

See also [Rakoczi.pdf](#).

Initiation, Human and Solar

44 DEPARTMENTS OF THE HIERARCHY

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.

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DEPARTMENTS OF THE HIERARCHY

*The work of the Lord of Civilization, the **Mahachohan**.*

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

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

Thus you have Will, Love, and Intelligence represented in these three great Lords; you have the self, the not-self, and the relation between synthesized in the unity of manifestation; you have racial government, religion and civilization forming a coherent whole, and you have physical manifestation, the love or desire aspect, and the mind

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-

where, though an adept on the sixth ray under the department of the Mahachohan, works at present under the Christ for the welfare of Christianity; other Masters hold similar posts in relation to the great oriental faiths, and the various occidental schools of thought.

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

1. The ray of harmony or beauty.
2. The ray of concrete science or knowledge.
3. The ray of devotion or abstract idealism.
4. The ray of ceremonial law or magic,

just as the three departmental heads represent the three major rays of:--

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

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

THE SOLAR HIERARCHY

The Solar Logos.

The Solar Trinity or Logoi

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

The Seven Rays

Three Rays of Aspect.
Four Rays of Attribute.

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

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

THE PLANETARY HIERARCHY

S. Sanat Kumara, the Lord of the World.

(The Ancient of Days.
The One Initiator).

The Three Kumaras.
(The Buddhas of Activity.)

1 2 3

The reflections of the 3 major and 4 minor Rays.

The 3 Departmental Heads.

- I. *The Will Aspect.....*
- II. *The Love-Wisdom Aspect.*
- III. *Intelligence Aspect.*

A. The Manu.

B. The Bodhisattva.
(The Christ.
The World Teacher.)

C. The Mahachohan.
(Lord of Civilisation)

b. Master Jupiter.

b. A European Master.

c. The Venetian Master

c. Master M—.

c. Master K.H.

4. The Master Serapis.

d. Master D.K.

5. Master Hilarion.

6. Master Jesus.

7. Master R—.

Four grades of initiates.

Various grades of disciples.

People on the Probationary Path.

Average humanity of all degrees.

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 rootrace 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-

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

Secondly, the preparation of the world on a large scale for the coming of the World Teacher, and the taking of the necessary steps before They Themselves come out among men, as many of Them surely will towards the close of this century. A special group is forming amongst Them now Who are definitely preparing Themselves for this work. The Master M., the Master K.H. and the Master Jesus will be specially concerned with the movement towards the last quarter of this century. Other Masters will participate also, but these three are the ones with Whose names and offices people should familiarize themselves, wherever possible. Two other Masters, specially concerned with the seventh or ceremonial ray, Whose particular work it is to supervise the development of certain activities within the next fifteen years, work under the Master R. Very definitely may the assurance be given here, that prior to the coming of the Christ, adjustments will be made so that at the head of all organizations will be found either a Master, or an initiate who has taken the third initiation. At the head of certain of the occult groups, of the Freemasons of the world, and of the various great divisions of the Church, and resident in many of the great nations

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

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.

Consciousness

<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.

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-

urally produce results in the units or cells in the body of the Heavenly Man, and lead often to events unforeseen and apparently inexplicable.

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

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

that, according to the Secret Doctrine of the East, preceded Atlantis. It was the home of the third root race.

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

Lord of Civilization. (See [Mahachohan](#).)

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

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

[Mahachohan](#). The Head of the third great department of the Hierarchy. This great being is the Lord of Civilization, and the flowering forth of the principle of intelligence. He is the embodiment on the planet of the third, or intelligence aspect of deity in its five activities.

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

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

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

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

graded expansions of consciousness to arrive eventually at the All-Consciousness, and to enter into the life of the Supreme Being. Thus he enters into the life of all within the Logoc Consciousness.

He broods not so much upon the Law as upon the life that is governed by that Law. Through love he comprehends, and through love he blends himself first with his Ego, then with his Master, next with his group egoic and then with all groups, till finally he enters into the consciousness of the Deity Himself.

