linking

Some idea of the complexity governing the periodical manifestation of a human being may be gathered by a consideration of the forces which bring human units into manifestation, which produce individualization; this is, after all, the appearing of a third stream of energy in conjunction with two others. A man is the meeting ground of three streams of force, one or other preponderating according to his peculiar type.

Let us briefly enumerate these factors and thus get some idea as to the complexity of the matter: The first and paramount factor is the ray upon which a particular human unit is found. This means, that there are seven specialized force streams, each with its peculiar quality, type and rhythm. The matter is further complicated by the fact that though the Ray of the Monad is its main qualifying factor, yet two subsidiary Rays, those of the Ego and of the personality, have likewise to be considered.

Secondly, it must be borne in mind that the human units now upon this planet fall naturally into two great groups, those who reached individualization, or became "units of self-directing energy," upon the moon, and those who attained self-consciousness upon the earth. There are important distinctions between these two groups, for the units of the moon chain are distinguished, not only by a more advanced development, owing to the longer period of their evolution, but also by the quality of great and intelligent activity, for (as might be expected) on the third or moon chain, the third Ray was a dominant factor.

In this fourth chain, the quaternary dominates, or the synthesis of the three so as to produce a fourth, and this is one reason for the intensely material nature of those who entered the human kingdom on this planet. The distinctions between the two groups are very great, and one of the mysteries lying behind the main divisions of humanity; the rulers and the ruled, capitalists and laborers, the governed and those who govern, is found right here.

It should here be borne in mind that (for a disciple) direct alignment with the Ego via the centers and the physical brain is the goal of his life of meditation and of discipline. This is in order that the Inner God may function in full consciousness and wield full control on the physical plane. Thus will humanity be helped and group concerns furthered. Again it must be remembered that the basic Ray laws and the disciple's particular type will paramously dictate his appearances, but certain other forces begin to hold sway which might here be touched upon.

The factors governing the appearance in incarnation of a disciple are as follows:

First, his desire to work off karma rapidly and so liberate himself for service. The Ego impresses this desire upon the disciple during incarnation, and thus obviates any counter desire on his part for the bliss of devachan, or even for work on the astral plane. The whole objective, therefore, of the disciple after death is to get rid of his subtler bodies, and acquire new ones. There is no desire for a period of rest, and as desire is the governing factor in this system of desire, and particularly in this planetary scheme, if it exists not, there is no incentive to fulfillment. The man, therefore, absents himself from the physical plane for a very brief time, and is driven by his Ego into a physical body with great rapidity.

Second, to work out some piece of service under direction of his Master. This will involve some adjustments, and occasionally the temporary arresting of his karma. These adjustments are made by the Master with the concurrence of the disciple, and are only possible in the case of an accepted disciple of some standing. It does not mean that karma is set aside, but only that certain forces are kept in abeyance until a designated group work has been accomplished.

Third, a disciple will return into incarnation occasionally so as to fit into the plan of a greater than himself. When a messenger of the Great Lodge needs a vehicle through which to express Himself, and cannot use a physical body Himself, owing to the rarity of its substance, He will utilize the body of a disciple. We have an instance of this in the manner the Christ used the body of the initiate Jesus, taking possession of it at the time of the Baptism. Again when a message has to be given out to the world during some recurring cycle, a disciple of high position in a Master's group will appear in physical incarnation, and be "over-shadowed" or "inspired" (in the technically occult sense) by some teacher greater than he.

Fourth, a disciple may, through lack of rounded development, be very far advanced along certain lines but lack what is called the full intensification of a particular principle. He may, therefore, decide (with the full concurrence of his Ego and of his Master) to take a series of rapidly recurring incarnations with the intention of working specifically at bringing a certain quality, or series of qualities, to a point of higher vibratory content, thus completing the rounding of his sphere of manifestation. This accounts for the peculiar, yet powerful, people who are met at times; they are so one-pointed and apparently so unbalanced that their sole attention is given to one line of development only, so much so that the other lines are hardly apparent. Yet their influence seems great, and out of all proportion to their superficial worth. A realization of these factors will deter the wise student from hasty judgments, and from rapid conclusions concerning his fellowmen.

Occasionally a variation of this reason for rapid and immediate incarnation is seen when an initiate (who has nearly completed his cycle) appears in incarnation to express almost entirely one perfected principle. This he does for the good of a particular group which, though engaged in work for humanity, is failing somewhat in its objective through the lack of a particular quality, or stream of force. When this becomes apparent on the inner side, some advanced disciple puts the energy of that particular quality at the disposal of the Hierarchy, and is sent forth to balance that group, and frequently to do so for a period of rapidly succeeding lives.

It should here be borne in mind that (for a disciple) direct alignment with the Ego via the centers and the physical brain is the goal of his life of meditation and of discipline. This is in order that the Inner God may function in full consciousness and wield full control on the physical plane. Thus will humanity be helped and group concerns furthered. Again it must be remembered that the basic Ray laws and the disciple's particular type will paramountly dictate his appearances, but certain other forces begin to hold sway which might here be touched upon.

The factors governing the appearance in incarnation of a disciple are as follows:

First, his desire to work off karma rapidly and so liberate himself for service. The Ego impresses this desire upon the disciple during incarnation, and thus obviates any counter desire on his part for the bliss of devachan, or even for work on the astral plane. The whole objective, therefore, of the disciple after death is to get rid of his subtler bodies, and acquire new ones. There is no desire for a period of rest, and as desire is the governing factor in this system of desire, and particularly in this planetary scheme, if it exists not, there is no incentive to fulfillment. The man, therefore, absents himself from the physical plane for a very brief time, and is driven by his Ego into a physical body with great rapidity.

