

See also Christ.

Initiation, Human and Solar

43 DEPARTMENTS OF THE HIERARCHY

given the work of setting the race type, of segregating the groups out of which races will develop, of manipulating the forces which move the earth's crust, of raising and lowering continents, of directing the minds of statesmen everywhere so that racial government will proceed as desired, and conditions be brought about which will produce those needed for the fostering of any particular type. Such a work can now be seen demonstrating in North America and Australia.

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

The work of the World Teacher, the Christ.

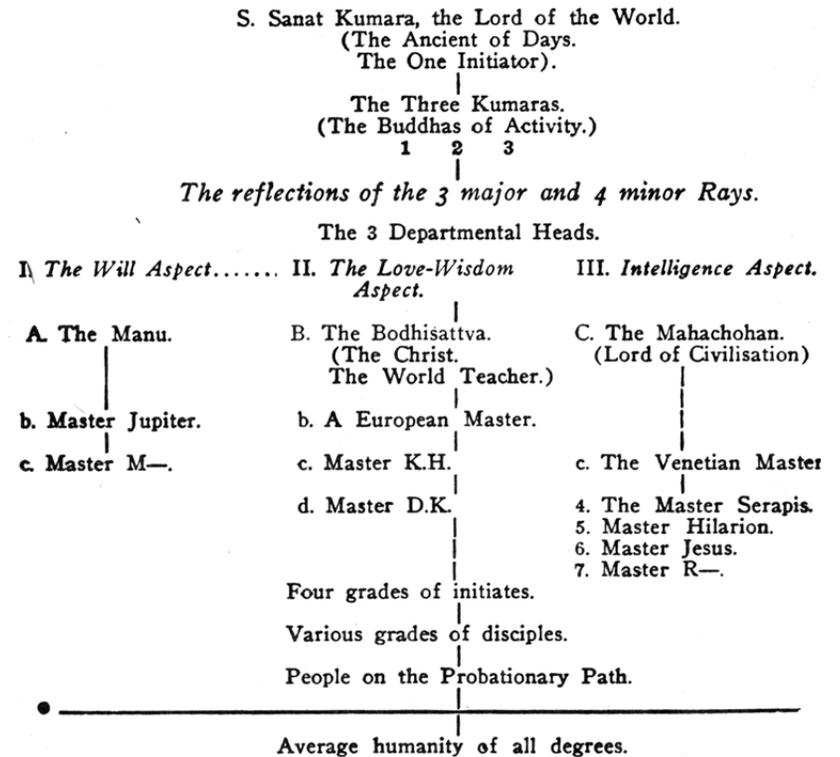
Group two has the World Teacher for its presiding Head. He is that Great Being Whom the Christian calls the Christ; He is known also in the Orient as the **Bodhi-sattva**, and as the Lord Maitreya, and is the One looked for by the devout Mohammedan, under the name of the Iman Madhi. He it is Who has presided over the destinies of life since about 600 B.C. and He it is Who has come out among men before, and Who is again looked for. He is the great Lord of Love and of Compassion, just as his predecessor, the Buddha, was the Lord of Wisdom.

KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY



THE PLANETARY HIERARCHY



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.

- a. Force realization.
- b. Force application.
- c. Force utilization.

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

1. He has to become aware, through discrimination, of the energy or force of his own lower self.
2. He has to impose upon that energetic rhythm one that is higher, until that lower rhythm is superseded by the higher, and the old method of expressing energy dies out entirely.
3. He then is permitted, by gradually expanding realizations, to contact and--under guidance--to employ certain forms of group energy, until the time comes when he is in a position scientifically to wield planetary force. The length of time taken over his final stage is entirely dependent upon the progress he makes in the service of his race and in the development of those powers of the soul which are the natural sequence of spiritual unfoldment.