3. *The line of the Mahachohan.*

This is the line of mind or intelligence, of knowledge and of science. It is the line of abstract mind, and of archetypal ideas. The man broods not so much upon the Law, not so much upon the Life, as upon the effects of both in manifestation, and upon the reason why. The man on this fivefold line ever asks why, and how, and whence, and seeks to synthesize, to comprehend and to make the archetypes and ideals facts in manifestation. He broods on the ideals as he senses them; he aims at contacting the Universal Mind, at wresting its secrets from it, and giving them expression. It is the line of business organization, the line also in which the artists, musicians, scientists and the workers of the world have their place. The Spirits of Love and Activity pass much time in each of its five departments before passing on to the lines of love and of power.

In meditation the man takes some ideal, some part of the divine plan, some phase of beauty and of art, some scientific or racial problem, and by brooding over it and by the employment of lower mind, finds out all that can be known and sensed. Then, having done all that, he seeks to raise the consciousness still higher till he taps the source of illumination, and gains the light and informa-

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.

- c. The clarification of the minds of the congregation in order that they may be able to receive the higher illumination.
- d. The healing of people gathered together for that purpose.
- e. The controlling of the forces of nature so that physical plane occurrences may be brought about.
- f. The initiating of people into the Lesser Mysteries.

In this paragraph, as you rightly think, lies material that enlarged would fill a volume. It is part of that white magic that again will be restored to the race and by means of which a glory and a civilization will be attained that was hinted at in Atlantean days, and is one of the dreams of the visionaries of the race.

Mantrams or words sounded forth collectively by which the deva, or angel kingdom, will be communicated with. These are a peculiar set of mantrams connected with the Mahachohan's department and I will take them up more specifically later.....

August 22, 1920.

The use of Rhythm Collectively in Meditation.

Rhythm might be expressed as that cadenced movement which automatically sways those who employ it into line with certain of Nature's forces. It is that directed action, followed in unison by a body of people, which results in certain alignments and effects upon one or other of the bodies or on all. It has for its objects therefore:

- a. The swinging of a body, or a concourse of bodies, into the radius of action of a stream of force.
- b. It causes an adjustment of the matter of one of the various bodies or of all the bodies that go to the make-up of the personnel of a group.

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

layman can hold that office when duly chosen at the beginning of the ceremony. The only qualification required will be the capacity to align with the higher, and to cooperate with all the other units in the concourse.

In the department of the **Mahachohan**, the Lord of Civilization and Culture and the head of the third line of evolution, you will see again similar action. No university or school will start its sessions without the ceremony of alignment, the teacher this time being the focal line of information from the department controlling the activity of the mind. In this way the stimulation of the mental bodies of the students, and the strengthening of the channel between higher and lower mind will be greatly aided. The intuition will also be developed and contacted. In the above statements I have by no means covered the ground. I have but indicated the broad outlines of what will some day be facts in physical plane demonstration. The thought conveys much matter for consideration and for speculation and is full of helpfulness for the wise student. Aught that enlarges his horizon and increases the range of his vision is to be welcomed, even though his apprehension of these facts may be at fault and his capacity to assimilate leaves much to be desired.

2. The four Lipika Lords.
The four Maharajahs.
The fourfold lower man, the quaternary.
3. The five planes of human evolution.
The five senses.
The fivefold department of the **Mahachohan**.
The five kingdoms of nature.
 - a. The mineral kingdom.
 - b. The vegetable kingdom.
 - c. The animal kingdom.
 - d. The human kingdom.
 - e. The spiritual or superhuman kingdom.
 The fifth principle of manas.
4. The seven rays or hierarchies.
The seven colors.
The seven planes of manifestation.
The seven Kumaras.
The seven principles of man.
The seven centers.
The seven sacred planets.
The seven chains.
The seven globes.
The seven rounds.
The seven root-races and subraces.
The seven initiations.

What I seek to emphasize in the above table is that to the adept the correspondence of all these is perfectly known and exists in terms of consciousness, in terms of form, and in terms of intelligence. He knows it,--if I may so express it,--in terms of color when dealing with form; in terms of sound when dealing with the life side, and in terms of vitality when dealing with intelligence, or the activity aspect. The above statement will repay much

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*

Those who take initiation on the line of the Mahachohan, or on the third ray, will take it at the advanced occult school in *Italy*. In this way the occident will have its center where active instruction may be given according to the three lines of approach, and which will give preparation in the inner mysteries.