Second, to work out some piece of service under direction of his Master. This will involve some adjustments, and occasionally the temporary arresting of his karma. These adjustments are made by the Master with the concurrence of the disciple, and are only possible in the case of an accepted disciple of some standing. It does not mean that karma is set aside, but only that certain forces are kept in abeyance until a designated group work has been accomplished.

Third, a disciple will return into incarnation occasionally so as to fit into the plan of a greater than himself. When a messenger of the Great Lodge needs a vehicle through which to express Himself, and cannot use a physical body Himself, owing to the rarity of its substance, He will utilize the body of a disciple. We have an instance of this in the manner the Christ used the body of the initiate Jesus, taking possession of it at the time of the Baptism. Again when a message has to be given out to the world during some recurring cycle, a disciple of high position in a Master's group will appear in physical incarnation, and be "over-shadowed" or "inspired" (in the technically occult sense) by some teacher greater than he.

Fourth, a disciple may, through lack of rounded development, be very far advanced along certain lines but lack what is called the full intensification of a particular principle. He may, therefore, decide (with the full concurrence of his Ego and of his Master) to take a series of rapidly recurring incarnations with the intention of working specifically at bringing a certain quality, or series of qualities, to a point of higher vibratory content, thus completing the rounding of his sphere of manifestation. This accounts for the peculiar, yet powerful, people who are met at times; they are so one-pointed and apparently so unbalanced that their sole attention is given to one line of development only, so much so that the other lines are hardly apparent. Yet their influence seems great, and out of all proportion to their superficial worth. A realization of these factors will deter the wise student from hasty judgments, and from rapid conclusions concerning his fellowmen.

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Certain phenomena likewise of a secondary nature to this major happening will also take place as the cycles slip away which may be generally summarized as follows:

1. Certain systemic triangles will be formed which will permit of the interplay of energy between the different planetary schemes, and thus bring to more rapid maturity the plans and purposes of the Lives concerned. It should be noted here that when we are considering the transmission of energy through alignment and through the forming of certain triangles, it is always in connection with the energy of the first aspect. It deals with the transmission of Electric Fire. It is important to bear this in mind, as it preserves the analogy between the macrocosm and the microcosm with accuracy.
2. A final systemic triangle will be formed which will be one of supreme force, for it will be utilized by the abstracted essence and energies of the septenate of schemes as the negative basis for the reception of positive electric energy. This electric energy is able to circulate through the schemes owing to the bringing about of a cosmic alignment. It is the bringing in of this terrific spiritual force during the final stages of manifestation which results in the blazing forth of the seven suns.

In this we have a correspondence to the burning of the causal body at the fourth Initiation through the merging of the three fires. It is only a correspondence, and the details must not be pushed too far. The Saturn scheme is esoterically regarded as having absorbed the "frictional fires of systemic space"; Neptune is looked upon as the repository of the "solar flames," and Uranus as the home of "fire electric."

#### 4. Relation between the Throat, Alta Major and Mental Centers

The question of the centers has always had a great deal of interest for men, and much harm has been done through the directing of attention upon the physical centers. Unfortunately, names have been given to the centers which have their counterparts in the physical form, and with the usual aptitude of man to identify himself with that which is tangible and physical, a mass of data has accumulated which is based (not on spiritual knowledge) but on a study of the effects produced through meditation on the physical centers. Such meditation is only safely undertaken when a man is no longer polarized in the lower personal self but views all things from the standpoint of the Ego with whom he is completely identified.

When this is the case, the centers in physical matter are recognized as being simply focal points of energy located in the etheric body, and having a definite use. This use is to act as transmitters of certain forms of energy consciously directed by the Ego or Self, with the intent of driving the physical body (which is not a principle) to fulfill egoic purpose. To do this the Ego has to follow certain rules, to conform to law, and to have attained not only conscious control of the physical body, but a knowledge of the laws of energy, and of the constitution of the etheric body, and its relation to the physical.

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.

These energy centers are transmitters of energy from many and varied sources which might be briefly enumerated as follows:

- From the seven Rays, via the seven subrays of any specific monadic ray.
- From the triple aspects of the planetary Logos as He manifests through a scheme.
- From what are called "the sevenfold divisions of the Logoic Heart," or the sun in its sevenfold essential nature, as it is seen lying esoterically behind the outer physical solar form.
- From the seven Rishis of the Great Bear; this pours in via the Monad and is transmitted downward, merging on the higher levels of the mental plane with seven streams of energy from the Pleiades which come in as the psychical force demonstrating through the Solar Angel.



As far as man is concerned at present, this energy all converges, and seeks to energize his physical body, and direct his action via the seven etheric centers. These centers receive the force in a threefold manner:

1. Force from the Heavenly Man and, therefore, from the seven Rishis of the Great Bear via the Monad.
2. Force from the Pleiades, via the Solar Angel or Ego.
3. Force from the planes, from the Raja Devas of a plane, or fohatic energy, via the spirillae of a permanent atom.

