

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

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

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

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

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

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

The work of the Manu.

The **Manu** presides over group one. He is called Vaivasvata **Manu**, and is the Manu of the fifth root-race. He

is the ideal man or thinker, and sets the type for our Aryan race, having presided over its destinies since its inception nearly one hundred thousand years ago. Other Manus have come and gone and His place will be, in the relatively near future, taken by someone else. He will then pass on to other work of a more exalted kind. The **Manu**, or the prototype of the fourth root-race, works in close cooperation with Him, and has His center of influence in China. He is the second **Manu** that the fourth root-race has had, having taken the place of the earlier **Manu** at the time of the final stages of Atlantean destruction. He has remained to foster the development of the race type, and to bring about its final disappearance. The periods of office of all the Manus overlap, but there remains no representative of the third root-race upon the globe at this time. Vaivasvata **Manu** has His dwelling place in the Himalaya mountains, and has gathered around Him at Shigatse some of those immediately connected with Aryan affairs in India, Europe and America, and those who will later be concerned with the coming sixth root-race. The plans are prepared for ages ahead, centers of energy are formed thousands of years before they will be required, and in the wise fore-knowledge of these Divine Men nothing is left to sudden eventuation, but all moves in ordered cycles and under rule and law, though within karmic limitations.

The work of the **Manu** is largely concerned with government, with planetary politics, and with the founding, direction, and dissolution of racial types and forms. To Him is committed the will and purpose of the Planetary Logos. He knows what is the immediate objective for this cycle of evolution over which He has to preside, and His work concerns itself with making that will an accomplished fact. He works in closer cooperation with the building devas than does His Brother, the Christ, for to Him is

Through Him flows the energy of the second aspect, reaching Him direct from the heart center of the Planetary Logos via the heart of Sanat Kumara. He works by means of a meditation centered within the heart. He is the World Teacher, the Master of the Masters, and the Instructor of the Angels, and to Him is committed the guidance of the spiritual destinies of men, and the development of the realization within each human being that he is a child of God and a son of the Most High.

Just as the **Manu** is occupied with the providing of the type and forms through which consciousness can evolve and gather experience, thus making existence in its deepest sense possible, so the World Teacher directs that indwelling consciousness in its life or spirit aspect, seeking to energize it within the form so that, in due course of time, that form can be discarded and the liberated spirit return whence it came. Ever since He left the earth, as related with approximate accuracy in the Bible story (though with much error in detail) has He stayed with the sons of men; never has He really gone, but only in appearance, and in a physical body He can be found by those who know the way, dwelling in the Himalayas, and working in close cooperation with His two great Brothers, the **Manu** and the Mahachohan. Daily He pours out His blessing on the world, and daily He stands under the great pine in His garden at the sunset hour with hands uplifted in blessing over all those who truly and earnestly seek to aspire. To Him all seekers are known, and though they may remain unaware of Him, the light which He pours forth stimulates their desire, fosters the spark of struggling life and spurs on the aspirant until the momentous day dawns when they stand face to face with the One Who by being "lifted up" (occultly understood) is drawing all men unto Himself as the Initiator of the sacred mysteries.

of the Planetary Logos working out into objectivity. The closest cooperation and unity exists between these three Personalities, and every move and plan and event exists in Their united foreknowledge. They are in daily touch with the Lord of the World at Shamballa, and the entire guidance of affairs rests in Their hands, and in those of the **Manu** of the fourth root-race. The World Teacher holds office in connection with both the fourth and fifth root-races.

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

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

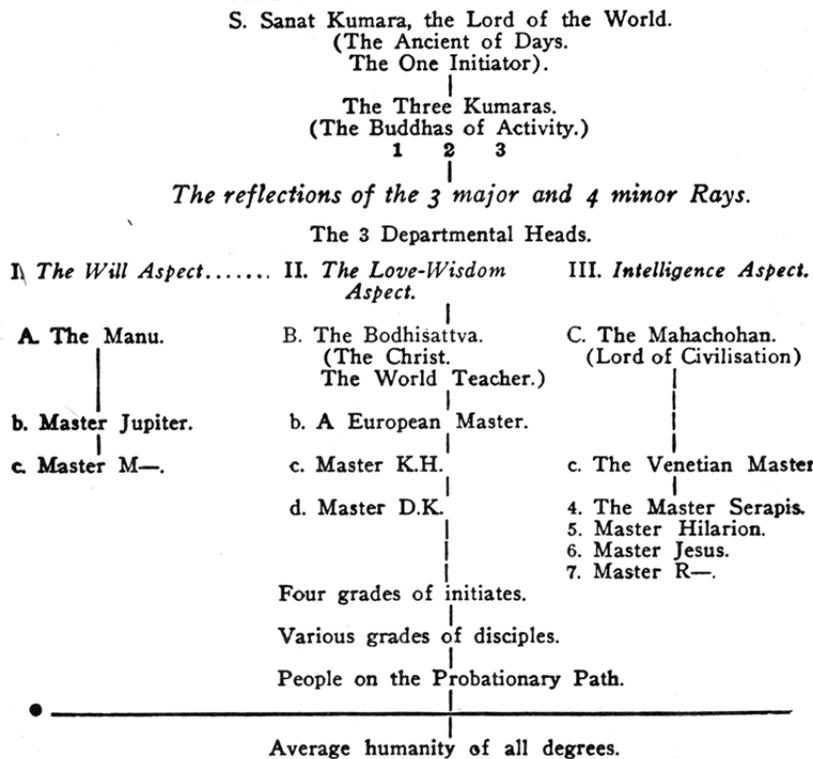
The World Teacher presides over the destiny of the great religions through the medium of a group of Masters and initiates Who direct the activities of these different schools of thought. In illustration:--The Master Jesus, the inspirer and director of the Christian Churches every-

KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY



THE PLANETARY HIERARCHY



method for bringing about the desired results, and to formulate the plans whereby a certain percentage of success will be possible. Then he launches his scheme, founds his society or organization, and disseminates the necessary teaching. Upon him rests the responsibility for choosing the right co-workers, for handing on the work to those best fitted, and for clothing the teaching in a presentable garb. All that the Master does is to look on with interest and sympathy at the endeavor, as long as it holds its initial high ideal and proceeds with pure altruism upon its way. The Master is not to blame should the disciple show lack of discrimination in the choice of co-workers, or evidence an inability to represent the truth. If he does well, and the work proceeds as desired, the Master will continue to pour His blessing upon the attempt. If he fails, or his successors turn from the original impulse, thus disseminating error of any kind, in His love and in His sympathy the Master will withdraw that blessing, withhold His energy, and thus cease from stimulating that which had better die. Forms may come and go, and the interest of the Master and His blessing pour through this or that channel; the work may proceed through one medium or another, but always the life force persists, shattering the form where it is inadequate, or utilizing it when it suffices for the immediate need.

Certain Masters and Their Work.

Under the first great group of which the Manu is the Head, can be found two Masters, the Master Jupiter, and the Master Morya. Both of them have taken more than the fifth initiation and the Master Jupiter, Who is also the Regent of India, is looked up to by all the Lodge of Masters as the oldest among Them. He dwells in the Nilgherry Hills in Southern India, and is not one of the Masters Who

usually takes pupils, for He numbers amongst His disciples initiates of high degree and quite a number of Masters. In His hands are the reins of government for India, including a large part of the Northern frontier, and to Him is committed the arduous task of eventually guiding India out of her present chaos and unrest, and of welding her diverse peoples into an ultimate synthesis. The Master Morya, Who is one of the best known of the Eastern adepts, and Who numbers amongst His pupils a large number of Europeans and Americans, is a Rajput Prince, and for many decades held an authoritative position in Indian affairs.

He works in close cooperation with the **Manu**, and will Himself eventually hold office as the **Manu** of the sixth root-race. He dwells, as does His Brother, the Master K.H., at Shigatse in the Himalayas, and is a well-known figure to the inhabitants of that far-away village. He is a man of tall and commanding presence, dark hair and beard and dark eyes, and might be considered stern were it not for the expression that lies in His eyes. He and His Brother, the Master K.H., work almost as a unit, and have done so for many centuries and will, on into the future, for the Master K.H. is in line for the office of World Teacher when the present holder of that office vacates it for higher work and the sixth root-race comes into being. The houses in which They both dwell are close together, and much of Their time is spent in the closest association. As the Master M. is upon the first Ray, that of Will or Power, His work largely concerns itself with the carrying out of the plans of the present **Manu**. He acts as the Inspirer of the statesmen of the world, He manipulates forces, through the Mahachohan, that will bring about the conditions desired for the furthering of racial evolution. On the physical plane those great national execu-

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

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

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

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

fifth initiation, and is proceeding to take the other two, the sixth and seventh. Once a year, at the Wesak Festival, the Lord Buddha, sanctioned by the Lord of the World, carries to the assembled humanity a dual stream of force, that emanating from the Silent Watcher, supplemented by the more focalized energy of the Lord of the World. This dual energy He pours out in blessing over the people gathered at the ceremony in the Himalayas, and from them in turn it flows out to all peoples and tongues and races. It may not perhaps be generally known that at a certain crisis during the Great War the Hierarchy of our planet deemed it well nigh necessary to invoke the aid of the Silent Watcher, and--employing the great mantram whereby the Buddha can be reached--called the attention of the latter, and sought his agency with the Planetary Logos. In consultation between the Planetary Logos, the Lord of the World, one of the Buddhas of Activity, the Buddha, the Mahachohan, and the **Manu** (these names are given in order of their relative evolutionary stage) it was decided to watch proceedings a little longer before interfering with the trend of affairs, as the karma of the planet would have been delayed should the strife have been ended too soon. Their confidence in the ability of men duly to adjust conditions was justified, and interference proved needless. This conference took place at Shamballa. This is mentioned to show the close scrutiny given to everything concerning the affairs of men by the various planetary Existences. It is literally true, in an occult sense, that "not a sparrow falleth" without its fall being noticed.

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

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

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

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

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

At stated periods in the year the Lodge meets, and at

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

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

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

At the final two initiations many members of the Hierarchy who are, if one might so express it, extra-planetary, and who function outside the dense physical and the etheric globe of our planet, take part, but a stricter enumeration is needless. Sanat Kumara is still the Hierophant, yet in a

very esoteric manner it is the Planetary Logos Himself who officiates. They are merged at that time into one Identity, manifesting different aspects.

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

The Departmental Heads.

The *Manu*.
The Bodhisattva.
The Mahachohan.

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

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

These magnetic spots are magnetized in three ways:--

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

All physical plane organization--governmental, religious, or cultural--is the working out of inner forces and causes, and, before they definitely appear in physical manifestation, a focalization--if it might be so expressed--of these influences and energies, takes place on etheric levels. The organization of the Freemasons is a case in point. It has two magnetic centers, one of which is in Central Europe. In all the cases cited, the Lord of the World was the officiating agent, as is ever the case in the founding of great and impor-

Mantrams. Verses from the Vedas. In the exoteric sense a mantram (or that psychic faculty or power that conveys perception or thought) is the older portion of the Vedas, the second part of which is composed of the Brahmanas. In esoteric phraseology mantram is the word made flesh, or rendered objective through divine magic. A form of words or syllables rhythmically arranged, so that when sounded certain vibrations are generated.

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

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

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

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

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

Monad. The One. The threefold spirit on its own plane. In occultism it often means the unified triad--Atma, Buddhi, Manas; Spiritual Will, Intuition and Higher

The mystic works through the Rays of Love, Harmony and Devotion, or by the path of the second, the fourth and the sixth rays. The occultist works through the Rays of Power, Activity, and Ceremonial Law, or the first, the third and the seventh. Both meet and blend through the development of mind, or through the fifth Ray of Concrete Knowledge (a fragment of cosmic intelligence), and on this fifth ray the mystic is resolved into the occultist and works then with all the rays.

By finding the kingdom of God within himself and by the study of the laws of his own being, the mystic becomes proficient in the laws which govern the universe of which he is a part. The occultist recognizes the kingdom of God in nature or the system and regards himself as a small part of that greater whole, and therefore governed by the same laws.

The mystic works as a general rule under the department of the World Teacher, or the Christ, and the occultist more frequently under that of the *Manu*, or Ruler, but when both types have passed through the four minor rays in the department of the Lord of Civilization, then a completion of their development may be seen, and the mystic becomes the occultist and the occultist includes the characteristics of the mystic. To make it more simple for general comprehension:--after initiation the mystic is merged in the occultist for he has become a student of occult law; he has to work with matter, with its manipulation and uses, and he has to master and control all lower forms of manifestation, and learn the rules whereby the building devas work. Before initiation the mystic path might be expressed by the term, Probationary Path. Before the occultist can manipulate wisely the matter of the solar system he must have mastered the laws that govern the microcosm, and even though he is naturally

3--Forms used in healing.

4--Mantrams.

5--Forms used in one of the three Departments:--

a--The *Manu*'s Department.

b--The Department of the World Teacher or the Christ.

c--The Department of the Lord of Civilization.

6--Forms for calling elementals.

7--Forms for contacting the devas.

8--Special forms connected with Fire.

August 11, 1920.

...Periods of physical weakness are of value only for the reason that they demonstrate the absolute necessity there is for the worker to build a strong body before he can accomplish much, and the importance of good health before the disciple can go forward on the Path. We cannot permit those we teach to do certain things, nor inform them along certain lines unless their physical vehicles are in good shape, and unless the handicap of ill health and disease is practically negligible, and the karma of accidental trouble almost completely obviated in the personal life. National or group karma occasionally involves a pupil, and upsets somewhat the plans, but this is unavoidable and can seldom be offset.