The application of the Rod of Initiation at the first two initiations by the **Bodhisattva** enables the initiate to control and utilize the force of the lower self, the true sanctified energy of the personality in service; at the third initiation the application of the Rod by the One Initiator makes available in a vastly more extensive manner the force of the higher self or Ego, and brings into play on the physical plane the entire energy stored up during numerous incar-

nations in the causal vehicle. At the fourth initiation the energy of his egoic group becomes his to use for the good of planetary evolution, and at the fifth initiation the force or energy of the planet (esoterically understood, and not merely the force or energy of the material globe) is at his disposal. During these five initiations those two great beings, the **Bodhisattva** first, and then the One Initiator, the Lord of the World, Sanat Kumara, are the administrators or hierophants. After these ceremonies, should the initiate choose to take the two final initiations which it is possible to take in this solar system, a still higher type of energy in expression of the One Self comes into play, and can only be hinted at. At the seventh initiation that One of Whom Sanat Kumara is the manifestation, the Logos of our scheme on His own plane, becomes the Hierophant. At the sixth initiation the expression of this Existence on an intermediate plane, a Being Who must at present remain nameless, wields the Rod and administers the oath and secret. In these three expressions of hierarchical government--Sanat Kumara on the periphery of the three worlds, the Nameless One on the confines of the high planes of human evolution, and the planetary Spirit himself at the final stage--we have the three great manifestations of the Planetary Logos Himself. Through the Planetary Logos at the final great initiation flows the power of the Solar Logos, and He it is Who reveals to the initiate that the Absolute is consciousness in its fullest expression, though at the stage of human existence the Absolute must be regarded as unconsciousness.

Each of the great initiations is but the synthesis of the smaller ones, and only as man seeks ever to expand his consciousness in the affairs of daily life can he expect to achieve those later stages which are but culminations of the many earlier. Students must get rid of the idea that if they are "very good and altruistic" suddenly some day

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

the Wesak Festival gathers under His jurisdiction for three purposes:

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

Three other initiation ceremonies take place during the year:--

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

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

The function of the *three Kumaras*, or the three Buddhas of Activity at initiation is interesting. They are three aspects of the one aspect, and the pupils of Sanat Kumara. Though Their functions are many and varied, and concern primarily the forces and energies of nature, and the direc-

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.

During the initiation ceremony the important factors are:--

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

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

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

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

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

In all these words, "solar angel," "sphere of fire," and "lotus," lies hid some aspect of the central mystery of human life, but it will only be apparent to those who have eyes to see. The mystic significance of these pictorial phrases will prove only a snare or a basis for incredulity to the man who

the solar system of that greater Brotherhood on Sirius Whose Lodges are found functioning as the occult Hierarchies in the different planets. Again, He it is Who, with the solar Logos to assist Him, invests the various Initiators with power, gives to Them that word in secret which enables Them to draw down the pure electric force with which Their rods of office must be charged, and commits to Their keeping the peculiar secret of Their particular planetary scheme.

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

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

All Rods of Initiation cause certain effects:--

- a. Stimulation of the latent fires till they blaze.
- b. Synthesis of the fires through an occult activity that brings them within the radius of each other.
- c. Increase of the vibratory activity of some center, whether in man, a Heavenly Man, or a solar Logos.
- d. Expansion of all the bodies, but primarily of the causal body.
- e. The arousing of the kundalinic fire (or the fire at the base of the spine), and the direction of its upward progression. This fire and the fire of manas, are di-

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

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

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

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

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-

tant movements. In all lesser movements for the helping of the race, initiated by the Masters working through Their disciples, the aid of the **Bodhisattva** is invoked, and the lesser Rod of Power employed.

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

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

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

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

Third: Through certain ceremonial rhythmic action the

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

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

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

At the second initiation "the secret of the sea" is unfolded to him, and through this revelation two subjects of pro-

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

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

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

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

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

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

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

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

do, but both of us use *blinds*, and both of us use the same blinds as those who have eyes can see. A blind is not a blind when recognized, and I offer not the key. One or two hints however I may give:--

Complementary colors may be spoken of in occult books in terms of each other. Red may be called green and orange may be called blue. The key to the accurate interpretation of the term employed lies in the point of attainment of the unit under discussion. If speaking of the Ego one term may be used; if of the Personality, another; whilst the Monad or higher auric sphere may be described synthetically or in terms of the monadic ray.