It is this fact which accounts for the gradual growth and development of a man. At first it is the force of the plane substance, which directs him, causing him to identify himself with the grosser substance and to consider himself a man, a member of the fourth Kingdom, and to be convinced, therefore, that he is the Not-Self. Later as force from the Ego pours in, his psychical evolution proceeds and he begins to consider himself as the Ego, the Thinker, the One who uses the form. Finally, energy from the Monad begins to be responded to and he knows himself to be neither the man nor the angel, but a divine, essence or Spirit. These three types of energy demonstrate during manifestation as Spirit, Soul, and Body, and through them the three aspects of the Godhead meet and converge in man, and lie latent in every atom.

The center at the base of the spine (the lowest with which man has consciously to deal) is one of a peculiar interest, owing to its being the originating center for three long streams of energy which pass up and down the spinal column. This triple stream of force has most interesting correspondences which can be worked out by the intuitive student.

This channel of threefold energy has itself three points of supreme interest, which may be regarded as:

1. The basic center at the extreme lowest point of the spine.
2. The alta major center at the top of the spine.
3. The supreme head center.

It is, therefore, a miniature picture of the whole evolution of spirit and matter for:

1. The lowest center corresponds to the personality.
2. The middle center to the Ego, or the Thinker.
3. The supreme head center to the Monad.

In the evolution of the fires of the spine, we have a correspondence to the sutratma with its three points of interest, the monadic auric egg, its emitting point, the egoic auric egg, the medial point, and the body or gross form, its lowest point.

Between the triple energy of the spinal column and the alta major center, there is a hiatus, just as there exists that which must be bridged between the triple lower man and the egoic body, or between the mental unit on the fourth subplane of the mental plane and the Solar Angel on the third subplane. Though we are told that the permanent atomic triad is enclosed in the causal periphery, nevertheless, from the standpoint of consciousness there is that which must be bridged. Again, between the alta major center and the supreme head center, exists another gulf, a correspondence to the gulf found between the plane of the Ego and the lowest point of the Triad, the manasic permanent atom.

When man has constructed the antahkarana (which he does during the final stages of his evolution in the three worlds) that gulf is bridged and the Monad and the Ego are closely linked. When man is polarized in his mental body, he begins to bridge the antahkarana. When the center between the shoulder blades, referred to earlier in this Treatise as the manasic center, is vibrating forcefully, then the alta major center and the head center, via the throat center can be united.

## SECTION TWO - Division F

### 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
- His Guru
- That which he seeks to know
- That which he can utilize in his work of service
- Other souls with whom he can work

It will be evident, therefore, to the thoughtful student that this Law of the Schools is primarily applicable to all units of divine life who have arrived at, or transcended the stage of self-consciousness. It has consequently a vital connection with the human kingdom, and there is an occult significance in the fact that this is the eleventh Law. It is the law which enables a man to unite two of his aspects (the personal self and the Higher Self). It is the law which governs the transition of the human atom into another and a higher kingdom. It is the law which (when comprehended and conformed to) enables a man to enter into a new cycle. It is the law of the adept, of the Master, and of the perfected man.

It can be studied in two main divisions; first, in connection with the human units passing under hierarchical influence in the Hall of Wisdom, and also in connection with the various planetary schemes. Each scheme exists in order to teach a specific aspect of consciousness, and each planetary school or Hierarchy subjects its pupils to this law, only in manners diverse. These planetary schools are necessarily governed by certain factors of which the two most important are the peculiar karma of the planetary Logos concerned, and His particular Ray. It is not possible at this stage to convey to students the information as to the nature of each planetary school.

The esoteric non-sacred planets, called in occult parlance "the outer round" or outer circle of initiates. Of these our earth is one, but being aligned in a peculiar fashion with certain spheres on the inner round, a dual opportunity exists for mankind, which facilitates, whilst it complicates, the evolutionary process.

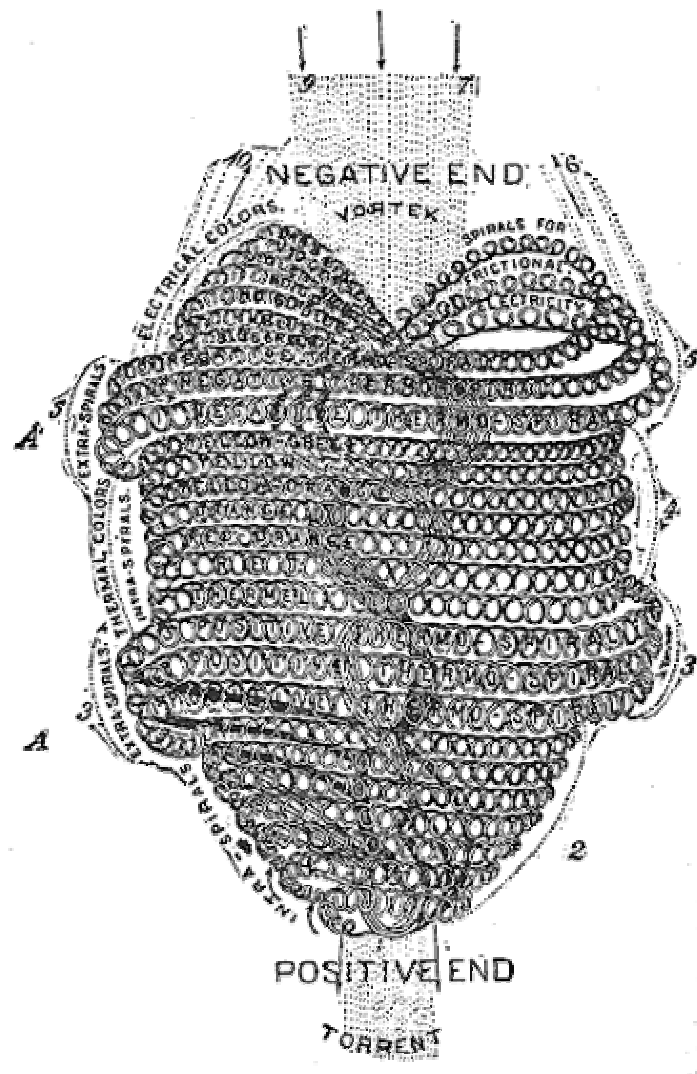
The sacred planets, called sometimes (when this Law of the Schools is under consideration) the "seven grades of psychic knowledge or the seven divisions of the field of knowledge."