The use of specific forms for specific ends.

Until now we have dealt more with the personal aspects of meditation, and have considered the two types that are practically universal and fundamental, having studied briefly, (a) Meditation as followed by the mystic, and (b) Meditation as pursued by the occultist.

We have largely generalized and have not in any way attempted to enter into particulars. It is neither desir-

There are also mantrams for use in healing, and for the development of certain psychic faculties. Some mantrams have a direct effect on the centers of the body, and will later be used under the guidance of the Master for increasing vibration, for causing fourth dimensional movement, and for the complete vivification of the center.

Still other mantrams act upon the hidden fire, but I will deal with them a little later. There are numerous oriental books on the subject, which is so vast a one that I caution the student from investigating much. It would but prove for the worker in the world a waste of time. I have touched upon the matter because no book on meditation would be complete without a reference to what will some day supersede all preliminary meditation. When the race has reached a certain point of development, and when the higher mind holds greater sway, these occult mantrams--rightly imparted and rightly enunciated--will be part of the ordinary curriculum of the student. He will start his meditation by the use of his ray mantram, thereby adjusting his position in the scheme; he will follow this with the mantram that calls his Master, and which puts him en rapport with the Hierarchy. Then he will begin to meditate with his bodies adjusted, and with the vacuum formed that may then be used as a medium of communication.

August 13th, 1920

Forms used in one of the three departments.

The interest of what I have to communicate today is very great, for we have to take up the matter of the forms used in the Departments of the **Manu**, the World Teacher and the Mahachohan, the Lord of Civilization.

These three Departments represent in the Hierarchy the three aspects of the Logos as manifested in the solar

system,--the Aspect of Will or Power, the Aspect of Love and Wisdom (which is the basic aspect for this system), and the Aspect of Activity or Intelligence. You know from your studies the work undertaken by these departments.

The **Manu** manipulates matter and is occupied with the evolution of form, whether it is the dense physical form of animal, mineral, flower, human being or planet, or the form of races, nations, devas or the other evolutions.

The Bodhisattva or World Teacher works with the evolving life within the form, with the implanting of religious ideas and with the development of philosophical concepts both in individuals and races.

The Mahachohan, who synthesizes the four lower rays, deals with mind or intelligence, and, in collaboration with His Brothers, controls the evolution of mind whereby the Spirit or Self utilizes the form or the Not-Self.

The synthetic work of the three Great Lords is inconceivably great. Form--Life--Intelligence, Matter--Spirit--Mind, Prakriti--Purusha--Manas, are the three lines of development, and in their synthesis comes completeness.

Each of these three lines works through formulas, or through set forms, which by graded steps put the man who employs the form in touch with the particular line of evolution represented by the Head of that line.

.....What I seek to bring out here are the three clear lines whereby a man may mount to the Logos and find union with the *self* of the Solar System. He can mount by the line of the **Manu**, he can attain through the line of the Bodhisattva, or he can reach his goal via the path of the Mahachohan. But specially note, that on this planet the Lord of Love and Power, the first Kumara, is the focal point for all three departments. He

with the All-Self, the Logos Himself.

For the sake of clarity and in order to satisfy the craving of the concrete mind for differentiation these three departments are pictured as distinct and separated the one from the other, though having their points of contact. In reality--apart from the illusion that mind always sets up--the three are one, and the seven are but blended parts of one synthetic whole. They all interlace and inter-mingle. All the three departments are but necessary parts of one organization over which the Lord of the world rules. They are but the executives offices in which the business of our planet is handled, and each office is dependent upon the other offices, and all work in the closest collaboration. The man who finds himself on one line has to remember that in time and before perfection is achieved he must realize the synthesis of the whole. He must grasp it as a fact past all questioning and not just as a mental concept, and in his meditation there will eventually come a point when this realization of the essential unity will be his and he will know himself as a fragment of a vaster whole.

In these three departments the method of approach to the Head of the Department is meditation, and the means whereby the student puts himself en rapport with the essential *Life* of that department (it is all a matter of terms) differ. The life within the form manifests--as a result of meditation--in three different ways. The results of meditation as demonstrated in terms of character, if I may so express it, are really the same aspects of manifestation under different terms or conditions. Let me tabulate them for you:--

Line of the **Manu**

Force, Strength, Power to rule.

Line of the Bodhisattva

Magnetism, Attraction, Healing.

Line of the Mahachohan

Electricity, Synthesis, Organization.

I seek here to point out that the effect in the life of the student of meditation on one of these three lines will be as enumerated above, though all of course colored and modified by his personality ray, and by the point attained in evolution. If you study the three words applied to the three lines you will find it very illuminating (I seek not to enlarge the mental body but to train the intuition.) These words demonstrate the law as working through the three groups, and the working out into active expression in the three worlds of the due following of the desired line. Each line has its specific forms whereby those results are achieved, and the time is coming when the rudiments of these forms (the first fundamental formulas) will be given to students deemed ready and who have done the necessary preliminary work.

1. *The line of the **Manu**.*

We might here somewhat indicate the approximate method, and lay down certain rules which will serve to elucidate when the time comes.

This first line is specially the line of government, of racial development, of working in and with the matter of all forms on all the planes of human evolution. It is, as I have said before, the line of occultism. It emphasizes the hierarchical method, it embodies the divine autocracy, and it is the line whereby our Solar Logos imposes His Will on men. It is closely linked to the Lords of Karma, and it is through the **Manu**'s department that the Law of Cause and Effect is wielded. The four Lords of Karma work closely with the **Manu**, for They impose the Law, and

He manipulates the forms of men, of continents, of races, and of nations so that that law may be duly worked out.

The man therefore who attempts through meditation to contact these powers, to rise to union by these means, and to attain the consciousness of the Will aspect, works under set rules, rises from point to point under due forms, and broods ever on the Law and its workings. He seeks to understand, he discriminates and studies; he is occupied with the concrete and its place in the divine plan. He admits the fact of the indwelling life but concentrates primarily on its method and form of manifestation. The basic rules of expression and of government occupy his attention, and by studying the rules and laws, and by seeking to comprehend, he necessarily contacts the Ruler. From stage to stage he rises--from the ruler of the microcosm in the three worlds, to the group egoic and its focal point, a Master; from the ruler of the group he rises to the **Manu**, the Ruler of the department wherein he has his place, thence to the Ruler of the World, later to the Planetary Logos, and thence to the Solar Logos.

2. The line of the Bodhisattva.

This is the line of religion and of philosophy, and of the development of the indwelling life. It deals with consciousness within the form more than with the form itself. It is the line of least resistance for the many. It embodies the wisdom aspect of the Logos, and is the line whereby His love is manifested in a predominant fashion. The solar system being in itself a direct expression of the Logos, and of His love aspect, all in manifestation is based upon it--love in rule, love abounding, love in activity,--but in this second line the above manifestation is supreme, and will eventually absorb all the others.

The man who meditates on this line seeks ever to enter into the consciousness of all that breathes, and by

We have here enumerated six groups of mantrams connected with fire. There are still a few more which I might briefly enumerate.

Purificatory mantrams that awaken a fire that purifies, and burns on one of the three lower planes. This is effected through the activity of elementals, controlled by fire devas, and under the direct guidance of an initiate or disciple for some specific purificatory end. The end may be to cleanse some one of the bodies or to purify a locality, a house or a temple.

Mantrams that call down fire for the magnetization of talismans, of stones and of sacred spots.

Mantrams that bring about healing through the occult use of flame.

The mantrams used:--

a--By the **Manu**, in manipulating that which is necessary in the moving of continents, and the submerging of lands.

b--By the Bodhisattva, in stimulating the inner flame in each human being.

c--By the Mahachohan, in His work with the intelligence, or the fifth principle.

All these mantric forms and many others exist.....

The first step towards the attainment of these mantrams is the acquirement of the faculty of occult meditation, for it is not the sounding of the words alone that bring about the desired end but the mental concentration that visualizes the results to be attained. This must be accompanied by the will that causes those results to be dominated by the one who chants the sounds. These mantric forms are dangerous and useless apart from the concentrated mental equilibrium of the man and his power to control and vitalize.

by those of the human race who are steady. They focus through the Lords of the Rays then in manifestation as well as through the Planetary Logos of this planet. The date of this event is not yet for exoteric communication.

On all the three main lines of approach--that of the **Manu**, or Ruler, the Bodhisattva, or World Teacher, and the Mahachohan, or Lord of Civilization--their own specific groups will be found, subject to certain mantrams and words, and moving under certain rhythmic laws. One hint only can I give here but I think you will find it interesting. The time is coming when those who work under the **Manu**, manipulating nations, directing their attention to government and politics, sitting in the assemblies of the people, giving out the laws and apportioning justice, will begin all their work with great rhythmic ceremonies. By means of their united rhythm and chanted words, they will seek to put themselves in touch with the consciousness of the **Manu** and with His great governing department, so bringing more clearly into practice the working out of His plans and the formulation of His intentions. Having aligned their bodies and made the necessary funnel, they will proceed with business after having placed in their midst as a focal point of illumination one or two men who will give their entire attention to finding out the intention of the **Manu** and His subordinates upon the matter in hand.

So in the department of the Bodhisattva will a similar procedure be followed, for which the construction is already organized. The priest will be the focal point, and, after due ceremony and rhythm on the part of the united congregation, they will be the transmitters of information from on high. But here is a momentous point of interest: The priesthood will not in those days be a separated body of men. All will then be priests and a

You will ask, what place has all this in a series of letters on meditation? Simply this:--that the method employed in the utilization of color and sound in healing, in promoting spiritual growth, and in exoteric construction on the physical plane, will be based on the laws that govern the mental body, and will be forms of meditation. Only as the race develops the dynamic powers and attributes of thought--which powers are the product of meditation, rightly pursued--will the capacity to make use of the laws of vibration be objectively possible. Think not that only the religious devotee or mystic, or the man imbued with what we call higher teaching, is the exponent of the powers attained by meditation. All great capitalists, and the supreme heads of finance or organized business, are the exponents of similar powers. They are personifications of one pointed adherence to one line of thought, and their evolution parallels that of the mystic and the occultist. I seek most strongly to emphasize this fact. *They are the ones who meditate along the line of the Mahachohan, or the Lord of Civilization or Culture.* Supreme concentrated attention to the matter in hand makes them what they are, and in many respects they attain greater results than many a student of meditation. All they need to do is to transmute the motive underlying their work, and their achievement will then outrun that of other students. They will approach a point of synthesis, and the Probationary Path will then be trodden.

The Law of Vibration will gradually, therefore, be more and more understood, and be seen to govern action in all of the three departments of the **Manu**, the World-Teacher and the Mahachohan. It will find its basic expression and its familiar terminology in those of color and sound. Emotional disorder will be regarded as discordant sound; mental lethargy will be expressed in terms of *low*

various major departments of the foundations--like subsidiary colleges. The aim of all is the evolution of the race, the object of all is to lead all to the point of standing before the One Initiator, the methods employed are fundamentally the same, though varying in detail, due to the racial characteristics of the races and types dealt with, and the fact that certain schools work paramountly with one ray and others with another.

The trans-Himalayan school has its adepts as known to you, and others Whose Names are not known.

The southern Indian school has special work with the deva evolution, and with the second and third sub-races of the Aryan race.

The Himalayan school works with the first, fourth and fifth sub-races.

The fourth root-race branch works under the *Manu* of that race and his brother of the Teaching Ray. Their headquarters are in China.

The Master R.--and one of the English Masters are concerning Themselves with the gradual founding of the fourth branch of the school, with the assistance of the Master Hilarion. Ponder on these imparted facts, for the significance is of profound importance.

Tomorrow we will deal with the future. Today I have but imparted facts in present manifestation.

September 28th, 1920.

Today our second point comes up for consideration, and we shall in the elucidation of it enter into the realms of prophecy. I would here point out to you that the thing which is indicated as existing in the future may not always work out in detail as foreseen. I but seek to lay before you the big general plan in its outline. The working out in the future will depend upon the intuition or high

There is also planned a preparatory school for the advanced egos of the fourth root-race. This will be under the *Manu* of that race and will be situated in *Japan*, with its most esoteric branch in western *China*. This makes the seventh in the group of schools outlined.

It is not purposed as yet to have branches in Southern Africa or Southern America. Their day is not yet, but comes in the next cycle.

Now, I would earnestly call to your attention that the schools will make but small beginnings and will be launched in a way that will appear at first as too unimportant to be noticeable. A beginning will be made with members of the different occult schools, such as the esoteric sections of the Theosophical movement, and others. The work in Britain, America and Australia is already in process of inception, whilst that in Sweden will shortly be on foot. The others will follow at slightly later dates.

This much of the plan has been permitted publication as an incentive to all of you to study with greater aspiration and to work with more strenuous application. Each and all has his place in the plan would he but qualify by doing the necessary work. That work should be:--

An endeavor to recognize the Divine within each one. In this manner the true occult obedience, which is an essential in all occult training, will be fostered and developed, being not based, as is so oft seen, on personality, but on that instinctive realization of a Master, and the willing following that comes from the recognition of His powers, the purity of His life and aims, and the profundity of His knowledge.