The colors of higher or lower mind are at times spoken of in terms of the plane and not in terms of the ray involved.

Blue-indigo, being cosmically related, and not simply-analogous, may be used interchangeably for purposes of blinding. Let me illustrate:--

The Lords of the Flame, in their work in connection with this planet, may be spoken of in terms of four colors:--

- a. *Indigo*, as They are in the line of the **Bodhisattva** in connection with the Love or Wisdom Ray. The Lord of the World is a direct reflection of the second Aspect.
- b. *Blue*, because of its alliance with indigo and its relationship to the auric egg; just as the Solar Logos is spoken of as the "Blue Logos" (literally indigo), so the color of the perfected man, and of the auric envelope through which he manifests, will be predominantly blue.
- c. *Orange*, which is the complementary to blue and which has direct connection with man as an intelligence. He is the custodian of the fifth principle

old talismans have been kept by the Brotherhood with just this aim in view.

Branches, affiliated with one of the four central divisions of the one occult foundation, will be found in the following countries:

1. *Egypt*. This will be one of the later schools founded and will be profoundly occult and an advanced school in direct communication with the inner grades. This will be touched upon later.

2. *The United States* will have a preparatory school somewhere in the southern part of the Middle West, and an extensive occult college in California in a place later to be revealed. This school will be one of the first started when the Great Lord begins His earthly career, and during the next five years the seeds of it may be laid if students rightly apprehend the work to be done.

3. There will be one school for the Latin countries, probably in *Italy or Southern France*, but much depends on the political and educational work of the next ten years.

4. *Great Britain*. At one of the magnetized spots in either Scotland or Wales, a branch for occult training will be begun before so very long, which will lay the foundation and embrace the curriculum for the earlier grades. After it has been in existence for a few years and has proved the effectiveness of its training, and after troubled Ireland has adjusted her internal problems, a school for the more advanced grades, and for definite preparation for the mysteries will be started in Ireland at one of the magnetized spots there to be found. This school will be very definitely a school where preparation for a major initiation may be taken, and will be under the eye of the **Bodhisattva**, preparing the pupil for initiation upon the second ray. The first school in *Egypt* will be for those who take initiation on the first ray in the occident.

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.

at the essence by due recognition of the veiling sheath. It enables the Thinker who fully utilizes it to put himself *en rapport* with the essence of all selves at all stages, and thereby to aid in the due evolution of the sheath and actively to serve. A Lord of Compassion is one who (by means of touch) feels with, fully comprehends, and realizes the manner in which to heal and correct the inadequacies of the not-self and thus actively to serve the plan of evolution. We should study likewise in this connection the value of touch as demonstrated by the healers of the race (those on the **Bodhisattva** line)⁸³ and the effect of the Law of Attraction and Repulsion as thus manipulated by them. Students of etymology will have noted that the origin of the word *touch* is somewhat obscure, but probably means to 'draw with quick motion.' Herein lies the whole secret of this objective solar system, and herein will be demonstrated the quickening of vibration by means of touch. Inertia, mobility, rhythm, are the qualities manifested by the not-self. Rhythm, balance, and stable vibration are achieved by means of this very faculty of touch or feeling. Let me illustrate briefly so as to make the problem somewhat clearer. What results in meditation? By dint of strenuous effort and due attention to rules laid down, the aspirant succeeds in touching matter of a quality rarer than is his usual custom. He contacts his causal body, in time he contacts the matter of the buddhic plane. By means of this touch his own vibration is temporarily and briefly quickened. Fundamentally we are brought back to the subject that we deal with in this treatise. The latent fire of matter attracts to itself that fire, latent in other forms. They touch, and recognition and awareness ensues. The fire of manas burns continuously and is fed by that which is attracted and repulsed. When the two