The inner round, which carries with it vast opportunity for those who can surmount its problems and withstand its temptations. This inner round has a peculiar appeal to units on certain Rays, and has its own specific dangers. The inner round is the round that is followed by those who have passed through the human stage and have consciously developed the faculty of etheric living and can follow the etheric cycles, functioning consciously on the three higher etheric planes in all parts of the system.

They have, for certain occult and specific purposes, broken the connection between the third etheric and the four lower subplanes of the physical plane. This round is followed only by a prepared percentage of humanity, and is closely associated with a group who pass with facility and develop with equal facility on the three planets that make a triangle with the earth, namely Mars, Mercury, and Earth. These three planets, in connection with this inner round, are considered only as existing in etheric matter, and (in relation to one of the Heavenly Men) hold a place analogous to the etheric triangle found in the human etheric body.

### Planetary Schools

- URANUS - The School of Magic of the tenth order. It is sometimes called "the planet of the violet force," and its graduates wield the power of cosmic etheric prana.
- EARTH - The School of Magnetic Response. Another name given to its pupils is "The graduates of painful endeavor" or the "adjudicators between the polar opposites." A further hint to be taken in connection with the two names above given, is that its graduates are said to undergo examination upon the third subplane of the astral plane.
- VULCAN - The School for Fiery Stones. There is a curious connection between the human units who pass through its halls and the mineral kingdom. The human units on the earth scheme are called in mystical parlance "the living stones"; on Vulcan they are called "fiery stones."
- JUPITER - The School of Beneficent Magicians. This planet is sometimes called in the parlance of the schools, the "College of Quadruple Force units," for its members wield four kinds of force in constructive magical work. Another name given to its halls is "The Palace of Opulence" for its graduates work with the Law of Supply, and are frequently called "The Sowers."
- MERCURY - The pupils in this planetary school are called "The Sons of Aspiration" or "The Points of Yellow Life."
- VENUS - The School with five strict Grades. This again is a planetary scheme closely related to ours, but its planetary Logos is in a more advanced group of students in the cosmic sense than is our planetary Logos. Most of its hierarchical instructors come from the fifth cosmic plane, and are a peculiar group of Manasadevas of very exalted rank. They are each depicted in the archives of our Hierarchy as holding a trident of fire surmounted by five green emeralds.
- MARS - The School for Warriors, or the open grades for soldiers. Four of these planetary schools are responsible for the energy flowing through the foremost exponents of the four castes and this not only in India but in all parts of the world. Its teachers are spoken of as the "Graduates of the ruddy Fire," and are frequently portrayed as clothed in red robes, and carrying ebony wands. They work under the first Aspect Logoic and train those whose work is along the lines of the destroyer.
- NEPTUNE - This school concerns itself with the development and fostering of the desire element and its graduates are called "the Sons of Vishnu." Their symbol is a robe with a full sailed boat portrayed over the heart, the significance of which will be apparent to those who have eyes to see.



Students may find it of use to remember that:

- The Law of Economy demonstrates as an urge.
- The Law of Attraction as a pull.
- 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.

Energies (Tabulation VII)					
Source		Focal Point	Medium	Type of Energy	Nature of Fire
SOLAR LOGOS:					
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.
PLANETARY LOGOS:					
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.
MAN:					
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.
PLANES:					
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

### 3. Adaptation of the Form to the Life

This is the process of gradually providing forms which are due expressions of the indwelling consciousness which is the great purpose of what we call "Mother Nature"; this she does, working under the Law of Attraction which we are considering. This law, therefore, governs two aspects of unfoldment, that which concerns the soul or consciousness aspect and that relating to the Spirit on its own plane. It is the cause of that continuous cycle of form taking, of form utilization and of form rejection which characterizes the incarnations of every kind and type of living being.

In considering this question of the adaptation of the form to vibration, or the construction of a vehicle which will be a fitting instrument for spirit, the following factors must be borne in mind:

- That it is the quality of the indwelling life which decides the type of form.
  - That these qualities are the sumtotal of the attributes of divinity which the indwelling life has succeeded in unfolding.
  - That these qualities, as may well be surmised, fall into the usual septenate.
  - That they fall also into two groups, those which concern the lower principles, and are, therefore, four in number, and those which concern the higher and middle and are, therefore, three.
1. Hierarchy I: The first great Hierarchy is emanated from the Heart of the central Spiritual Sun. It is the Son of God Himself, the First Born in a cosmic sense, even as the Christ was the "Eldest in a vast family of brothers," and the "first flower on the human plant." The symbol of this Hierarchy is the Golden Lotus with its twelve petals folded.
  2. Hierarchy II: The second Hierarchy is closely allied with the Great Bear. We are told that They entered through the second ventricle within the Sacred Heart, and are the prototypes of the Monads. They are the source of monadic Life, but They are not the Monads; They are far higher.
  3. Hierarchy III: The third Creative Hierarchy (or the eighth) is a peculiarly interesting one. They are called "the Triads" for they hold in themselves the potencies of triple evolution, mental, psychical, and spiritual. These Triads of Life are inherently the three Persons and the flower of the earlier system from a certain angle. From another angle, when studied as the "flower of the earlier Eight," They are the eightfold points awaiting opportunity to flame forth. They are the devas who are ready for service, which is to give to another hierarchy certain qualities which are lacking. This Hierarchy is regarded as the great donors of immortality whilst themselves "standing aloof from incarnation." Lords of Sacrifice and Love are They, but They cannot pass out of the Logoic etheric body into the dense physical vehicle.
  4. Hierarchy IV: The fourth Creative Hierarchy is the group wherein the highest aspect of man, his "Father in Heaven" finds place. These lives are the points of fire who must become the flame; this they do through the agency of the fifth Hierarchy and the four wicks, or the two dual lower hierarchies. Thus it can be seen that where man is concerned, the fourth, fifth, sixth and seventh hierarchies are, during the cycle of incarnation, his very self. They are the "Lords of Sacrifice" and "Lords of Love," the flower of Atma-Buddhi.



Before continuing our consideration of the particular hierarchies, it is necessary to point out that in these hierarchies, certain of them are termed "dominant hierarchies" and others "subsidiary hierarchies." By this is meant that certain of them are in this solar system expressing themselves more fully than the others, and this necessarily entails the consequence that their vibration is more to be felt than that of the subsidiary groups.

The dominant groups are the second, fourth and fifth, and this because:

- The second is the great expression of duality, of the Son as He vitalizes the Sun.
  - The fourth is the hierarchy of human Monads who are the mediators or the synthesizers; they express the gain of System 1 and the goal of System 2.
  - The fifth or tenth is closely linked with the five liberated hierarchies, and is an expression of their synthesized life. It might, therefore, be said that the fifth Hierarchy serves as the representative of the five liberated groups and the fourth is the representative group in this system, whilst the second represents (for man, or these two groups united) that which is the Spirit aspect, the Father, the Unknown.
5. Hierarchy V: The fifth Creative Hierarchy is a most mysterious one. This mystery is incident upon the relation of the fifth Hierarchy to the five liberated groups. This relation, in connection with our particular planet, which is not a sacred planet, can be somewhat understood if the history of the Buddha and his work is contemplated.
6. Hierarchies VI and VII: These sixth and seventh Hierarchies which provide the substance forms of the three worlds have a vital use and a most interesting place. From the Logoic standpoint, they are not regarded as providing principles, but from the standpoint of man they do provide him with his lowest principles. They hold the same relation to the Logos as the dense physical body does to man, and all that concerns the evolution of man must (in this particular place) be studied as going on within the physical, Logoic vehicle. They deal with the display of physical energy; with the working out in the physical vehicle, of all divine purposes, and with the physical organization of a certain great cosmic Life.

#### 4. Group Unity

Group unity must be viewed somewhat from the mystical standpoint. It is a truism in occultism to say that nothing stands alone, yet it is a fact that each infinitesimal part of the whole has three relations:

1. To those units which form its body of manifestation.
2. To its own unitary life.
3. To that greater unit of which it forms a part.

### III. Group Relations

In establishing group relation with the superhuman kingdoms, man has not so erred, though relatively little progress has as yet been made, and few are the human units who have merged their consciousness with that of the greater directing Intelligences and yet remained in the human family. This is the true Raja Yoga.

It will be apparent, therefore, that in the fourth or human kingdom, wherein the fourth Hierarchy is seeking experience, there is an effort on foot to effect the merging or centralization of the forces of three groups:

1. Of the energy for which the animal kingdom stands.
2. Of purely human energy.
3. Of the spiritual energy of the group which is the exponent of buddhic force, thus bringing in at the third great realization, the force of atma itself, of which buddhi is but the vehicle.

These three streams of force should hold the following place:

1. Buddhic force - Positive.
2. Human energy - Equilibrated.
3. Animal energy - Negative.

Or, to word it otherwise, the positive controlling factor in the human group should be spiritual energy, toward which the animal nature should be entirely receptive, these two holding towards each other the relative position of Father-Mother. The purely human energy serves as the balancing factor and brings about an adjustment between the Spirit aspect and the material. It is this triple group relation which makes the microcosm such a genuine reflection of the greater Man and the Fourth Kingdom a true exponent of cosmic processes.

### 1. 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.

### 2. The 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 environing 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

The Laws and Symbols				
No.	Exoteric Name	Esoteric Name	Symbol	Ray Energy
1.	Law of Sacrifice	The Law of Those Who Choose to Die	A Rosy Cross with Golden Birds	Outpouring 4th Ray. At-one-ing factor.
2.	Law of Magnetic Impulse	The Law of the Polar Union	Two Fiery Balls and a Triangle	Radiatory energy 2nd Ray. Manifesting factor.
3.	Law of Service	The Law of Water and of Fishes	A Pitcher on the Head of a Man	Outgoing energy 6th Ray. Vivifying factor.
4.	Law of Repulse	The Law of all Destroying Angels	An Angel with a Flaming Sword	Rejecting energy 1st Ray. Dispersing factor.
5.	Law of Group Progress	The Law of Elevation	The Mountain and the Goat	Progressive energy 7th Ray. Evolving factor.
6.	Law of Expansive Response	(Name not given)	Flaming Rosy Sun	Expansive energy 3rd Ray. Adapting factor.
7.	Law of the Lower Four	The Law of Etheric Union	A Male and Female Form, placed back-to-back.	Fiery energy 5th Ray. Vitalizing factor.