An endeavor to think in group terms and clearly for oneself, not depending upon the word of others for clarification.

through divine magic. A form of words or syllables rhythmically arranged, so that when sounded certain vibrations are generated.

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

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

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

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

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

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

Nirmanakaya. Those perfected beings who renounce Nirvana (the highest state of spiritual bliss) and choose a life of self-sacrifice, becoming members of

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.⁵ Therefore we have three cosmic rays manifesting:

The Ray of intelligent activity. This is a ray of a very demonstrable glory, and of a higher point of development than the other two, being the product of an earlier mahakalpa, or a previous solar system.⁶ It embodies

or shell, indicates all sound, and the chakra, wheel or discus, all time, there being a connexion between the two; gada, the (whirling) mace, is the spiral method of the procession of the world and the lotus-flower is the whole of that procession; the vana-mala, the wreath of forest flowers, indicates the stringing together of all things into unity and necessity; the nila-pit-ambara, blue and yellow vestures, are darkness and light; the kaustubha jewel indicates inseparable connexion with all; Nirguna, attributeless, shows the presence of the nature of Negation; while saguna, attributive, implies possession of name and form. The World-process (as embodied in our world-system) is the result of the ideation of Maha-Vishnu."--*Pranava-Vada*, pp.72-74, 94-95.

⁵Mahadeva is literally "great Deva." The term is frequently applied to the first Person of the manifested Trinity, to Shiva, the Destroyer aspect, the Creator.

⁶One 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 sandhies (intervals); each *Manu* lying between two sandhies. Every *Manu*'s rule contains seventy one Maha Yugas,--each Maha Yuga consists of four Yugas, viz., Krita, Treta, Dwapara, and Kali; and the length of each of these four Yugas is respectively as the numbers, 4,3,2 and 1.

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

| | 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 <i>Manu</i> | 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 <i>Manu</i> , 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 |

f. Hence this fourth cosmic etheric plane forms the meeting ground for the past and the future, and is the present.

g. Therefore, also, the buddhic or intuitional plane (the correspondence in the system of this fourth cosmic which is the meeting ground, or plane of union, for that which is man and for that which will be superman, and links the past with that which is to be.

h. The following correspondences *in time* would repay careful meditation. They are based on a realization of the relationship between this fourth cosmic ether, the buddhic plane, and the fourth physical etheric subplane.

The fourth subplane of mind, the correspondence on the mental plane of the physical etheric, is likewise a point of transition from out of a lower into a higher, and is the transferring locality into a higher body.

The fourth subplane of the monadic plane is in a very real sense the place of transition from off the egoic ray (whichever that ray may be) on to the monadic ray; these three major rays are organized on the three higher subplanes of the monadic plane in the same way that the three abstract subplanes of the mental are the group of transference from off the personality ray on to the egoic.

The four lesser rays blend with the third major ray of active intelligence on the mental plane and on the atmic plane. The four Logoi or planetary Spirits work as one, on the atmic plane.

i. Another synthesis takes place on the synthetic second ray on the second subplane of the buddhic plane and the monadic plane, while the comparatively few Monads of will or power are synthesized on the atomic subplane of the atmic. All three groups of Monads work in triple form on the mental plane under the Mahachohan, the **Manu** and the Bodhisattva, or the Christ; on the second or monadic plane they work as a unit, only demonstrat-

ing their dual work on the atmic plane, and their essential triplicity on the buddhic plane.⁵⁵

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.

j. On these etheric levels, therefore, the Logos of our

⁵⁵The monads of the fourth Creative Hierarchy, the human Monads, exist in three main groups:

- a. The Monads of Will.
- b. The Monads of Love.
- c. The Monads of Activity.

Mahachohan. The officer in our planetary Hierarchy who presides over the activities carried on in the four minor rays and their synthesising third ray. He has to do with civilisation, with the intellectual culture of the races, and with intelligent energy. He is the head of all the Adepts.

Bodhisattva. The exponent of second ray force, the Teacher of the Adepts of men and of Angels. This office was originally held by the Buddha, but His place was taken (after His Illumination) by the Christ. The work of the Bodhisattva is with the religions of the world, and with the spiritual Essence in Man.

The Manu. The One Who presides over the evolution of the races. He is the ideal man. He has to work with the forms through which Spirit is to manifest; he destroys, and builds up again. These three Individuals preside over the three Departments into which the Hierarchy is divided, and therefore represent in their particular sphere the three Aspects of divine manifestation.

the standpoint of the centers of the Heavenly Men and of the Grand Man of the Heavens, the Logos.

a. The Heavenly Men. The Heavenly Men, in Themselves, embody centers just as does a human being and on Their Own plane these centers of force can be found. Again we need to recollect that these centers of force on cosmic levels, and in manifestation in the objective system, demonstrate as the great force centers of which any particular group of adepts and Their pupils are the exponents. Every group of Masters and all the human beings incarnate or discarnate--who are held within the periphery of Their consciousness--are centers of force of some particular kind or quality. This is a fact generally recognized, but students should be urged to link up this fact with the information imparted on the centers of the human being, and see if much is not thereby learnt. These centers of force will demonstrate on etheric levels and on the subtler planes just as they do in a man, and they will be vivified as are the human centers by planetary kundalini, progressing in the desired triangles.

Two hints can here be given for thoughtful consideration. In connection with one of the Heavenly Men (which one cannot at this juncture be pointed out) we have one triangle of force to be seen in the following three centers:

- a.* The force center of which the **Manu**, and His group, are the expression.
- b.* The center of which the Bodhisattva or the Christ and His adherents are the focal point.
- c.* The center of which the Mahachohan and his followers are the exponents.

These three groups form the three centers in one great triangle--a triangle which is not yet in complete vivification at this stage of evolutionary development.

with His own mighty Rod causing a fresh re-charging of its electric capacity. This ceremony takes place at Shamballa.^{89,90}

Second. The Rod of Initiation known as the "Flaming Diamond" and used by Sanat Kumara, the One Initiator, called in the Bible, the Ancient of Days. This Rod lies hidden "in the East" and holds the fire latent which irradiates the Wisdom Religion. This Rod was brought by the Lord of the World when He took form and came to our planet eighteen million years ago.

Once in every world period it is subjected to a similar process as that of the lesser Rod, only this time it is recharged by the direct action of the Logos Himself,--the Logos of the solar system. The location of this Rod is known only to the Lord of the World, and to the Chohans of the Rays, and (being the talisman of this evolution) the Chohan of the second Ray is--under the Lord of the World--its main guardian, aided by the deva Lord of the second plane. The Buddhas of activity are responsible for its custody. and under them the Chohan of the Ray. It is produced only at stated times when specific work has to be done. It is used not only at the initiating of men, but at certain planetary functions, of which nothing as yet has been given out. It has its place and function in certain ceremonies connected with the inner round⁹¹ and the triangle formed by the Earth Mars

⁸⁹*Shamballa*--The Sacred Island in the Gobi desert. The centre in central Asia where the Lord of the World, the Ancient of Days, has His Headquarters. H.P.B. says it is "a very mysterious locality on account of its future associations."--S. D., II, 413.

⁹⁰*The World Teacher*--takes office cyclically. His cycles do not coincide with those of the **Manu** as the Manu holds office for the entire rootrace. The World Teacher gives out the keynote for the various religions and is the emanating source for periodical religious impulses. The duration of his cycles are not given out. The Buddha held office prior to the present World Teacher and upon his Illumination His place was taken by the Lord Maitreya whom the Occidentals call the Christ.

⁹¹*The inner round* is a mysterious cycle of which little can be told. It is not concerned with manifestation through the seven schemes or globes, but has to do with certain aspects of the subjective Life or the soul.

Manu to separate races, to segregate types, and to submerge and detach continents will be great. This is the ray of separative force, and its place, as a factor in the erection and destruction of forms, is very interesting.

It may be asked wherein this can all be interpreted in terms of fire, and thus the integrity of the thought-form of this book be preserved. Whenever the words influence, radiation, or the power of a ray, are used, we are dealing inferentially with electrical phenomena or with energy of some kind. This energy, or electrical manifestation, this "mystery of electricity" to which H.P.B. refers,⁵⁰ is the foundation of all manifestation, and lies back of all evolution. It produces light in ever-growing brilliancy; it builds and moulds the form to the need of the indwelling Entity; it brings about coherence and group activity; it is the warmth that causes all growth, and that fosters not only the manifestations of the vegetable and animal kingdoms but induces interaction between the human units, and lies behind all human relationships. It is magnetism, radiation, attraction and repulsion, life, death, and all things; it is conscious purpose and essential will in objective manifestation, and he who has solved what lies back of electrical phenomena has solved not only the secret of his own Being, but knows his place within his greater sphere, a planetary Logos, is conscious of the Identity of that cosmic Existence we call a solar Logos, and realizes somewhat the place of our system and its electrical relationship with the seven constellations.

We have now to deal with the influence of a force that is waning and passing out of dominance, that of the sixth Ray of Devotion or Idealism. It will not be possible to predicate much anent it, beyond pointing out certain general ideas which may be of value in the contemplation of Ray cycles in general.

⁵⁰S.D., I, 107.

The fiery stage--the blending, fusing, burning period, through which all atoms pass during the disintegration of form.

The solvent stage, in which the form is dissipated and substance is held in solution, the atom being resolved into its essential duality.

The volatile stage, which concerns primarily the essential quality of the atom, and the escape of this essence, later to take a new form.

Radioactivity, pralactic solution, and essential volatility might express the thought. In every transmuting process without exception these three steps are followed. Occultly expressed in the old Commentary they are thus stated:

"The fiery lives burn within the bosom of Mother.

"The fiery center extends to the periphery of the circle and dissipation supervenes and pralactic peace.

"The Son returns to the bosom of Father, and Mother rests quiescent."

The Masters, in concert with the great Devas, concern Themselves with this transmutative process, and each department might be considered as dealing with one of the three stages:

The Mahachohan's department in its five divisions deals with the burning of the fiery lives.

The **Manu's** department concerns itself with the forms or the ring-pass-not which encloses the burning lives.

The Bodhisattva's department deals with the return of the Son to the bosom of the Father.

Within the department of the Mahachohan, a secondary division along these lines might be outlined:

The seventh and fifth Rays are occupied with the return of the Son to the Father and are largely centered in pouring forth energizing power when it becomes necessary to transfer the life of the Son from an old form into a new, from one kingdom of nature to another on the Path of Return.

though it emphasizes the complexity of the subject, it also demonstrates the divine magnitude of the scheme, with its magnificent intricacies. 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 later, another door opened, on to the Path leading from the human kingdom into the spiritual--again a dual reason. 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 two evolutions, the human and the deva.

The major root races are chosen under the Law of Correspondence. In the third root race came the third Outpouring, the merging and the point of contact between the Spiritual Triad and the Lower Quaternary. The fifth root race marks a point where higher and lower manas approximate, and where the concrete mind, meeting its highest development of this round, gives place to the intuition from above. Here again we have a twofold reason. The seventh root race again demonstrates dual attainment, love in activity, the basis of the third system of Will or Power.

The three major Rays, being dual, are their own sufficient explanation. They are at present the mode of expression of the three aspects, and demonstrate under their appropriate Logoi, Who manipulate world affairs through the three departments, of which the rulers on our planet are the Lord Maitreya, the **Manu**, and the Mahachohan. The three major planes demonstrate easily their unique position--on plane two we have the home of the Monads of Love, on plane five we find the habitat of their reflections, the reincarnating Egos, and

statement that man is at the "mercy of the elements." Man can physically be burned and destroyed by fire; he is helpless before volcanic action, and cannot protect himself from the ravages of fire, unless in the initial stages of such deva endeavor. The occult importance of the war man wages on the fire devas for instance is very real in connection with the fire department in any city. The time lies far ahead as yet, but it will surely come, when the personnel of these departments will be chosen for their ability to control the agnichaitans when manifesting destructively, and their methods will no longer be that of water (or the calling in of the water devas to neutralize the fire devas), but that of incantation, and a knowledge of the sounds that will swing into action forces which will control the fiery destructive elements.

The third group of these devas is very definitely connected with the control of the **Manu's** department, and of the great devas associated with that department on this planet. Through their activity during certain cycles the entire surface of the Earth is changed through the medium of volcanic action; continents are raised and submerged; volcanos are active or quiescent, and thus the world is purified by fire. In their own department these Agnichaitans are kept busy building the mineral forms through the agency of fire; they are the alchemists of the lower regions, and through contact with them, and through the knowledge of "the words" by which they are controlled, the future scientific alchemists (I use this expression in contradistinction to the idealistic alchemists of the past) will work with minerals and with the lives embodied in all mineral forms.

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

certain elementals, who are of a nature analogous to that of the physical body. Hence destruction of the form would ensue, or paralysis and insanity on a large scale would eventuate. Secondly, it would put power into the hands of certain of the Brothers of the Left Hand Path¹¹ and of a number of unconscious magicians (of whom there are quite a number) who would use it only for selfish, evil and material ends. Hence no more can be said anent dense physical substance and its embodiments. The Agnichaitans of the third group are as yet a menace to man, and are only handled in group formation, and on a large scale by the head of the Manu's department through their own rulers--certain devas of a development equal to that of the sixth Initiation.

The occult Hierarchy of our planet is primarily concerned with the development of self-consciousness in man, and with the intelligent interpretation of the happenings of Nature; it is concerned with a wise cooperation with the building Forces of nature; and the object of its main endeavor is the vitalization and activity of the centers in the Heavenly Man of our planet, and in the individual units of the human family.