5. A preparatory occult school will be found, too, in *Sweden*, for those of the northern and German races who seek the Path, and when it has been extant for some time *Russia* may then be in a position to house the headquarters for the more advanced school affiliated to the preparatory one in Sweden. In connection with the Egyptian advanced school will be a preparatory one in *Greece* or in *Syria*.

You have, therefore, the following schools as planned, and must bear in mind that the schools wherein the preparatory work and earlier grades are found will be first in order of time, and are in process of founding now, or will be founded during the period immediately preceding the Coming of the Great Lord. The founding of others will be definitely the outcome of His work, and that of His Masters, and will depend upon Their decision as to the success of the earlier endeavor.

Preparatory

Advanced School

1. Greece or Syria leading to.....Egypt
2. Middle west, U.S.A.....California
3. Southern France.....Italy
4. Scotland or Wales.....Ireland
5. Sweden.....Russia
6. New Zealand.....Australia

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.

cealed) it is because the seven sacred planets are eventually merged into the three, and finally the three are blended into the one. This can be traced along the line of analogy as we consider the seven Rays. These seven Rays, which in manifestation are diverse, are eventually synthesized. The minor four are blended, we are told, into the third major ray, and the three major rays are finally merged into the one synthetic ray, the Love-Wisdom Ray (the Dragon of Wisdom, the occult serpent swallowing its tail).⁹⁵ This has been pointed out by H.P.B. We have, therefore, the three crowning rays, but seven seen during the evolutionary process. In connection with the Heavenly Men, functioning through the planets, there are, therefore, three planets which might be considered as synthesizing planets, and four which are blended eventually, until the three have absorbed the essence of the four; finally the one absorbs the essence of the three, and the work is completed. This process lies many millennia ahead during the inevitable period of the gradual obscuration of our system. Four of the Heavenly Men find Their magnetic opposites, and fuse and blend. First this takes place between Themselves, the negative and the positive rays merging and fusing, forming then the two from the four. Again the two merge, producing a united whole, and the one thus produced blends with the major third ray, the intelligence aspect,--the ray represented in our planetary Hierarchy by the Mahachohan. So the fusion will proceed until ultimately unity is reached in the system, and the Son has accomplished His purpose. He is perfected love-wisdom; his light shines forth cosmically; His magnetic radius touches the periphery of His cosmic opposite, and the marriage of the Son is effected. The two cosmic units merge.

If we here naturally ask which is the cosmic unit that is our solar opposite, we shall be told that that question

⁹⁵Serpent swallowing its tail.--S.D., I, 704; II, 531.

The general outline--solar, planetary, and hierarchical--may be suggested, and by the very suggestion, bring order into the thoughts of men as they view the apparent chaos of the moment. Let us not forget, that when order is brought about, and united thought produced on the mental plane, then order transpires eventually on the physical plane.

The planetary Logos of this scheme is one of the four minor Logoi, or Lords of the Rays, and is specially concerned therefore with the development of one attribute of manas. Each of the four minor Rays is, as we know, eventually synthesized, or absorbed into that Ray which is represented on our earth by the Mahachohan. He is the Lord of the third major Ray or Aspect, and synthesizes the four. *These four Rays with their synthesizing Ray make the five rays of Manas or Mind.* We can consider them as:

- a. The fivefold Brahma Aspect.
- b. They were the five Rays of prime importance in the first solar system, and were the five individualized Heavenly Men, called the Mind-born Sons of Brahma. Through the individualization of the four in that system the individualization of the great cosmic Entity we call Brahma was brought about. He individualized and the four go to the content of His body.
- c. They are represented on our earth by the five Kumaras Who obeyed the Law, and took human form, as H.P.B.³³ hints in several passages in the *Secret Doctrine*.

This scheme is considered as the fourth and the one of the most importance in the system during this particular cycle for the following reasons:

Our *solar system*, being considered as of the fourth

³³S.D.,I,493.

1. A solar system of the fourth order.
2. The fourth scheme in the system.
3. The fourth chain in the scheme.
4. The fourth globe in the chain.
5. The fourth round.³⁴

All these are found active within the same cycle, and all therefore bring about a simultaneous alignment which results in the clearing of a channel direct from the heart of our scheme through every ring-pass-not to the cosmic correspondence, found outside the solar sphere.