- I. Law 1. A rosy cross, with a bird hovering above it.
- II. Law 2. Two balls of fire united by a triangle of fire, thus picturing the triple interplay between all atomic structures.
- III. Law 3. A pitcher of water, balanced on the head of a man, standing in the form of a cross. It is this law which brings in the energy, symbolized by the sign Aquarius, and this law is the governing factor of the Aquarian age. It might here be added that the symbol for Law 2 was the origin of the balance or scales of the sign Libra, but in the course of the ages its true form was distorted. Not all the astrological signs can be traced to the symbols, for only a few can be traced back as far as the Master's ashram.
- IV. Law 4. Here we have the angel with the flaming sword turning in all directions. This symbolism is held true in the Bible where the Angel guards the treasure, and drives man forth in search of another way of entrance, thus forcing him through the cycle of rebirth until he finds the portal of initiation. This portal is occultly regarded as freed from the intervention of the sword as man has developed the ability to soar and mount as an eagle on wings.
- V. Law 5. The symbol for this is the mountain with a goat standing on the summit, and again an astrological sign, that of Capricorn, can be noted. All hard places can be surmounted, and the summit reached by the "Divine Goat," symbol of the group, viewed as a unit.
- VI. Law 6. The symbol contains a flaming rosy sun with a sign in the center - a sign symbolizing the union of fire and water; below this sign is found a hieroglyphic which may not be given as it gives the clue to the Earth sign, and the keynote of the physical body of the planetary Logos.
- VII. Law 7. This symbol takes the form of a male and female figure standing back to back, the male figure holding above his head what looks like a shield or tray of silver, a great reflector, whilst the female figure holds aloft an urn full of oil. Below this sign is another hieroglyphic which contains the secret of the astral plane, which has to be dominated by the mental.

These seven laws can be worked out along the line of correspondences. It will be found that the energy of any particular center and that of any one law can be brought into line with each other.

We might, therefore, take the seven Rays and give the names for the three ways in which the groups on any particular ray interact with each other, remembering that as we consider them, we are really studying the twenty-one vibrations of the Law of Attraction or motion, with the basic vibration, which is the synthesis of the twenty-one added, thus making the twenty-two:

### 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.
  - Buddhic energy.
5. Ray of Concrete Knowledge
  - Correspondence of forms to type, through group influence.
  - Stimulation of Logoiic 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. It might here be noted in conclusion that the following factors (3 Atomic Relations, 7 Laws, 22 Methods of activity = 32) make the thirty-two vibrations necessary to produce, as far as man is concerned, the five planes of evolution.

There are, as we know, the thirty-five subplanes, or in reality the thirty-two minor vibrations and the three which dominate. Just as the three planes of the Ego on the mental plane dominate the remaining planes in the three worlds, so in the five worlds of the Hierarchy the three higher subplanes of the atmic plane hold an analogous place.

## SECTION THREE - Division A

### The Electric Fire of Spirit

#### I. Certain Basic Fundamentals

In connection with this final section of the Treatise on Cosmic Fire, dealing with the Electric Fire of Spirit it should be remembered that it will be quite impossible to impart information of a definite character; this subject is considered (from the standpoint of the esoteric student) to be devoid of form and therefore incognizable by the lower concrete mind.

The nature of Spirit can only be intelligibly revealed to the higher grades of the initiates, that is, to those who (through the medium of the work effected in the third Initiation) have been put in conscious contact with their "Father in Heaven," the Monad. Esoteric students, disciples and the initiates of lower degree are developing contact with the soul, or the second aspect, and only when this contact is firmly established can the higher concept be entertained.

It must also be borne in mind that students who approach the subject of Spirit need to grasp the following facts:

Whilst in manifestation and therefore during the period of an entire solar system, it is not possible for the highest Dhyan Chohan to think in terms of the negation of organized substance and of the non-existence of form. The goal of realization for man is consciousness of the nature of the Soul, the medium through which the Spirit aspect, ever works. More it is not possible for him to do.

Having learnt to function as the soul, detached from the three worlds, man then becomes a conscious corporate active part of that Soul which permeates and pervades all that is in manifestation. Then, and only then, the pure light of Spirit per se becomes visible to him through a just appreciation of the Jewel hidden at the heart of his own being; then only does he become aware of that greater Jewel which lies hidden at the heart of solar manifestation. Even then at that advanced stage all that he can be aware of, can contact and visualize, is the light which emanates from the Jewel and the radiance which veils the inner glory.

The wise student will likewise regard all forms of expression as in the nature of symbols. A symbol has three interpretations; it is itself an expression of an idea, and that idea has behind it, in its turn, a purpose inconceivable as yet. The three interpretations of a symbol might be considered in the following way:

1. The exoteric interpretation of a symbol is based largely upon its objective utility, and upon the nature of the form. That which is exoteric and substantial serves two purposes:
2. To give some faint indications as to the idea or the concept. This links the symbol in its exoteric nature with the mental plane, but does not release it from the three worlds of human appreciation.
3. To limit and confine and imprison the idea and so adapt it to the point in evolution which the Solar Logos, the planetary Logos and man have reached. The true nature of the latent idea is ever more potent, complete and full than the form or symbol through which it is seeking expression. Matter is but a symbol of a central energy. Forms of all kinds in all the kingdoms of nature, and the manifested sheaths in their widest connotation and totality are only symbols of life; what that Life itself may be remains as yet a mystery.