The occult Hierarchy is a great force center, the heart, head, and throat of the Heavenly Man as these three centers function in a triple coordination. Parallelizing their activities along the line of consciousness (and primarily consciousness or intelligence as it demonstrates through the third and fourth kingdoms) is to be found a great hierarchy of devas who concern themselves with the development of that portion of the body of a Heavenly Man which is not included in the active centers. Perhaps some idea of what I seek to convey

¹¹*The Left-hand Path* is that followed by the Black Magician, and by the Brothers of the Shadows. It originates in the use of the forces of nature for selfish ends; it is characterised by intense selfishness and separateness, and ends in Avitchi, the 8th sphere, the home of lost souls, or those shells of the lower man which have become separated from their egoic or individual life principle.

neath the central portion. They form at this stage a dimly burning triangle. The casual 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 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.³⁷ Mahadeva sits at the heart, Surya or Vishnu reveals Him in His essence as the Wisdom of Love and the Love of Wisdom, and Brahma, the Creative Logos makes that revelation possible. The Father in

³⁷*The Solar Lord, the Divine Ego*. Of the two courses of soul development referred to by H.P.B. in her "Voice of the Silence" as the path of "Dhtana" and "Dharma" or the "Paramitas," Ramayana is based upon the latter. The "Seven Portals," referred to in the book of the same name, correspond very probably to the seven cantos of this sacred poem. But I have read only the first canto, and I shall give you the analysis of it, so far as I know. Excluding the preface to the poem, the first thing, in the first canto, is a description of the peculiar circumstances that attend Rama's birth in Dasaratha's family. Dasaratha is, as you all know, a descendant of solar kings, who began to rule over this earth from the time of Manu the Vyvaswatha. As his name implies, he is a king whose car can travel in ten directions, or taking the occult microcosmic sense, he is king of the human body, which has ten senses of action and perception that connect it with the ten directions. You are thoroughly familiar with the idea that our ancient philosophers used to describe the body as a town with nine gates. The nine gates are, as you know, the nine orifices of the human body. If you add to the nine one more for the orifice known as the Brahma-rundra or the door of Brahma, you get ten gates corresponding to the ten directions. The word "Dasaratha" indicates the consciousness connected with our senses, which consciousness is inferior to the consciousness which we call mind.--*The Theosophist*, Vol. XIII, p. 340.

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. Their work is analogous to that of the Seed-**Manu**, Who Himself works through a septenate as do these storers of the psychic forces.

Again for such cosmic Entities as the planetary Logoi periods of meditation transpire, but these concern Them on the cosmic planes, and only the effects are felt on this. They meditate in Their physical brains, and therefore in substance as does man, but the process is carried on in the etheric brain. This should be pondered on, for it holds the mystery hid. Also, the fact that some of these Lords of the Rays are more proficient in meditation than others, and thus achieve differing results which work out in Their schemes, should be carefully borne in mind.

d. The Future Coming of the Avatar.

THE COMING AVATAR

"From the zenith to the nadir, from dawn to fall of night, from the emergence into being of all that is or may be to the passing into peace of all that hath achieved, gleameth the orb of blue and the inner radiant fire.

From the gates of gold down to the pit of earth, out from the flaming fire down to the circle of gloom, rideth the secret Avatar, bearing the sword that pierceth.

Naught can arrest His approach, and none may say Him nay. To the darkness of our sphere He rideth alone, and on His approach is seen the uttermost disaster, and the chaos of that which seeketh to withstand.

type of Ego is begun. Finally the vibration reaches the mental unit at the base of the lotus bud, and the lunar Pitris is 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 Pitris⁵³ 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

⁵³The joint activity of solar and lunar Pitris.--S. D., II, 258.

1. "The spark hangs from the flame by the finest thread of Fohat.
 - a. The three-tongued flame that never dies. Triad.
 - b. The four wicks. Quaternary.
 - c. The thread of Fohat. Thread of Life.
2. It journeys through the seven worlds of maya.
 - Macrocosmically.the seven planetary schemes.
 - Planetary the seven chains of a scheme.
 - Microcosmically.the seven globes of a chain.
 Note and meditate upon:--
 1. . . the divine Septenary hanging from the triad, thus forming the Decad and its permutations. Seven, five and three."
 2. It stops in the first, and is a metal and a stone; it passes into the second and behold--a plant; the plant whirls through seven forms and becomes a sacred animal."

Compare S. D., I, 266.

 Note the kabalistic aphorism:--"A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, God.--S.D.,I,267.
3. From the combined attributes of these, **Manu**, the Thinker, is formed. --See S. D., II, 179, 187.
4. Who forms him? The seven lives and the One Life.--See S.D.,II, 268. The seven groups of lives who form the three lower bodies. The lunar Pitris or fathers of the material forms.
5. Who completes him? The fivefold Lha. Who unites the higher Spiritual Triad and the lower self?
 - a. The fivefold Gods of the intelligence.
 - b. The fifth principle of mind.
6. Who perfects the last body? Fish, sin, and soma.
 - a. Fish, sin and soma collectively compose the three symbols of the immortal being.
 - b. Fish--symbol of the buddhic principle, the manifested life on earth. Note the avatara of Vishnu. The sign of Pisces, the fish. Jesus the fisher of men.
 - c. Sin--The fall of man, involution of Spirit.
 - d. Soma--Moon. The work of lunar Pitris, providing bodies. Read stanza VII, 6, S.D.,I,285.

one scheme of tabulation in the Hall of Records. Other methods of enumeration exist, and even under the one here used, these five groups are each subdivided into ten groups, and these again are broken up into lesser units, all of them being known and portrayed under certain symbols.

When we come to the second subplane of the mental plane (the plane whereon the egoic bodies of advanced humanity, of disciples, and of initiates are found) the method of grouping will be according to:

- a. Ray.
- b. Subray.
- c. Department (whether under the **Manu**, the Mahachohan or the Bodhisattva on our earth scheme or their analogies on other schemes).
- d. The Master's group.

These egoic lotuses are all organized, and have a number of petals unfolded whilst some are in the final stages of development.

They have also been grouped under the following three heads:

Lotuses of revelation. Those in which the "jewel" is just about to be revealed.

Lotuses with perfume. Those whose occult "smell" or aroma is permeating their environment. They are those Egos who have not yet completely unfolded the final tier of petals, but whose lives are of magnetic force in the three worlds, and whose careers are distinguished by altruistic service.

Radiant lotuses, or those whose light is beginning to shine forth as lights in a dark place.

They are grouped also according to primary color, to subsidiary coloring, according to key or tone, and one tabulation is entirely numerical. It might be of interest

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:

I. Knowledge Petals. First circle.

- a. Organized in the Hall of Ignorance.
- b. Guided by the force and energy of the Mahachohan.
- c. The third group of solar Pitris affected.

II. Love Petals. Second circle.

- a. Organized in the Hall of Learning.
- b. Guided by the force of the Bodhisattva.
- c. The second group of solar Lords affected.

III. Will or Sacrifice Petals. Third circle.

- a. Organized in the Hall of Wisdom.
- b. Guided by the force and energy of the **Manu**.
- c. 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. This series of initiations is seldom recognized within the physical brain consciousness owing to the relatively inchoate stage of the bodies, and the unresponsiveness of the brain matter. Yet they are nevertheless initiations of a definite though less important character, and they involve primarily the display (within the personal life of the man) of an intelligent recognition of his group relationships on earth. This recognition is frequently selfish in character, as, for instance, that which the union worker displays, but it is indicative of group interplay.

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 (if he is evolving in a cycle wherein hierarchical effort for humanity takes the form it does in this present one), and the *Manu*. Eventually (after the second initiation the Lord of the World comes

in as a factor,--the Lord of world powerfully expressing itself in love.

Speaking generally, therefore, it might be stated that egoic groups in whom the knowledge petals are being organized and unfolded come under the primary influence the Mahachohan; those in whom the love aspect, or the second circle of petals, is opening come under the primary influence of the Bodhisattva, with the knowledge unfoldment paralleling the work; whilst those in whom the third tier is being opened come under the energy direction of the *Manu*, with the two other types of force coordinated. It will be apparent to the careful reader that in this fact lies hid the secret of why the Mahachohan holds office longer than either of His two Brothers, holding it as He does for an entire world period. The key to these cycles lies hid in the following thoughts: the Bodhisattva and the *Manu* change more frequently and pass on to other work owing to the fact that They each embody one type of triple force, whereas the Mahachohan is the focal point for five types of energy, each in its turn triple in nature.

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:

- a. Inherent energy,
- b. Absorbed energy,
- c. Group energy,
- d. 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 affilia-

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 lives 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

FORM PRODUCTION

1. Divine thought The cosmic mental plane.
2. Divine desire The cosmic astral plane.
3. Divine activity The cosmic physical plane
(our seven systemic planes).

*The logoc Breath. . . First plane. . . The Sound*⁸⁵ *A.*

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 logoc 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

⁸⁵*Mantric 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.

Mantrams are of many kinds, and generally speaking might be enumerated as follows:

1. Some very esoteric mantrams, existing in the original *Sensa*, in the custody of the Great white Lodge.
2. Some Sanskrit mantrams employed by initiates and adepts.
3. Mantrams connected with the different rays.
4. Mantrams used in healing.
5. Mantrams used in the departments of either the **Manu**, the Bodhisattva, or the Mahachohan.
6. Mantrams used in connection with the devas and the elemental kingdom.
7. Special mantrams connected with fire.

All these mantrams depend for their potency upon the sound and rhythm and upon the syllabic emphasis imparted to them when enunciating and intoning. They depend too upon the capacity of the man who uses them to visualise and to will the desired effect.

gathered by considering the dates of the foremost scientific discoveries since Plato's time; the cycles of the second ray may also be averaged by a summary of the appearances of the great Teachers down the ages.

The force emanations from the **Manu**, or those of the first Ray, are easily traced when the races are considered, and this has been done in the recognition of the races and subraces. What is oft overlooked is that each of these rays of energy demonstrates *constructively*, through the form-building agencies, and *destructively* through the ability of the force to destroy prior to building. Thus the cycles can be viewed from two angles.

It is at this point that students in one branch of our theosophical movement must recognize the fact that just as H. P. B. came forth on a cyclic tide of energy to destroy the limiting forms to be found in the world of science and religion, so his work must fit in with other force emanations, such as the constructive work of the second ray in conjunction with the energy of the seventh at this time.

When students learn to blend the one hundred year cycles of the first type of energy with the equally powerful impulses from the second Ray and the third, we shall then have a cessation of many controversies. *No great impulse will come from the Lodge along the line of the first Ray of Will or Power till the close of a century.*

One such impulse along another line of force came when the discovery of the nature of the atom was arrived at through the study of electricity, and of radioactive substances, and *an impulse from the second aspect is imminent.* It is not safe for students with limited vision to dogmatize anent this question of cycles. Apart from the cyclic impulses continuously going forth, overlapping and superseding, and intermingling with each other, there are many which we might call lesser impulses (and the cycle of one hundred years to which H. P. B. refers,

ate the symbolic, or hieroglyphic writings of the adepts,²² it is impossible for him to grasp the matter. Much of the teaching on this matter is found in records in the department of the **Manu**, as it concerns primarily the initial stages of form building. It might be said that the appearance of any life in manifestation is due to primary activity on the part of some Entity, which activity is largely the expression of the first Ray. This concerns the periodical manifestation of the life or lives of any round just as it concerns also the ephemeral existence of a dragon fly; it deals with the form through which what we call a race is evolving and concerns itself with the tiny life of an individual in that race. The same laws govern all, though the response to the law may be relative and in degree. This law has the generic name of the "Law of Cycles," and is expressed in terms of time;

²²*Symbols.*

"In a symbol lies concealment or revelation."--Carlyle.

1. Symbols are intended for:--

- a. The little evolved. They teach great truths in simple form.
- b. The bulk of humanity. They preserve truth intact and embody cosmic facts.
- c. The pupils of the Masters. They develop intuition.

2. Symbolic books in the Master's archives used for instruction. These books are interpreted:--

- a. By their colour.
- b. By their position, i.e. above, on and beneath a line.
- c. By their connection with each other.
- d. By their key. One page may be read four ways:--
 1. From above downwards.involution.
 2. From beneath upwards.evolution.
 3. Right to left. greater cycles, etc.
 4. Left to right. lesser cycles.

3. *The three keys*:--

1. Cosmic interpretation. The symbols standing for cosmic facts. i.e., Darkness. Light. The cross. The triangle.
2. Systemic interpretation. Dealing with evolution of system and all therein.
3. Human interpretation. Dealing with man himself. The cross of humanity. Seven-branched candlestick.

4. *Four kinds of symbols*:--

1. Symbols of extraneous objects. . . .physical plane things.
2. Symbols of emotional nature. . . .astral plane things; pictures.
3. Numerical symbolism Lower mental. Man used himself to count by.
4. Geometrical symbolism abstract symbolism, higher mental.

to the Sun and from thence to cosmic spheres. Adepts from other schemes are not transferred to our Earth scheme as a school of training as it is not a sacred planet and therefore lacks such a specific school.