⁸³The line of the **Bodhisattva** is that of Love-wisdom, and of the detailed science of the soul; it is the teaching line and the path upon which all must eventually pass.

stages, all the lesser, and repeats the earlier procedures. This is a recognized fact, for instance, in the building of man's physical body, for the fetus reproduces all earlier stages and forms till the human is achieved; again, as we know, the fourth round reproduces briefly the earlier three but has its own distinctive quality.

b. The Method of Initiation. In this second method the "Rods of Initiation" are used to effect certain results. These rods are of four kinds:

1. *Cosmic*, used by a cosmic Logos in the initiations of a solar Logos, and of the three major planetary Logoi.
2. *Systemic*, used by a solar Logos in the initiation of a planetary Logos.
3. *Planetary*, used by a planetary Logos for initiatory purposes, and for the third, the fourth, and fifth major initiations, with the two higher.
4. *Hierarchical*, used by an occult Hierarchy for minor Initiations, and for the first two initiation of manas by the *Bodhisattva*.²⁹

When man individualized in Lemurian days (about eighteen million years ago), it was the application of the Rod of Initiation to the Logos of our Earth chain which brought about the event and touched into activity certain centers in His body with their corresponding groups. This application, bringing about consciousness on some plane, may be regarded as literally the awakening of the lives concerned to participate in intelligent work on the mental plane. Animal man was conscious on the physical, and on the astral planes. By the stimulation effected by the electric rod this animal man awoke to consciousness on the mental. Thus the three bodies were coordinated, and the Thinker enabled to function in them.

²⁹The above information about the "Rods" is taken out of *Initiation Human and Solar*, page 126.

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.

The method seen in the mystery of the *Bodhisattva*, or the Christ.

The method of direct incarnation.

The handicap of words is great, and the above phrases but convey a hint as to the true meaning. Therein lies safety for the student, for the real significance would be incomprehensible to him, and would but mislead him and guide him along the path of misunderstanding. Until a man is a pledged initiate, he cannot comprehend the matter. Of these, the most ordinary method is the first, All these methods of manifestation will perhaps be better understood by the student if he *interprets them always in terms of force and energy*, and if he notes that dim reflections of the same processes, and faint analogies can be traced among the reincarnating jivas. When a man has reached a certain development and can be of service to the world, cases occur when he is *overshadowed* by a great adept, or--as in the case of H. P. B.--by One greater than an adept. A chela can be a center through which his master can pour His energy and force for the helping of the world, and in certain important crises men have been overshadowed by more than one of the Great Ones.⁵⁰

⁵⁰*Discipleship or Chelaship*. . . . The ancient mysteries were but a school of spiritual training and perfection in true wisdom; that the preliminary qualification was the purification of the heart from all sensual passions and false preconceptions; that, while the hand of the Master might lead the neophyte through the dangers of the stage where, like the infant, he could not walk alone, he was obliged, in the higher paths, to learn to guide and guard himself, as the adult man has to do in ordinary life; that the ultimate goal was the expansion of the self into infinite existence and potentialities; and, lastly, that, however the initial forms and ceremonies may have differed in appearance, an identical aim was in view.--*The Theosophist*, Vol. IX, p. 246.