All symbols emanate from three groups of Creators:

1. The Solar Logos, Who is constructing a "Temple in the Heavens not made with hands."
2. The Planetary Logoi, who, in Their seven groups, create through seven ways and methods, and thus produce a diversity of symbols and are responsible for concretion.
3. Man, who builds forms and creates symbols in his work of every day, but who as yet works blindly and largely unconsciously. Nevertheless, he merits the name of creator, because he utilizes the faculty of mind and employs the rational quality.

The lesser devas and all the subhuman entities and all those builders who must in some distant future pass through the human state of consciousness are not regarded as creators. They work under impulses emanating from the other three groups. Each of the three groups is free within certain specified limits.

The subjective interpretation is the one which reveals the idea lying behind the objective manifestation. This idea, incorporeal in itself, becomes a concretion on the plane of objectivity, and as stated above, an idea lies behind every form without exception and no matter which group of creators is responsible for its construction. These ideas become apparent to the student after he has entered the Hall of Learning, just as the exoteric form of the symbol is all that is noted by the man who is as yet in the Hall of Ignorance. As soon as a man begins to use his mental apparatus and has made even a small contact with his ego three things occur:

1. He reaches out beyond the form and seeks to account for it.
2. He arrives in time at the soul which every form veils, and this he does through a knowledge of his own soul.
3. He begins then himself to formulate ideas in the occult sense of the term and to create and make manifest that soul-energy or substance which he finds he can manipulate.

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.

The spiritual meaning is that which lies behind the subjective sense and which is veiled by the idea or thought just as the idea itself is veiled by the form it assumes when in exoteric manifestation. This can be regarded as the purpose which prompted the idea and led to its emanation into the world of forms. It is the central dynamic energy which is responsible for the subjective activity.

These three aspects of a symbol can be studied in connection with all atomic forms. There is, for instance, that unit of energy which we call the atom of the physicist or chemist. It has itself a form which is the symbol of the energy which produces it. This form of the atom is its exoteric manifestation.

The wise student will also ponder well the words "the mystery of electricity," which is the mystery surrounding that process which is responsible for the production of light and therefore of vibration itself. We have concerned ourselves in the other two sections primarily with effects, with the results produced through the operation of the subjective side of nature (that alone which the occultist considers and works with) and the consequent production of objective manifestation.

Now we arrive at the realization that there is a cause lying behind that which has hitherto itself been regarded as a cause, for we discover that behind all subjective phenomena there lies an essentially spiritual incentive. This incentive, this latent spiritual cause, is the object of the attention of the spiritual man. The man of the world is occupied with objective phenomena, with that which can be seen, be touched, and handled; the occult student is engaged in studying the subjective side of life, and is occupied with the forces which produce all that is familiar upon the terrestrial plane. These forces fall into three main groups:

1. Forces emanating from the mental plane in its two divisions.
2. Forces of a kamic nature.
3. Forces of a purely physical description.

## SECTION THREE - Division B

### The Nature of the Seven Cosmic Paths

It should be carefully borne in mind that when the term *Path* is used, it is simply an energy term, and streams of energy are indicated; seven streams which blend and merge to form one Path. It should also be noted that the Adept Who undergoes the discipline and who passes through initiatory rites which will enable him to tread those seven Paths, has transcended color, has passed beyond the veil and has expanded His consciousness so that he is at-one with the conscious life of His planetary Logos. He has therefore arrived at a stage incomprehensible to man now; He is passing out of the realm of substantial forms altogether into the realm of energy. He knows the life of the two aspects, the soul and the body, and is passing away from the realm of awareness altogether.

Each of these Paths eventually leads to one or other of the six constellations which (with ours) form the seven centers in the body of the ONE ABOUT WHOM NAUGHT MAY BE SAID.

Path I - The Path of Earth Service

Path II - The Path of Magnetic Work

Path III - The Path of the Planetary Logos

Path IV - The Path to Sirius

Path V - The Ray Path

Path VI - The Path of the Solar Logos

Path VII - The Path of Absolute Sonship

The seven paths at a certain stage which may not be defined become the four paths, owing to the fact that our solar system is one of the fourth order. This merging is effected in the following way:

- The initiates upon Path I "fight their way" on to path VI.
- The initiates upon Path II "alchemize themselves" on to Path VII.
- The initiates upon Path III through "piercing the veil" find themselves upon Path V.

This leaves Path IV to be accounted for. Upon this Path pass all those who, through devotion and activity combined, achieve the goal but who lack as yet the full development of the manasic principle. This being the solar system of love-wisdom, or of astral buddhic development, the fourth Path includes the larger number of the sons of men.

In the hierarchy of our planet the "Lords of Compassion" are numerically greater than the "Masters of the Wisdom." The former must therefore all pass to the sun Sirius there to undergo a tremendous manasic stimulation, for Sirius is the emanating source of manas. There the mystic must go and become what is called "a spark of mahatic electricity."

### Path I - The Path of Earth Service

The nature of the spiritual force which animates the group of our peculiar planetary initiates will become apparent perhaps if the methods and purposes of their work are studied from the standpoint of subjective energy, and not so specifically of the material form. This point of view can be gleaned most easily from a consideration of the animating impulse lying behind all world groups which are particularly consecrated to the uplift of the race.