The influence which emanates from the Pole Star and which is such a potent factor in our solar system reaches our planet via the sign Aquarius. The reasons will be noted if the student bears in mind the significance of water as a symbol of the emotions, which are but a lower manifestation of love-desire. Aquarius is a force center from which the adept draws the "water of life" and carries it to the multitude. This force from the Pole Star, via Aquarius, is of special power at this time and the day of opportunity is therefore great. It is one of the agencies which make the coming of the Great Lord a possibility. He is Himself upon the fifth Path just as the **Manu** is upon the third. Hence the close link between the two Paths, for those on the fifth path can pass to the third and vice versa. The first and the seventh, the second and the fourth, and the third and the fifth are but the two sides of one whole, or the two aspects of the one Path. These three paths (with the fourth Path) constitute two Paths and the two Paths are but one. This great mystery may not further be enlarged upon.

The Hierarchies which play a great part in the introduction of polar influence are *the first and the second*. It was this occult truth which had such a bearing upon the nature of the first two races of mankind and upon their habitat.

The method whereby the adept develops the needed powers for this Path have been hinted at above. They might be expressed as *a process of electrical insulation and the imprisonment of polar magnetism*. It is not permitted to say more.

The symbol of this path is five balls of fire (blue fire) confined within a sphere. This sphere is formed by a

from all sex attraction, for people of the same sex experience it with each other) having a harmonious effect physically upon each other. This is, on the outer plane, the esoteric basis for all group relation, and it is the understanding of these emanations that enables the isolation and segregation of races to be carried forward under the great evolutionary plan.

These three might be described as the *quality* of the cell forces operating entirely on the physical plane which produce a peculiar type of physical body, the *magnetic attraction* between two physical bodies, and the *racial types*. These three factors guide the **Manu** of the race as He builds a new race and impresses the enter Builders with His ideas. They also guide a Master of the Wisdom as He builds His physical body at will for the carrying forward of His work in any time or place. These emanations should, in measure, be understood somewhat by all those engaged in forming organizations and groups for active service in the world. What, should the disciple ask himself, should be the vibratory quality of the cells of that body, of the individuals who compose it? What should be the quality of its attractive force, and of the magnetic effect it is to have in the world? What does the group possess through the medium of its corporate units which will put it en rapport with other groups and so make it harmonious in its relations with them? These questions warrant careful attention and should be considered by all group builders.

2. Vital forces. These are often regarded by the materialists as intangible and therefore not material at all. But the occultist regards the etheric medium as a form or aspect of matter and as relatively tangible as the outer objective form. To him the ether of space, which term necessarily includes the etheric form of all bodies, the

not simply with your own Master, but with the Brotherhood for which you are working. Then when stillness has been achieved, you visualize those Masters of whom you know, and raising your vibration higher still, you connect up, if possible, with the Chohans, with the Christ and the **Manu**, according to the line, religious or political, with which you may be working, and along which the attack will come. You then pour through the linking chain, and through all the vehicles, a stream of violet light. This method is only for use when the need is dire and the necessity great. The reason for caution lies in the etheric vehicle, which responds most violently to the color violet.

With these precautions in mind the fear vibration can be faced and eventually eliminated. Fears fall into two categories for the worker:--Fear of what the future holds, and, secondly, doubt as to the outcome of any effort. With most people it is a combination of the two. Most aspirants have no basic doubt as to the ultimate issue but they do doubt at times the working out of those issues in the present time and they shrink back also from the path of endeavor, knowing--and rightly knowing--that it leads through trial and loneliness to the Feet of the Hierophant. They are likewise distressed by troubles and high vibrations which seem to emanate from high spiritual sources. Strong vibrations will come with ever increasing frequency and as the race progresses in evolution the vibrations will wax stronger and their reactions must be dealt with in wisdom.

Two things manifest when the spiritual vibration is exceedingly potent. All good aspirations and synchronous high vibrations are stimulated and, secondly, all that we term "evil" is likewise stimulated. Aspirants should bear this carefully in mind. There may demonstrate such a factor as a crime wave, but there will also demonstrate an increasing number of groups that stand for

No matter how small or unimportant an individual thinker may be, yet in cooperation with his brethren, he wields a mighty force. Only through the steady strong right thinking of the people and the understanding of the correct use of mental energy can progressive evolution go forward along the desired lines. Right thinking depends upon many things, and it might be useful to state some of them very simply:

1. An ability to sense the vision. That involves a capacity in a faint measure to realize the archetype on which the Lodge is endeavoring to fashion the race. It involves cooperation in the work of the **Manu**, and the development of abstract as well as synthetic thought, the flashing forth of the intuition. The intuition wrests from the high places a touch of the ideal plan as it lies latent in the mind of the Logos. As men develop this capacity, they will touch sources of power that are not on mental levels at all but which constitute those from which the mental plane itself draws sustenance.

2. Then, having sensed the vision and glimpsed a fraction of the beauty (how little men see is astounding!) in your hands lies the opportunity to bring down to the mental plane as much of the plan as you possibly can. Nebulous and faint at first is your grasp after it, yet it will begin to materialize. Seldom at first will you find that you can contact it, for the vision comes through the medium of the causal body and few can hold that high consciousness for a long time. But the struggle to apprehend will lead to results, and little by little the idea will seep through to the concrete levels of the mental plane. Then it becomes a concrete thought, something that can be definitely visualized and appropriated as a basis for thought.

3. This accomplished, what comes next? A period of gestation, a period wherein you build your thought-form of as much of the vision as you can bring through into

transmitters of two aspects of divine energy--knowledge and wisdom. These must be thought of in terms of energy. This fourth group (whose work is concerned with the education of the masses) is a direct intermediary between the higher mind and the lower mind. They are concerned with the building of the antahkarana and their task is that of linking the three points of mental focus--the higher mind, the soul and the lower mind--so that there may be established *a group antahkarana* between the kingdom of souls and the world of men.

5. The fifth group will be that of the *Political Organizers* and will concern itself with political factors in every nation. They will work in the world of human government, dealing with the problems of civilization and with the relationships existing between nations. The bringing about of international understanding will be their major objective. This group communicates the "quality of imposition," and an authority that is lacking in the other branches of this divine group activity. This work is largely first ray work. It will embody the method whereby the divine *Will* works out in the consciousness of races and nations. Members of this group will have much first ray energy in their equipment. Their work is to act as channels of communication between the department of the *Manu* and the race of men. It is a noble task, my brothers, to be channels for the will of God.
6. *The Workers in the Field of Religion* form this group. Their work is to formulate the universal platform of the new world religion. It is a work of loving synthesis and it will emphasize the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activity of the second Ray of Love-Wisdom, that of the World Teacher--an office held at present by the Christ. The platform of the new world religion will be built by the many groups, working under the inspiration of the Christ and the influence of the second ray and these--in their totality--will constitute this sixth group.

vibratory activity. Just as soon as there exists, in the consciousness of the disciple, the ability to respond to the quality and the radiation, emanating from an Ashram, he moves forward into that sphere of influence. That in his own aura which is akin to the quality of the Master's aura is trained, intensified and purified. His own radiatory activity is enhanced as the ashramic life plays upon his vehicles until in time he becomes the chela within the aura. In a faint way, his vibration and that of the Master tend to synchronise.

I would point out that in this way, the disciple begins to make a significant contribution to the life of the Ashram. Each disciple who penetrates into the aura of the Master through similarity of quality and vibratory activity enriches and intensifies the group with which he is thus affiliated. As time elapses, the Ashram of a Master becomes increasingly potent, magnetic and radiant. Within that aura the initiate-disciple carries forward his work, standing at the radiant centre of the group life and working from thence outwards in service. He is ever careful to protect that centre from any quality of his own aura which is not in harmony with the quality of the Master and to keep (as far as may be) outside his own consciousness any thoughts or desires which might disturb the group aura. When he is admitted to this stage of discipleship that is his responsibility, and such a privilege is never accorded to him unless he is able so to guard himself and the sphere of influence of which he is now a part.

You can see, therefore, that the Hierarchy itself is only a great Ashram with a triangle at the centre, composed of the Christ, the Mahachohan and the *Manu*. Symbolically speaking, this triangle constitutes one radiant centre, for the radiatory activity of each of these Great Lords is such that They are swept into each other's auras in such a way that there is a complete blending and fusing. Every Ashram radiates some one major quality according to the ray of the Master at the centre; in the same way the Hierarchy radiates the quality of the second divine aspect, just as the all-inclusive Ashram (to which we give the name Shamballa) has the outstanding characteristic of the first aspect, life itself. This is not a quality, but that of which quality is an emanation.

outlining procedures, meditations and objectives which will be of use to those who come after you and who will be the hierarchy of workers at the close of this century and during the first quarter of the coming century.

I stated that one significance of this symbol is that it stands for the triplicity of

1. The Ashram,
2. The soul on its own plane,
3. The disciple upon the physical plane,

whilst the square represents humanity; that this is frequently spoken of as the "city which stands foursquare," and is familiarly referred to in modern literature and discussions as the "city of man."

In considering the higher point of the triangle, which is the Ashram, I would remind you that radiation from Shamballa enters the triangle at that point and that, through the Ashram, will, purpose and strength can pour. This is a relatively new achievement within the Ashrams of the Masters. In the major group Ashram (which is the Hierarchy itself) this reaction to impression from Shamballa is arrived at as the energy pours in, via the two Great Lords, the **Manu** and the Christ. It is also registered by Their senior disciples, the Chohans and initiates of the sixth initiation, such as the Masters Morya and Koot Hoomi. Lately the Master R. has taken the position of Mahachohan, and that achievement has carried the entering force down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.

It might be said symbolically that "the point of the triangle is based in the courts of Heaven (Shamballa) and from that point two streams of power pour forth into the

Through the etheric body, therefore, circulates energy emanating from some mind. With humanity in the mass, response is made unconsciously to the rulings of the Universal Mind; this is complicated in our time and age by a growing responsiveness to the mass ideas--called sometimes public opinion--of the rapidly evolving human mentality. Within the human family are also found those who respond to that inner group of Thinkers Who, working in mental matter, control from the subjective side of life the emergence of the great plan and the manifestation of divine purpose.

This group of Thinkers falls into seven main divisions and is presided over by three great Lives or super-conscious Entities. These three are the **Manu**, the Christ, and the Mahachohan. These three work primarily through the methods of influencing the minds of the adepts and the initiates. These latter in their turn influence the disciples of the world, and these disciples, each in his own place and on his own responsibility, work out their concept of the plan and seek to give expression to it as far as possible. It is, therefore, as you can surmise, a process of stepping down rates of vibration until they are sufficiently heavy to affect physical plane matter and thus make possible the building of organized effects on the physical plane. These disciples have hitherto worked very much alone except when karmic relationships have revealed them to each other, and telepathic intercommunication has been fundamentally confined to the Hierarchy of adepts and initiates, both in and out of incarnation, and to Their individual work with Their disciples.

It is, however, now deemed possible to establish a resembling condition and a telepathic relation between disciples on the physical plane. No matter where they may find themselves, this group of mystics and knowers will

3. The Plan constitutes a reservoir of energized substance, held in solution by the WILL of Sanat Kumara and *embodying* His intangible purpose (intangible to us but *not* intangible to Him).
4. It is this planetary Substance upon which the "impressing agents" must draw--the Nirmanakayas, the Members of the Hierarchy and the working disciples of the world plus all spiritual sensitives of a certain degree.
5. Recipients of the desired impression must become sensitive to this substantial energy.

This entire proposition can be referred back to the originating Thinker Who brought our manifested world into being, and Who sequentially and under the Law of Evolution is bringing to fruition the objective of His thinking. In the larger and wider sense, it is that sumtotal of the ocean of energies in which "we live and move and have our being." This is the sevenfold body of the planetary Logos.

We are not here, however, considering the larger Whole, but *we are* dealing with a specific and focussed area of the planetary consciousness. This is found midway between the highest plane whereon the Council Chamber of the Great Lord is found and the three planes which form the active arena for hierarchical work--the three levels of consciousness of the Spiritual Triad. This "focussed area" has been precipitated by the Agents of the divine Will; They know the ultimate purpose of Sanat Kumara and hold it steadfastly in view, making it available to those Masters of the Wisdom Who can act as the "impressing Agents of Sanat Kumara's Will." These are the *Manu*, the Christ, and the Mahachohan, the Lord of Civilization.

It might be said here that the three Buddhas of Activity are the prime impressing Agents and that the three Great

the disciple is in relation with the three planetary centers. I would have you ponder on this statement for it has practical value.

3. The Monad, as you know, is to be found on the cosmic second etheric level, called the monadic plane. When the antahkarana has been built, then cosmic etheric substance can be slowly substituted for the ordinary and familiar etheric substance which "substitutes" the dense physical body of a man.
4. The ray upon which the Monad is to be found--one of the three major rays and, therefore, related to one of the three major centers--conditions:
 - a. The disciple's absorption into one of the three departments of hierarchical work, i.e., a first ray soul will go normally into such an Ashram as that of the Master M. in the department of the *Manu*; a second ray disciple will pass into a second ray Ashram such as mine (D.K.) or that of the Master K.H. and therefore into the department of the Christ; a third ray soul will be absorbed into one of the Ashrams (and there are many) functioning under the Lord of Civilization, the Master R.
 - b. All who come into incarnation upon one of the *Rays of Attribute*--the fourth, fifth, sixth and seventh rays--find their way finally on to one of the three major *Rays of Aspect*. The changes of shifts in ray focus are made when the etheric body has in it an adequate measure of the substance of the lowest of the cosmic ethers, the buddhic substance; this is basic for all, on all the rays, for at the end of the age, when cosmic etheric substance

Ray of Active Intelligence. Its major function is intelligent creation; but it has nevertheless a secondary activity which is to relate the second and the third Centers to each other and to assume progressive control of the subhuman kingdoms and relate them to each other. This secondary function is only now assuming proportions which can be recognized and noted.