The pure heart and clean mind alone permit one to attain salvation. This was his doctrine. So, likewise, is it taught in the Aryan Mahabharata (Sec. CXCIX. Vana Parva) which says:

"Those high souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not that they suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtues, he that practices kindness

his Guru--he may take immediate physical birth. A hint as to the *mystery of the Bodhisattva* may be found in these two thoughts, provided the student transfers the whole concept to the etheric levels of the cosmic physical plane, and remembers that on these levels the adept works altogether as a part of a group, and not as a separated Identity, as does the ego in the three worlds. Therefore, the energy pouring through Him may be:

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

When these types of force are centralized in any particular adept, and He is expressing simply that extraneous force and nothing else, the effect is shown on the physical plane in the appearance of an avatar. *An avatar is, but an adept is made*, but frequently the force, energy, purpose or will of a cosmic Entity will utilize the vehicles of an adept in order to contact the physical planes. This method whereby cosmic Existences make Their power felt can be seen working out on all the planes of the cosmic physical plane. A striking instance of this can be seen in the case of the Kumaras, Who, under certain planetary forces, and through the formation of a systemic triangle, gave the impulse to the third kingdom which produced the fourth by bringing it into conjunction with the fifth. These Kumaras, Sanat Kumara and

several of the Great Ones are concerned and the Master of the Masters Himself; in Their "forthcoming" for work three out of the various methods of appearing mentioned earlier will be seen in full activity, and it is on these three that we might now touch.

In the appearing of the **Bodhisattva** Himself, the *mystery of the Bodhisattva* will be seen in its fullest sense, and it is not for us here to enlarge upon it. Suffice it to say that the vestures of the Great One will be used, but time will show whether the coming Lord will clothe upon those vestures a physical vehicle at this particular juncture, or whether the astral plane may not be the field of His activity. If the student ponders upon the consequences entailed in the appropriation of this vesture, much light upon probable happenings will be thrown. The vestures act in a dual capacity:

- a. They are very highly magnetized, and therefore have a profound and far-reaching effect when utilized.
- b. They act as a focal point for the force of the Lord Buddha and link up the coming Lord with Him, enabling Him to increase His Own stupendous resources by drawing upon still higher force centers, via the Lord Buddha.

This force will find its expression upon the astral plane, producing vast results of a quieting nature and bringing, by reflex action, peace on earth. The transmutation of desire into aspiration, and the transformation of low desire into high desire, will be some of the effects, while the result of the force flowing through will produce profound reactions of the deva denizens of that plane. Through the vibration thus set up will come the possibility of many (who would otherwise not do so) taking the first initiation. Later, towards the end of the greater cycle, the coming Avatar will again employ the vestures

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-

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.

ergy, and subsequently to the still more impressive point, that of his "Father in Heaven." The Angel first attracts animal man; cyclically He actuates the material sheaths, thus giving them coherence, and ever swings them into closer relation to himself. Later, as the momentum is increased, the man is swung more definitely into relation with the monadic aspect, until that higher rhythm is imposed upon him. This is equally true of a planetary Logos, and of a solar Logos.

The spiral-cyclic force demonstrates, as might be expected, in seven ways; of these, the three major methods of demonstration are symbolized in the Rod of Initiation of Sanat Kumara. The Rod most frequently recognized by men is that of the Hierophant, the **Bodhisattva**, which consists of the straight central serpent with the two others entwined around it, thus picturing, among other things:

- a. The three outpourings,
- b. The three worlds,
- c. The spinal column and its channels,

or those main factors with which the initiate concerns himself. He has to understand somewhat the nature of matter and what is occultly involved in that expression, his own triple constitution, the three worlds in which he has to play his part, and the instrument which he has to use. This rod of the **Bodhisattva** is surmounted by a diamond which is not as great a diamond as the "Flaming Diamond" of the first Kumara, but is of rare beauty. At the time of initiation when the electrical forces are tapped, this diamond revolves on its axis, picturing the rotary nature of atomic matter.

The Rod of Sanat Kumara is far more intricate, and instead of the central Rod, or Serpent, standing on the tip of its tail, all the three serpents are interwoven in a spiral fashion. and the Flaming Diamond which sur-

tion of a planetary Logos, and thus strive to cast the horoscope of the planetary Logos. They cannot succeed in doing so but in the attempt may learn much and achieve new light upon a most difficult subject.