- Attributes - Wisdom-compassion.
- Source - Constellation of the Dragon, via Libra.
- Method - Twelve cosmic Identifications.
- Hierarchy - The sixth.
- Symbol - A green dragon issuing from the center of a blazing sun. Behind the sun and overtopping it can be seen two pillars on either side of a closed door.
- Quality gained - Luminosity.

### Path II - The Path of Magnetic Work

In considering this Path students must bear in mind that they are dealing with that Path which of all the seven expresses most fully the effects of the Law of Attraction. It will be remembered by those who have carefully read this Treatise that this law is the expression of the spiritual will which produces the manifestation of the Son (Sun). Magnetism, physical, attractive and dynamic, is the expression of the law in the three worlds as far as the human unit is concerned. It will be apparent, therefore, that the adept who passes upon this Path is dealing with that reality which is the basis of all coherency in nature, and with that essence which through the force of its own innate quality produces the attractive energy which brings together the pairs of opposites; it is the force which is responsible for the interplay of electrical phenomena of every kind.

- Attributes - Responsiveness to heat and knowledge of rhythm.
- Source - An unknown constellation via Gemini.
- Method - The entering of the burning-ground.
- Hierarchy - The third and fourth.
- Symbol - A funeral pyre, four torches, and a fivefold star mounting towards the sun.
- Quality gained - Electrical velocity.

### Path III - Path of Training for Planetary Logoi

This path is one that attracts to itself only a few comparatively of the sons of men. It involves a peculiar form of development and the faculty of continued awareness along with spiritual identification which is the distinguishing characteristic of the seven cosmic paths.

- Attributes - Cosmic vision, deva hearing and psychic correlation.
- Source - Betelgeuse, via the sign Sagittarius.
- Hierarchy - The Fifth.
- Method - Prismatic Identification
- Symbol - A colored Cross with a star at the center, and backed by a blazing sun, surmounted by a Sensa Word.
- Quality - Cosmic etheric vision or septenary clairvoyance.



#### Path IV - The Path to Sirius

This path is of all the Paths the most veiled in the clouds of mystery. The reason for this mystery will only be apparent to the pledged initiate, though a clue to the secret may be gained if it is realized that in a peculiar and esoteric sense the sun Sirius and the Pleiades hold a close relation to each other. It is a relation analogous to that which lower mind holds to higher mind. The lower is receptive to, or negatively polarized to the higher. Sirius is the seat of higher mind and mahat (as it is called, or universal mind) sweeps into manifestation in our solar system through the channel of the Pleiades. It is almost as if a great triangle of mahatic energy was thus formed.

- Attributes - Cosmic rapture and rhythmic bliss.
- Source - Sirius via the Sun which veils a zodiacal sign.
- Hierarchy - Veiled by the numbers 14 and 17.
- Method - Duplex rotary motion and rhythmic dancing upon the square.
- Symbol - Two wheels of Electric Fire revolving around an orange Cross with an emerald at the center.
- Quality - Unrevealed.

#### Path V - The Ray Path

This Path is one of the great distributing paths of the system, and is trodden by the adept who has a clear understanding of the laws of vibration. It leads to the next cosmic plane with great facility and is therefore called "the outer door of entry." As we know, the seven Rays which manifest throughout our solar system, are but the seven subrays of one great ray, that of Love-Wisdom. This ray Path is the one upon which the majority of the "Masters of the Wisdom" pass. In the same way many of the "Lords of Compassion" pass onto Path IV. Five-eighths of the former pass on to this path just as four-fifths of the "Adepts of Suffering" pass on to Path IV.

- Attributes - A sense of cosmic direction.
- Source - The Pole Star via Aquarius.
- Hierarchies - The first and the second.
- Method - A process of electrical insulation and the imprisonment of polar magnetism.
- Symbol - Five balls of fire enclosed within a sphere. Sphere is formed of a serpent inscribed with the mantram of insulation.
- Quality - Cosmic stability and magnetic equilibrium.

#### Path VI - The Path the Logos Himself is on

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

#### Path VII - The Path of Absolute Sonship

This Sonship is a correspondence on the highest plane to that grade of discipleship which we call "Son of the Master." It is the Sonship to a Being higher than our Logos of Whom we may not speak. It is also the great controlling Path of Karma. The Lipika Lords are upon this Path, and all who are fitted for that line of work, and who are close to the Logos in a personal and intimate sense pass to this seventh Path. It is the Path of the special intimates of the Logos and into their hands He has put the working out of karma in the solar system. They know His wishes, His will and His aim, and to Them He entrusts the carrying out of His behests. This group, associated with the Logos, forms a special group linked to a still higher Logos. These two paths enter into cosmic states of consciousness as inconceivable to man as the consciousness of the Ego of a human being is to an atom of substance.

## FINALE

*The morning stars sang in their courses.  
The great paeon of creation echoeth and arouseth the vibration.*

*There comes cessation of the song when perfection is achieved,  
when all are blended into one full chord, the work is done.  
Dissonance in space soundeth yet, discord ariseth in many systems.*

*When all is resolved into harmony, when all is blended into symphony,  
the grand chorale will reverberate to the uttermost bounds of the known universe.  
Then will occur that which is beyond the comprehension of the highest Chohan;  
the marriage song of the Heavenly Man.*

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