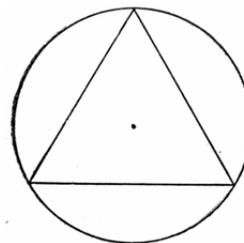
Each of these three Centers has a governing and controlling Triangle or central Triangle of Energies. In relation to Shamballa, this Triangle is composed of the three Buddhas of Activity Who represent conscious intelligent *life*, conscious, intelligent and active *wisdom*, and conscious, intelligent and active *creation*.

In connection with the Hierarchy, the central Triangle is composed of the *Manu*, representing loving intelligent *life*, the Christ, representing loving intelligent *consciousness*, and the Mahachohan, representing loving intelligent *activity*, and therefore between Them representing every phase of group livingness, group expression and group action; these qualities focus through the Mahachohan, primarily because He is the Lord of Civilization and the civilizations of humanity represent progressive growth and unfoldment.

Only in the final root-race of men upon our planet will the essential central Triangle make its appearance and function openly in the third planetary Center, that of Humanity. Men are not yet ready for this, but the areas of conscious creative activity, out of which this triangle of functioning embodied energies will emerge, is already in preparation. One point of this future triangle will emerge out of the field of world governments, of politics and of statesmanship; another will appear out of the world religions, and a third out of the general field of world economics and finance. Today no such men of spiritual will, of spiritual love and of

spiritual intelligence are to be found upon Earth; even if they did emerge in these three fields of expression they could do little good, for the sense of recognition and of responsibility is as yet inadequately developed; later, they will appear and will then openly relate the department of the *Manu* to that of world government, the department of the Christ to that of the world religions, and the department of the Lord of Civilization to that of the social and financial order. That time will surely come, but it will come only *after* the externalization of the Hierarchy and its open functioning upon the physical plane. Then, some senior disciples from each of the three hierarchical departments will appear and will attempt the experiment of this centralizing and embodiment of the three qualities of the central Triangle. They will then discover, by direct action, when and if mankind is ready for such an experiment of direct control and if it has developed the needed sense of responsibility--a responsibility which will produce cooperation.

All these three Centers can therefore be depicted in the following manner: with the completed circle of the entire energy form, with the central triangle of energies carrying the qualities of the three major rays, and then the point



at the center which stands for the dynamic embodied Life. In connection with Shamballa, that point is Sanat Kumara Himself; when the right time comes (though the hour is not yet) He will place His Representatives as the central points in both the Hierarchy and in Humanity. For this

relatively distant event the doctrine or the theory of Avatars, of Mediators or of Inter-Mediaries is preparing the way, thus enabling men to think in these representative and inclusive terms. Not even in the Hierarchy is the time yet

be called the mandate of the Great Invocation (see page 144), I would like, first of all, to point out a few underlying and basic ideas.

This Great Invocation has been used by the Hierarchy ever since the year 1425 A.D. though it is thousands of years older than that. Owing, however, to the unreadiness of humanity to cooperate in its use, the results have been delayed and are regarded as "hovering." I know not how else to express the results already achieved. Today, they can precipitate, if right cooperation can be extended by humanity, and such cooperation now seems immediately possible.

The first phase, *Let the Forces of Light bring illumination to mankind*, definitely invokes potencies which are to be found upon monadic levels of consciousness and upon what is occultly called the second plane of divine manifestation. These Forces include the Lord of the World and the Representatives of the seven sacred planets Who are spoken of in the Christian Bible as the "seven Spirits before the Throne of God." They include also the three Agents of the Divine Triplicity Who are known, esoterically and in the East as the three Kumaras, or the three Buddhas of Activity.

What do these names and these great Individualities mean to you and to average humanity? Nothing at all and this is necessarily so. They remain but names and possible hypothetical expressions of divinity until after the third initiation when the conscious recognition of the Monad becomes possible; then Forces and Energies, personified for us in these great and stupendous Lives, can be demonstrated as having true existence. On the way to these fundamental recognitions, Their three Representatives within the limits of the Hierarchy must be accepted and known to be correspondingly functioning Activities. These Three are, the **Manu**, the focal point of the first Ray of Will or Power; the Christ the head of the Hierarchy and the representative of the second Ray of Love-Wisdom. and the Lord of Civilization, the expression of the third Ray of Active Intelli-

Shamballa. That relation is now becoming somewhat established; the inflow of light and love to humanity is now possible if the disciples and aspirants of the world can be led to make the needed effort to stand in spiritual being and, from that poised attentive attitude, to invoke these great Entities. It was to this possibility that the story in the New Testament refers where reference is made to the pool which was stirred at times by the Angel and thus a condition was produced which led to the healing of the sick. The Angel of the Presence, the soul of humanity, as embodied in the Hierarchy and those who are consciously endeavoring to function as souls can now stir these reservoirs of force and light upon etheric levels in Shamballa so that a definite "healing of the nations" can take place.

When the thought behind the Great Invocation can be carried high enough in the consciousness of those using it through a joint effort of the world disciples and the Hierarchy of Light--as well as being reinforced by the Forces of Light--then the Spirit of Peace can be invoked.

On a lower turn of the spiral, you will note that the Wesak Festival enacts a similar invocation and process. It is a re-enacting and training process. There and at that time, the three Representatives of Shamballa within the Hierarchy--the **Manu**, the Christ and the Mahachohan--invoke the Buddha, Who in His turn is the transmitter of still higher Forces. He is invoked by a special mantram and transmits the appeal to the One Whose agent He is. If this Great Invocation which we are studying can be rightly said, the three great planetary centers can be related in a similar manner. The Lord of Civilization, the Master R--, representing humanity, the Christ representing the Hierarchy and the Lord of the World, linked through the **Manu** and representing Shamballa can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted. By the voiced appeal His attention will be forced to turn itself towards our planet. The consequences will be significant and potent but as to the form which they

intent, then will come the affirmation from the spiritual Forces.

Let the fiat of the Lord go forth: The end of woe has come.

The ending of the present evil situation is, therefore, a cooperative measure; and here, in this connection, we have the appearance of the Lord of Civilization Who voices and engineers upon the physical plane the fiat of the Lord of Liberation and of the Rider from the secret place. He aids and makes possible, owing to His control, the precipitating upon the Earth and in the arena of combat, of the power generated by the Lords of Liberation, expressed by the coming One and focused through Him as the hierarchical Representative in Europe. The work of the Master R. has always been recognized as of a peculiar nature and as concerned with the problems of civilization just as the work of the Christ, the Master of all the Masters, is concerned with the spiritual development of humanity, and the work of the *Manu* is occupied with the science of divine government, with politics and law. Thus the incoming focused energy, called forth in response to right invocation, is stepped down still nearer to humanity and the masses can then respond to the new impulses. You have, therefore:

1. The Lords of Liberation, reached by the advanced spiritual thinkers of the world whose minds are rightly focused.
2. The Rider on the white horse or from the secret place, reached by those whose hearts are rightly touched.
3. The Lord of Civilization, the Master R., reached by all who, with the first two groups, can stand with "massed intent."

On the united work of these Three, if humanity can succeed in calling Them forth, will come the alignment and the correct relation of three great spiritual centers of the planet, a thing which has never occurred before. Then:

the nature of some race. Such a man was Abraham Lincoln, coming forth from the very soul of a people and introducing and transmitting racial quality--a quality to be worked out later as the race unfolds. Coming forth correspondingly from the realm of cosmic evil, and responsible for the focus of materialism upon the planet today was Bismarck. Both men came forth within the same one hundred years, thus demonstrating the balance in nature and the constant interplay of the pairs of opposites. They are both types of the most powerful Avatars which humanity itself has as yet produced. They emerge along the lines of *government*, of the *first ray* and in the department of the *Manu*, and are very sensitive to Shamballa force. Such Avatars frequently emerge at the founding of a nation. This is true of both Bismarck and Lincoln.

2. Teaching Avatars. These Appearances sound a new note in the realm of thought and of consciousness; they reveal the next needed truth; they pronounce those words and formulate those truths which throw light upon the spiritual development of humanity. Such Avatars were Plato, the first Patanjali and Sankaracharya; they emerge upon the *second ray* line of energy, in the department of the Christ and are expressions of hierarchical force. When I say the department of the Christ, I would remind you that the name "Christ" is that of an office--an office that has always had its Head. I do not mention the Christ or the Buddha as among these Avatars because They are Avatars of another class and of infinitely greater potency.

3. Ray Avatars. These great Beings come forth at relatively long intervals when a ray is coming into manifestation. They embody the quality and the force of a particular ray. Next century, when the seventh ray has achieved complete manifestation and the Piscean influence is entirely removed, the *seventh ray* Avatar will appear. His work will demonstrate the law, order and rhythm of the creative process as it works out on the physical plane, blending spirit and matter. And as this ray is called the Ray of Ceremonial Order or Ritual,

- a. He will descend into the three worlds of human endeavor, but no nearer than the mental plane.
- b. He will transmit a cosmic energy whose quality is *Synthesis*. This will express itself through harmony and unity, producing necessarily understanding, promoting goodwill, and eventually ending the separative, isolating tendencies of mankind.
- c. His note and vibration can only be sensed by those whose individual note is also synthesis and whose life objective is the will-to-good. These are consequently the Members of the Hierarchy, the disciples and aspirants of the world and a few of the men of goodwill.

2. A Messenger or Avatar of equal rank to the Christ in the Hierarchy (or possibly Christ Himself) may come forth as the Representative of the Avatar of Synthesis and as His transmitting Agent.

- a. This lesser Avatar works today as one of the senior Members of the Great White Lodge and is in close touch with the Christ, with the *Manu* and with the Lord of Civilization, the Master R--: He will act as the Coordinator between the Hierarchy and Shamballa. He will fuse and blend in Himself, through the quality of His Own life, the three great energies:
 - The will-to-spiritual power.
 - The will-to-love in its spiritual connotation.
 - The will-to-manifest spiritually.
- b. The antiquity of the achievement of this Coming One is to be found in the name applied to Him, which is found in so many of the world Scriptures: The Rider on the White Horse. This refers to the time prior to the phrase so well-known in the Christian fields: "The Lamb slain from the foundation of the world." In the earlier cycle, the then initiates spoke of the "sacrificial horse, slain to all eternity." It conveys the same basic idea.
- c. This Avatar can descend to the physical plane and there appear, to lead His people--as the Prince Who leads through war to peace.

so--for Them--it is going to be still more difficult to be in touch with those who are not even disciples.

For aeons and for cycles, the Members of the Hierarchy have been submitting Themselves to the needed training in order to react correctly when fuller contact has been established by Shamballa with the Hierarchy. I would have you note the phrasing here. That contact has now been established as a result of the inflow of certain extra-planetary forces and by an "act of determined direction," emanating from the Council Chamber of the Lord of the World. Misunderstand me not. The Hierarchy has always been in touch with the "Place of Purpose" (as it has been called) through the medium of its Chohans and its senior Directors, such as the Christ, the *Manu* and the Lord of Civilization. These great Beings have steadily revealed this purpose to the Members of the Hierarchy so that They have been able to grasp and work out the emerging Plan. But even to the Masters the Shamballa force has had to be stepped down, just as the force of the Hierarchy requires modifying for the average disciple and aspirant, if they are to respond constructively to it.

Today, however, things are somewhat changed. New inflowing energies and the partial "sealing" of evil in its own place (a sealing which will be progressively effective) have made a closer relationship possible. The Masters are somewhat freer from certain of the arduous labors of the past cycles. Some of the available inflowing Shamballa forces are being absorbed *directly* by humanity and by certain of the subhuman kingdoms, particularly the mineral kingdom. This latter absorption will lead eventually, when complete, to those volcanic episodes and those basic earthquakes which will change the face of the earth by the time the sixth rootrace comes into manifestation. It is this direct inflow, to the kingdoms functioning exoterically in the three worlds which has relieved and will to some extent relieve the otherwise overpowering pressure upon the Hierarchy, and will also act as a great aligning antahkarana between the three planetary centers. It is to this alignment I refer in this instruc-

- b. To unfold--within the periphery of the hierarchical center--a life, a plan and a technique which will train all who find their way into an Ashram, which is in itself an aspect of the life of the Hierarchy. This ancient and intelligent effort has created and conditioned what you know as the Hierarchy. However, it is constantly subject to change in response to new situations and developments.
- c. To represent, finally, within the Hierarchy, the qualities of all the seven Rays, through the medium of the seven major Ashrams and their allied and subsidiary Ashrams.

There are many other aspects of the hierarchical constitution and objectives but these three are the ones with which we are at this time the most concerned.

2. Today, the relation of Shamballa to the Hierarchy is closer than at any previous time, owing to the following factors:

- a. The one-pointed work and plan--pursued by the three great departments in the Hierarchy (the department of the **Manu**, that of the Christ, and that of the Lord of Civilization)--in which the three Leaders have unitedly acted as a Triangle of transmission between the Council Chamber of the Lord of the World and the Hierarchy. They are, all three, Members of the Council, though none of Them is yet working at the very center of affairs; in order to be of greater service in Their own sphere, They have taken Their stand upon the periphery of the Council's influence.
- b. The invocative work carried out both consciously and unconsciously by humanity itself, which has been of such a potency that it has penetrated beyond the ring-pass-not (symbolically understood) of the Hierarchy to Shamballa itself, and has evoked response. This invoca-

in a condition in which He can move outward on the physical plane among men.