In considering this question of the adaptation of the form to vibration, or the construction of a vehicle which will be a fitting instrument for spirit, the following factors must be borne in mind:

1. That it is the *quality* of the indwelling life which decides the type of form.
2. That these qualities are the sumtotal of the attributes of divinity which the indwelling life has succeeded in unfolding.
3. That these qualities--as may well be surmized--fall into the usual septenate.
4. That they fall also into two groups, those which concern the lower principles, and are, therefore, four in number, and those which concern the higher and middle and are, therefore, three.

This is true of all men, of the Heavenly Men and of the solar Logos likewise, and there is a mysterious analogy concerned in the manifestation of the three higher principles in man (which may be considered as demonstrating through the perfected Adept, the **Bodhisattva**) and the three higher principles of the solar Logos as they demonstrate through the major three aspects. They form but one principle showing forth in three ways. So it is with the unmanifested Monad (unmanifested from the standpoint of the lower man). That Monad can--at a certain very advanced stage in evolution, and one far beyond that of the Adept--have its triple simultaneous manifestation, and show forth as a Master in the three worlds, as a **Bodhisattva** on His own plane and as the emancipated Dhyani Buddha; yet these Three will be but One, will be

the result of a great spiritual vibration and will perform the triple work which may (from the standpoint of the three worlds) appear as the work of three separate great Existences. They are forms of three monadic "vestures" worn by the one Monad as a man wears his three bodies simultaneously, and functions in them separately.³⁰

One or other of these three can, if so He will, occupy a body on the physical plane which will not be simply a created mayavirupa. This is done in one of two ways: either through the occupancy of a willingly vacated body, as was the case when the Christ occupied the body of Jesus, or by a divine overshadowing of a disciple, as has been and will be the case. The quality of the form occupied or used, and the nature of its work depends upon which of the three higher aspects of the initiating impulse is manifesting. Very rarely a more mysterious phenomenon occurs and the overshadowing Buddha, **Bodhisattva**, or Adept each makes His "appearance"

³⁰Three Vestures.--"The stream is crossed. 'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvani, and greater still is a Nirmanakaya--the Buddha of Compassion."--Voice of the Silence, p.97.

"The three Buddhist bodies or forms are styled: Nirmanakaya, Sambhogakaya, Dharmakaya.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body--having in addition all the knowledge of an Adept. The **Bodhisattva** develops it in himself as he proceeds on the path. Having reached the goal and refused its fruition, he remains on earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it.

Sambhogakaya is the same, but with the additional lustre of three perfections, one of which is entire obliteration of all earthly concerns.

The Dharmakaya body is that of complete Buddha, i.e., no body at all, but an ideal breath; consciousness merged in the universal consciousness, or soul devoid of every attribute. Once a Dharmakaya, an Adept or Buddha leaves behind every possible relation with, or thought for, this earth. Thus to be enabled to help humanity, an Adept who has won the right to Nirvana, 'renounces the Dharmakaya body' in mystic parlance; keeps, of the Sambhogakaya, only the great and complete knowledge, and remains in his Nirmanakaya. The esoteric school teaches that Gautama Buddha, with several of his Arhats, is such a Nirmanakaya, higher than whom, on account of his great renunciation and sacrifice for mankind, there is none known."--Voice of the Silence, p. 98.

fold manifestation of the Universal Divine Being, through their own free, inherent power."⁶

Thus we have the same procedure--mental activity, contemplation, union and illumination.

The Method in Chinese Buddhism

One of the main contributions to the process of enlightenment is an understanding of the way in which the Buddha found the Light. It demonstrates in a most remarkable way the use of the mind to overcome ignorance and its subsequent futility to carry a man on into the world of Light and spiritual being. Dr. Suzuki, Professor of Zen Buddhism at the Buddhist College at Kyoto, tells us about it in the following illuminating paragraphs. He tells us that it was through "supreme perfect knowledge" that the Buddha arrived at the wisdom which changed him from a **Bodhisattva** into a Buddha. This knowledge is

". . . a faculty both intellectual and spiritual through the operation of which the soul is enabled to break the fetters of intellection. The latter is always dualistic inasmuch as it is cognizant of subject and object, but in the Prajñā which is exercised 'in unison with one-thought-viewing' there is no separation between knower and known, these are all viewed in one thought, and enlightenment is the outcome of this. . . .

"Enlightenment we can thus see is an absolute state of mind in which no 'discrimination' . . . takes place, and it requires a great mental effort to realize this state of view-

⁶Evans-Wentz, W.Y., *Tibet's Great Yogi, Milarepa*, pp.32,33, 35,38.

1. Those who do not question the existence of the Spiritual Hierarchy (of which Christ is the Head).
2. Those who still question, but who accept the teaching as a working hypothesis.

Both groups are then instructed in the rules governing the Path of Discipleship; these, when consistently accepted and followed, have led countless thousands from "darkness to light" and out of the fourth kingdom of nature into the fifth. The laws and rules of a Master's Ashram are taught. An Ashram is that center of spiritual light and power into which a Master gathers His disciples for instruction in the Plan, of which they then become the agents.

Discipleship is a technical phrase indicating aptitude for teaching, a willingness to implement the Plan for humanity and a deep love for one's fellowmen. The student who learns to apply these ancient rules to his daily life will eventually arrive at a *personal* knowledge of the Hierarchy and the Plan of which It is Custodian. This Plan, God Transcendent, is working out through the processes of evolution; these processes eventually reveal the fact of God Immanent.

Students are under no compulsion to apply these rules or to tread the Path of Discipleship; our experience, however, has been that when confronted with the opportunity offered, they either accept the training or drop out of the life of the Arcane School, at least temporarily.

In the higher degrees, the Arcane School emphasizes the nature of the Plan, the new evolutionary cycle into which humanity is at this time entering and the immediacy of the return of the Christ--as taught in all the world religions. The Christian looks forward to the advent of Christ, the Jew is still expectant of the coming of the Messiah, the Buddhist is waiting for the coming of the **Bodhisattva**, the Hindu for the coming Avatar and the Mohammedan for the appearance of the Imam Mahdi. The universality of this teaching, plus the general expectancy is a major argument for *the factual nature* of the truth involved. The widespread acceptance of any truth down the ages and in every civilization and culture is indicative of a divinely presented spiritual fact. Today, the appeal of these truths must be mental and scientifically based and not simply emotional and mystical as has hitherto been generally the case.

characteristic of the human consciousness is the sense of the Innermost or the Real, a recognition of subjective destiny, and an innate knowledge of and reaching out to the Unknown God. Therefore, any truth or presentation of truth or method which has in it the possibility of producing a nearer approach to divinity or a more rapid understanding of the "deeper Being" evokes an immediate response and reaction. There is consequently much need for caution and considered action.

I have already indicated to you the form that the religion of the new age will take (See *The Reappearance of the Christ*). It will be built around the periods of the Full Moon, wherein certain great Approaches will be made to the world of reality, also around two periods of massed Approaches to be made at the time of the major eclipse of the moon and of the sun during the year. The two major Full Moon Approaches will be those of the Wesak Full Moon and the Full Moon of June--one hitherto consecrated to the Buddha Who embodied the wisdom of God, and the other to the **Bodhisattva** (known to Christians as the Christ) Who embodied the love of God.

The platform of the new world religion will have in it three major presentations of truth, or three major doctrines, if such an undesirable word can be permitted. It is with the elaboration of these three points of view, or evocations of truth, that the work of the sixth group of disciples will be concerned. They are:

1. The fact of the Spirit of God, both transcendent and immanent, will be demonstrated, and also a similar fact in relation to man. The mode of their approach to each other, via the soul, will be indicated. This aspect of the emerging truth might be called *Transcendental Mysticism*.
2. The fact of the divine quality of the Forces in nature and in man and the method of their utilization for divine purposes by man. This might be called *Transcendental Occultism*.

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