The Christian Church has laid so much emphasis on Christ's unique position as the one and only Son of God that great error has crept in and has been fostered for centuries; Christ Himself foresaw the possibility of this error and tried to offset it by pointing out that we are all the "Sons of God" and that "greater things than I do shall you do"--a statement which no commentators have ever understood or adequately explained. The occult fact is that there is no being on Earth, from the very lowest form of life to the very highest, who is not moving onward towards a greater and finer expression of divinity, and Christ Himself is no exception to this universal evolutionary law. He is therefore, at this time and because He is preparing to raise the entire human family nearer to God, laying Himself open to certain powerful inflowing energies, absorbing into Himself streams of spiritual force, and undergoing a dynamic stimulation which is entirely new to Him; this constitutes His testing for the exalted initiation which now confronts Him; it constitutes also the sacrifice He is making in order to complete His work on Earth and bring a new salvation to humanity.

The Christ is working, therefore, in very close cooperation with the Master Morya and also with the Manu (one of the three Heads of the Hierarchy), and these three--the Christ, the **Manu** and the Master Morya--create a triangle of energies into which (and through which) the energy of the Avatar of Synthesis can pour, finding right direction under Their combined efforts.

On the physical plane, the initiates and the disciples working in the Ashram of the Master Morya are primarily occupied with the expression of synthesis in the world of politics and of government, and with offsetting wrong approaches to synthesis, seeking to preserve freedom in unity. It is a subjective synthesis for which they work--a synthesis which will express itself in an outer differentiation. This synthesis will define the many aspects of the essential, basic

together His council of helpers, the Masters and the senior initiates in the Ashrams of the third, the fifth and the seventh rays. Though He is the Head of the third Ray of Aspect and is in control, therefore, of the two Rays of Attribute mentioned above, He does not Himself wield these forces, because He is One of the three Heads of the Hierarchy and His work cannot be confined to the activity of any one ray. He works through the Ashrams of these rays, but He Himself works primarily in cooperation with the Christ and the **Manu**.

Now we come to the work which I (D.K.), a second ray Master, am attempting to do. With what energies am I working? What is the goal towards which I am striving under the direction of the three great Lords of the Hierarchy? I am working with the energy of right human relations; this is a definite and integral part of the energy of the second ray. It is a magnetic type of energy and draws men together for betterment and for right understanding. It is also related in a peculiar way to the energy of the first Ray of Will or Power. Perhaps this will be clearer to you if I point out that the will-to-good is an aspect of the Ray of Will, but that goodwill is an attribute of the second Ray of Love-Wisdom, thus relating that ray to the first ray.

There is no need for me to enlarge upon the work which I am doing in and through my Ashram; you know it well, for I have frequently outlined it, and my books present the goal adequately for this generation.

In this particular though relatively short cycle, my Ashram is in a key position. It is closely linked to the first ray Ashram of the Master Morya, through the work of Men of Goodwill and through all goodwill movements in the world at this time. Goodwill is essentially an expression of the second Ray of Love Wisdom and is therefore an aspect of all the Ashrams in that great second ray Ashram, the Hierarchy. But all goodwill work is today being galvanized also into violent activity through the dynamic energy of the first ray, expressing the will-to-good.

You have, therefore, this dynamic type of energy chan-

der the influence of this first ray. When enough of the sons of men can thus function, their united responsiveness will constitute a channel through which this first ray can come into manifestation. This is one of the main activities and objectives of the Hierarchy, and in the right understanding of the result of the responsiveness of humanity to the ray influences shall we arrive at the recognition of a law in nature hitherto undiscovered. This particular law is connected with the department of the Governor of the world, the **Manu**.

It might be of interest here to note that ray six governs the Path of Probation and nourishes the fires of idealism in the aspirant.

Ray two governs the Path of Discipleship and transmutes knowledge into wisdom, feeding likewise the Christ lie in each disciple.

Ray one governs the Path of Initiation, producing detachment from form, the destruction of all that hinders, and fostering that dynamic will in the initiate which will enable him to take the needed steps towards the Initiator.

It should here be noted that the rays divide themselves into two groups, i.e.:

1. The Rays of Aspect.....Rays 1. 2. 3. The major rays.
2. The Rays of Attribute.....Rays 4. 5. 6. 7. The minor rays.

The distinction between these two groups has been well summed up in some sentences from the *Old Commentary*:

"The seven brothers are all the children of the same Father, but the elder three partake of the Father's nature. The younger four resemble the Mother. The three elder sons go forth into the universe of stars, and there they represent the Father. The younger four go forth into the universe of stars and show the nature of the one the Father loved."

The rays of aspect have longer cycles than the rays of attribute, and their measure is occultly slow, cumulative in

self and consequently of the solar system. Through this medium, every human being is basically related to every other expression of the Divine Life, minute or great. The function of the etheric body is to receive energy impulses and to be swept into activity by these impulses or streams of force, emanating from some originating source or other. The etheric body is in reality naught but energy. It is composed of myriads of threads of force or tiny streams of energy, held in relation to the emotional and mental bodies and to the soul by their coordinating effect. These streams of energy, in their turn, have an effect on the physical body and swing it into activity of some kind or another, according to the nature and power of whatever type of energy may be dominating the etheric body at any particular time.

Through the etheric body, therefore, circulates energy emanating from some mind. With humanity in the mass, response is made unconsciously to the rulings of the Universal Mind; this is complicated in our time and age by a growing responsiveness to the mass ideas--called sometimes public opinion--of the rapidly evolving human mentality. Within the human family are also found those who respond to that *inner group of Thinkers*, Who, working in mental matter, control from the subjective side of life, the emergence of the great Plan and the manifestation of divine purpose.

This group of Thinkers falls into seven main divisions and is presided over by three great Lives or super-conscious entities. These Three are the **Manu**, the Christ and the Mahachohan. These three work primarily through the method of influencing the minds of the adepts and initiates. These latter, in Their turn, influence the disciples of the world and these disciples, each in his own place and on his own responsibility, work out their concept of the Plan and seek to give expression to it as far as possible. These disciples have hitherto

The work intended is the intelligent transmission of energy to various parts of the nature--mental, astral and physical--of the human being, through the right circulation and organization of force. Healing must eventually be carried forward by groups which act as the intermediaries between the plane of spiritual energy (either soul energy, intuitional energy, or will energy) and the patient or group of patients. This last point is to be noted. The *group* idea must always be remembered, for this will distinguish the New Age methods from the past; the work will be group work for the group. The members will work as souls and not as individuals. They will learn to communicate healing energy from the reservoir of living force to the patients.

4. Other groups of communicators will act as transmitters of two aspects of divine energy,--knowledge and wisdom. These must be thought of in terms of energy. Their work will concern itself with the education of the masses, as a direct intermediary between the higher mind and the lower mind, and with the building of the antahkarana; and their task is that of linking the three points of interest upon the mental plane,--the higher mind, the soul, and the lower mind--so that there is established a group antahkarana between the kingdom of souls and the world of men.

5. Political work will occupy other groups more specifically than does any other branch of work. These groups communicate the "quality of imposition" and an authority that is lacking in many other branches of this divine group activity. The work is largely first ray work. It embodies the method whereby the divine *Will* works out in the consciousness of races and nations. Members of this group will have much first ray in their constitution. Their work is to act as channels of communication between the department of the **Manu** and the

His coming as the Avatar. Very reverently might it be said that the first three rounds and the two succeeding root-races in this chain correspond to the period prior to birth; and that His coming in the fourth round with the subsequent awakening of manas in the human units find their analogy in the awakening of the life principle in the unborn infant at the fourth month." (C.F. 371.)

SOME HINTS ON THE SCIENCE OF TRIANGLES

"Two hints can here be given for thoughtful consideration. In connection with one of the Heavenly Men (which one cannot at this juncture be pointed out) we have one triangle of force to be seen in the following three centers:

- a. The force center of which the **Manu**, and His group, are the expression.
- b. The center of which the Bodhisattva or the Christ and His adherents are the focal point.
- c. The center of which the Mahachohan and his followers are the exponents.

These three groups form the three centers in one great triangle--a triangle which is not yet in complete vivification at this stage of evolutionary development.

Another triangle in connection with our own planetary Logos is that formed by the seven Kumaras--the four exoteric Kumaras corresponding to the four minor head centers, and the three esoteric Kumaras corresponding to the three major head centers.

The second hint I seek to give, lies in the triangle formed by the *Earth, Mars and Mercury*. In connection

issue forth from the deep center of the group's clear cold light. Let it evoke response from the bright center, lying far ahead. When the demand and the response are lost in one great Sound, move outward from the desert, leave the seas behind, and know that God is Fire.

This is perhaps one of the two most occult rules which the initiate has to master, whether as an individual or in conjunction with his group. The group recognizes and works under the pervasive influence of the purpose; the individual initiate works with the plan. The group expression, as far as in it lies at any given moment in time and space, is in line with the will of the One in Whom we live and move and have our being, the Life of all that is. The individual initiate uses the attractive force (to which we give the oft misleading name of love) of that fundamental Life to gather together that which will give body to form and so manifest the will. The group can be, and frequently is, responsive to the "bright center." Shamballa, where the initiate by himself and in his own essential identity cannot so respond. The individual must be protected by the group from the terrific potencies which emanate from Shamballa. These must be stepped down for him by the process of distribution, so that their impact is not focused in any one or all of his centers but is shared by all the group members. Here is the clue to the significance of group work. One of its major functions esoterically speaking is to absorb, share, circulate, and then distribute energy.

This process of protection and of distribution is one of the functions of the great meeting of all the Hierarchy, under the aegis of the three Great Lords (the **Manu**, the Mahachohan and the Christ) in that high and sacred valley in the Himalayas where annually--after due preparation--the Hierarchy makes contact with Shamballa and a relationship is then set up between the "bright and living center" and the "radiating and magnetic center," in order that the "acquiescent waiting center" may be stimulated to move forward upon the ladder of evolution. Even the Hierarchy

To aid in this process of gradual perfecting and an eventual bringing about of a complete alignment, the help of the Buddha must be invoked and accepted. The work of the Christ as God-Savior can be carried forward by Him alone and unaided. The work of the Christ as God the Preserver needs the united work, as yet, of the two highest Representatives of the second divine aspect when present together upon the Earth, as is the case today of both the Buddha and the Christ. This is the first cycle in the history of humanity when this has been the case. One or the other has been present down the ages, but not the two simultaneously. The reason for this is that the time has now been reached when Shamballa can be contacted and its energy evoked. Hence we have the activity of the Buddha at the May Full Moon and that of the Christ at the following June Full Moon. Their united activity serves to bring about a much closer approach between the Lord of the World and the Hierarchy, via His four Representatives: the Buddha, the Christ, the **Manu**, and the Mahachohan--the five points of energy which are creating the five-pointed star of Humanity at this time.

An ancient rule--Rule IV for Applicants gives us in perfect wording the nature of the urge which prompts the present activity of the Christ. He has accomplished His task as God the Savior. The fourth Rule, as it is given to all applicants and probationary disciples, gives His work the following definition:

Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving. It is given in this short form to all who are approaching the Path, in order to convey to them with the utmost brevity and beauty the nature of the life of the Head of the Hierarchy, the Initiator Whom they must face at the time of the first and second initiations, and upon whose activities they--as individual aspirants--must learn to model their lives. Only today is it possible to present that work in other terms than those which emphasize the part the Christ plays in the salvaging of man.

Gethsemane. He has twice symbolically shown His individual response to the Shamballa energy: Once in the Temple of Jerusalem as a child, and again in the Garden as a full grown man at the close of His earthly career. His third and final response (which climaxes His work from our human angle) covers nine years, from the Full Moon of June, 1936, to the Full Moon of June, 1945. This period, in reality, constitutes one event to Him Who lives now free in His Own world and free from the limitations of time and space. Having related Humanity to the Hierarchy (which in the case of individual man means relating the personality to the soul), He now seeks to relate more closely, with the aid of the Buddha, the Hierarchy to Shamballa, love to will, electric fire to solar fire.

2. He "*nourishes the lesser lives.*" This refers to the task of the Christ which proceeds day by day, in His capacity of God the Preserver. He "tends the little ones." The work here referred to concerns His activity as Initiator and His responsibility as Head of the Hierarchy. The nourishing of the little lives refers primarily to His task as World Teacher and to His responsibility to lead humanity on into the light, with the aid of all the Masters, working, each of Them through His Own Ashram.

3. He "*keeps the wheel revolving.*" This has a specific relation to His work as the Word of God, which manifests as the Word made flesh. This refers specifically to the great Wheel of Rebirth whereby, upon that turning wheel, souls are carried down into incarnation and then up and out of the soul's prison; through the turning of the wheel, human beings learn their needed lessons, create cyclically their vehicles of expression (the response apparatus of the soul in the three worlds) and in this way, under soul guidance, and aided by the Hierarchy and its schools of instruction, they arrive at perfection. This entire process is under the control of the Christ, assisted by the **Manu** and the Lord of Civilization. These three Great Lords thus represent the three divine Aspects in the Hierarchy; They, with the four Lords of Karma, form the seven who control the whole

archy are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords--the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy which streams from Shamballa, transmitting the purpose and motivating the plan of Sanat Kumara--His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflowing purposeful will of the Lord of the World. Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the will of the Great White Lodge on Sirius, and the burden of this "cosmic intention" is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.

I am seeking only to point to a wider horizon than that usually registered by disciples and I use these broad analogies to expand your point of view. By so doing I can convey to the enlightened person a sense of synthesis, of purposeful planning and of planetary integrity. This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need--at this time--in their effort to stand steady under the pressure of world events, and in their determination to cooperate unwaveringly with the moves and plans made by the world Directors, that "Society of illumined and organ-

each of the "seven points of reception," the Masters' Ashrams within the ring-pass-not of the Hierarchy. These seven types of purpose embody the seven energies which will reorganize and redefine the hierarchical undertakings and thus inaugurate the New Age. These seven purposes might be called:

a. *The unknown, unseen and unheard purpose of Sanat Kumara.* It is the secret of life itself and is known only to Him alone. In its initial phase of this new expression, it works through the Manu and the Master Morya; it is that which veils the central mystery which all esoteric schools--if true to their inaugurating impulse--will eventually reveal. What that is we do not yet know, but it is hinted at in Rule XIII.

b. *The purpose underlying revelation.* This may be a somewhat new idea to you for you are apt to regard revelation as a goal in itself. You seldom consider it as an effect of the inner purpose of Sanat Kumara. The emphasis hitherto has been on the aspect of revelation, making it an effect of what the disciple has done with himself and by means of which he is enabled to be the recipient of revelation. Yet behind all the successive revelations of divinity down the ages is to be found one significant purpose; all of them are and will prove themselves to be aspects of the Great Revelation. It is through the processes of revelation that divinity is slowly dawning upon the human consciousness. It is a sevenfold revelation; each of the seven kingdoms in nature reveals one aspect of it, and each of these seven reaches revelation in seven or fourteen lesser revelations or phases.

Ponder on this and learn to distinguish between *vision* (which is as much of the divine current revelation as a disciple can grasp in time and space) and *revelation* which is the synthesis of the divine expressive purpose. This is related to the will-to-good which is, in its turn, a complete expression of the love nature of Deity.

c. *The (as yet) unrecognized purpose which evoked the creative activity of our Planetary Logos.* This brought the

preserving only the essentials but discarding the distortions.

This fourth word is closely related to the fourth initiation in which the causal body or soul vehicle on its own plane is destroyed--that beautiful, intangible, qualitative Identity which has motivated and implemented the man in the three worlds. Does this instance somewhat clarify the difficulty of this subject with which we are concerned? Ponder on this as an illustration of this form of destruction, and seek better understanding.

This higher form of destruction does not manifest under the activity or the non-activity of the Law of Attraction, as does the death which the soul brings about. It is definitely under the Law of Synthesis, a law of the monadic sphere of life, and one therefore most difficult for you to comprehend; it emanates from a point outside *the five worlds* of human and superhuman evolution, just as the destruction of form in the three worlds emanates from the soul functioning outside the three worlds of the lower, concrete mind, the astral world and the physical plane. This statement again may aid you in understanding.

If this is so, it will be apparent to you that only initiates who have taken the fifth initiation and higher initiations can wield effectively this particular form of death--for monadic potency only becomes available after the third initiation, and its first successful use is the destruction of the causal body of the initiate. It is the reward of Transfiguration.

In connection with the use by the initiate of what we might call pure will, it should be remembered that this pure will works into manifestation through one or other of these three aspects of the Spiritual Triad. This activity is determined by the major ray upon which the initiate finds himself, from the angle of his monadic ray. Every spiritual man is upon one or another of the three major rays, for the minor four rays of attribute are all eventually absorbed into the third Ray of Active Intelligence.

If the initiate is upon the first ray, and therefore working in the Department of the **Manu**, he will use and ex-

taken the third initiation. The planetary center is related to the three fires (electric fire, solar fire, and fire by friction) which are the source of the life, warmth, moisture and growth of all forms upon our planet. It may seem curious and inexplicable to you, but the center of creativity is affected, and I had almost said guarded, by the "center which we call the race of men"; the reference in the serious occult books to the future of humanity as the Savior of all the subhuman kingdoms has relation to this fact.

The ajna center of the Lord of the World is just beginning to express itself in a recognizable manner through the New Group of World Servers. This intermediate group--between the Hierarchy and Humanity--is a carrier of the energy which makes the Plan possible (the Plan of which the Hierarchy is the custodian). This Plan implements the Purpose, and later, when the New Group of World Servers is organized and is recognized as a living organism, it will definitely receive energy from Shamballa in a direct reception, via the Hierarchy. This information is, I realize, of little immediate importance to you, but--towards the end of the century--it will be found explanatory of much.

Though the Christ is the Head of the Hierarchy, it is Sanat Kumara, the Ancient of Days, Whose Ashram it truly is. The Christ (I am using one of His official names) is indeed the Master of all the Masters and the Coordinator of the entire life of the great Ashram, in conjunction with the two other hierarchical Officials, the **Manu** and the Mahachohan. The information I gave as to the constitution of the Hierarchy, in *Initiation, Human and Solar*, was along the same line. The Hierarchy is the Ashram of Sanat Kumara, but He has delegated His authority, right down the ages, to the so-called World Saviors successively; Their life expression embodied in every case the goal of the period during which They held office.

In the early days of the Hierarchy, millennia of years ago, neither the official Directors of the Hierarchy nor the Masters were of the caliber which They are today. Had They been so, They would have been too far removed from

the factual life of the cycle, and therefore useless for the cycle of divine life which existed. The growth of humanity and its evolutionary status (when compared with primordial and primitive man) can be seen in the quality of the Hierarchy today, *which humanity produced* and towards which it looks for guidance and teaching. This is an interesting point which I offer for your consideration. Never forget, my brothers, that as it is humanity which has furnished the personnel of the Hierarchy--including the Christ, the first of our humanity to achieve divinity--we have, therefore, the guarantee and the assurance of humanities ultimate success.

The three major Executives of the Hierarchy:

1. The Christ, representing the second Ray of Love-Wisdom,
2. The **Manu**, representing the first Ray of Will or Power,
3. The Mahachohan, representing the third Ray of Active Intelligence,

are responsible to the Lord of the World for the processing of the life and impulse which condition the evolutionary process. This statement is made without any further definition by me because the whole subject is too abstruse and it would require another Treatise like that on Cosmic Fire to make it even a little clearer.

Humanity can only be the recipient of this type of information after the first Ray of Will or Power has become more active; this will take place when the work of the second Ray of Love-Wisdom has reached its next cyclic crisis point. The crisis points of a ray are ever indicative of success and have in them the quality of joy. Mankind will then be much freer from the spirit of separateness, and a measure of peace, unity and cooperation will be conditioning human relations. There is a constant shifting in the state of the planetary consciousness and this, though implemented from Shamballa, is produced by humanity itself; this unfolding human consciousness leads mankind eventually out of the fourth kingdom in nature into the fifth, the hierarchy of souls, and--at the same time--raises the level of con-

three great divine aspects, the septenates of the evolutionary process, the divine qualities or principles, and the relation of energy to force. With these clearly held in mind, the detail is of small moment; the intuition rapidly assimilates and relates the detail, if there be need to do so, to the manifesting whole.

To return to our theme, which is the expression of the great Ashram through the medium of the seven Ashrams, it is this magnetic energy of the first aspect which is found at the heart of the seven Ashrams, energized and enlightened from the reservoir of will energy found at the heart of the great Ashram itself. This reservoir is fed from the "center where the will of God is known," and the directing agent of this energy, within the Hierarchy itself, is the Christ and His two Associates, the **Manu** and the Mahachohan. The forty-nine subsidiary Ashrams (not all of which are yet functioning) are energized by the potency of will from the reservoir of energy at the heart of each major Ashram, these in their turn being fed from the central reservoir. The correspondence of this in the human centers is called the "jewel in the lotus."

Let us now study the formation of the great Ashram and then (this will have more meaning for you) the gradual formation of the seven Ashrams under direct ray activity. This process lies in the past history of humanity and I shall only briefly touch upon it. Once formed, it became the task of these seven Ashrams to produce the forty-two Ashrams. These seven Ashrams express ray qualities, and the whole forty-nine are expressive of the forty-nine fires, referred to in *The Secret Doctrine*; through these fires, the God of Fire seeks to make Himself known.

As we study some of the esoteric details connected with the life, the quality and, later, the appearance of the Ashrams of the Masters, I would remind you of certain points I have already made; your minds then will be predisposed to right thinking and interpretation. I am anxious for your approach to the subject to be correct. I have given you a number of definitions of an Ashram in the previous pages

and in my other books, and I would have you bear these in mind. The concept of a college group, of a band of workers or of a number of men and women working under the supervision of a Master is too apt to color your thoughts. The complete freedom from all coercion or from any supervision of daily activity, the instinctive reaction of all *within* the Ashram to the ray influence and to the "breath of the prevailing Will" (as it is called) is something very different. I seek in what I intend to impart to you to give a very different impression. In our next section, on the dual life of the initiatory process, the newer concepts may emerge more clearly. The points I want you to bear in mind are as follows:

1. The great Ashram, the Hierarchy, is composed of many Ashrams, creating an "invoking area" of relationship for Sanat Kumara.
2. The Christ, aided by the **Manu** and the Mahachohan, is the Coordinator of the entire life of the great Ashram.
3. The personnel of the great Ashram is today entirely provided from the ranks of humanity. This was not so in the earlier cycles.
4. The great Ashram is formed of seven major Ashrams and forty-two secondary Ashrams which are gradually forming.
5. The entire Ashram is a unity, for the ashramic life in its differentiated groups is guarded by a ring-pass-not.
6. This ring-pass-not is provided by radiation.
7. The forty-two lesser Ashrams are held together by the magnetic interplay of the whole.
8. Aspirants are drawn into relation with the Ashram through its radiation and enter finally into its magnetic field.
9. There is a dual flow of energy or force into the great Ashram:
 - a. Energizing life from Shamballa or what is called "unfettered enlightenment."

The medium whereby the *purpose of creation* is finally revealed.

The force which enables the Hierarchy to present the Plan in the three worlds.

The needed dynamic whereby the "deciding" Master sets His foot upon the Path of the Higher Evolution.

Owing to the success of the influence of this Shamballa energy upon humanity when the experiment was made to test its impact without stepping it down through the medium of the Hierarchy, the entire course of man's spiritual history was most peculiarly altered. This had not been anticipated for--as oft I have told you--the Masters know not which way mankind will go, nor may They interfere by action or thinking in humanity's decision. It was therefore necessary to control more definitely the passage of initiates on to the seven Paths; only a certain number are required to fulfill cosmic intention; it was therefore decided to make the rules of entrance more difficult and more rigid.

Forget not, brother of mine, that this is not the first time that this has happened. Changes were made in Atlantean times; the door of entrance for the animal kingdom or for animal man into the human kingdom was stopped. No more units have since then been admitted from the third kingdom into the fourth, except in a few cases and for specific reasons. Here, however, you have a reverse situation. The Hierarchy, owing to its constitution at that time and to the fact that very few, relatively, of our Earth humanity were members of the Hierarchy, could not influence directly the more developed human beings or train more aspirants. They therefore closed the door. That particular condition does not now exist, and the supreme Directors of the seven cosmic Paths are today in the same position as was the Hierarchy then; the word has gone forth to our three Great Lords--the **Manu**, the Christ and the Mahachohan--via the three Buddhas of Activity, to act in order to tighten up on requirements, to make the sixth initiation and not the fifth, the decisive one, and to present those on the seven rays with

prehensible to us--to "intuit" (in a blazing light) the true nature of the cosmic astral plane. Forget not, the buddhic plane is closely allied with the cosmic astral plane, and that all intuitions when regulated require the use of the creative imagination in their working out or in their presentation to the thoughts of men. Speaking generally, the Masters intuit those phases of the divine intention which are immediate; these constitute the "overshadowing cloud of knowable things." These They transform into the Plan; then Their disciples--with their intuitional capacity developing slowly but steadily--begin themselves to intuit these ideas, to present them as ideals to the masses, and thus precipitate the needed aspects of the Plan on to the physical plane.

3. *The dynamic energy of the will* follows next, and (as the disciple perfects the antahkarana) it sweeps through the medium of contact into the mind of the soul-infused personality, and from thence it finds its way to the brain. I am of course referring here to the disciple in training and not to the Masters Themselves Who work at the center of these energies; the Hierarchy is a great reception point for these three aspects of the Spiritual Triad--the spiritual will, the intuition or pure reason, and the abstract mind.

It is in the Ashrams of the Masters that the disciple comes into direct relation with these dynamic, revealing and impulsive energies. These three energies focus through and are directed by the three Heads of the Hierarchy: the **Manu**, the Christ, and the Mahachohan. The Manu is receptive to, and the agent of, the energy of the divine will for humanity; the Christ is the agent for the distribution of the energy which brings intuitive revelation; the Mahachohan is responsible for the inflow of ideas into the consciousness of the disciple, the aspirant and the intelligentsia. I would beg you to remember that the main effort of the spiritual Hierarchy is on behalf of humanity, because the fourth Kingdom in Nature is the Macrocosm of the three-fold Microcosm of the three lower kingdoms in nature.

This whole subject is too vast to be entered into here,