To the above realization, we must add yet the further fact that the fourth Creative Hierarchy is the one whose evolution we are considering, and it will be apparent to the most superficial student that in these thoughts lies hidden the clue, not only to man but to the entire cyclic evolution in which he is taking part.

The fourth Creative Hierarchy is essentially the Hierarchy of manas. This is no play on words, but a statement of deep occult significance. The statement has been made with entire accuracy that five Hierarchies out of the twelve have passed out and that seven remain. Of these seven, our human Hierarchy is the fourth, making it literally the ninth when counting the entire twelve. In this connection it would be well to link up the statements that have been made to the effect that the five Kumaras or Heavenly Men Who definitely embody the manasic principle (or the five Rays over which the systemic correspondence to the Mahachohan presides) de-

³⁴Compare also the following correspondences:

The sacred Tetraktys.	The manifested Logos.
The Fourth Creative Hierarchy.	The Human.
The Fourth Principle.	Lower Mind.
The Fourth Race.	Kamamanas.
The Fourth Element.	Water, S.D.,I,95. I,640.
The Four Truths.	S.D.,I,70.
The Four Propositions.	S.D.,I,107.
The Four Initiations.	S.D.,I,227.
The Fourth Plane.	Buddhi, fourth cosmic ether.
The Fourth physical sub-plane.	The Fourth Ether.
The Fourth Round.	The Present.

- a. The Head center The Ruling Department
- b. The Heart center The Teaching Department
- c. The Throat center . . . The **Mahachohan's** Department. This center synthesizes the lesser four just as the third Ray synthesizes the minor four.

These Kumaras (or Their present substitutes) can also be divided into the seven groups which correspond to the seven Rays, and are in Themselves the life of the center for which They stand. Fifteen, therefore, of these Entities (again the ten and the five) form a center in the body of the planetary Logos, and the three Kumaras about Whom we are told (Who in Themselves are five-fold, making the fifteen) are the entifying Lives of the particular center which is involved in the coming Initiation of the Heavenly Man, and to which the human units at this time, and during this greater cycle, belong.

Another fact that should be noted about these great Beings is, that when viewed in Their seven groups, They form:

- a. Focal points for the force or influence emanating from the other solar centers or schemes.
- b. The seven divisions of the occult Hierarchy.

They exist, as does the Heavenly Man Himself, in etheric matter, and are literally great Wheels, or centers of living Fire, manasic and electric fire; They vitalize the body of the Heavenly Man and hold all together as an objective whole. They make a planetary triangle within the chain, and each of Them vitalizes one globe.

It is not permitted at this stage to state, for exoteric publication:

Which Ray, or logoc emanation is embodied by our planetary Logos.

In reference to what has been said anent the second characteristic of manas, a very interesting development may be looked for during the coming century. This is the intensification of business organization, and the bringing (under law and order) of the entire life of:

- Families and groups of families,
- Cities and groups of cities,
- Nations and groups of nations,

until the human race in every department of its exoteric life will conform to rule --this voluntarily and with manasic realization of group need. The whole trend of mental effort during the next subraces will be towards the synthesis of endeavor, thus ensuring the good of the corporate body involved. Many interesting events will occur and many experiments will necessarily be made (some to prove successful and some failures), before manas, or purposeful, ordered, intelligent activity, will control in the life of the peoples of this world. It is not possible to enter into this in greater detail, as the subject is too vast.

Let us now take the third attribute of manas and its future demonstration.

c. *Adaptability*. This is, as we know, the prime attribute ascribed to the third Ray, or the Brahma aspect. Therefore, fundamentally it may be considered as the attribute of intelligence which adapts the matter aspect to the Spirit aspect, and is a characteristic inherent in matter itself. It works under the two laws of Economy, and of Attraction and Repulsion; the work of the **Mahachohan** being primarily along this line. Consequently the four lesser Rays of Attribute which are synthesized into the third Ray of Aspect, Adaptability, or Active Intelligence, are fundamentally concerned, and the future of manas is therefore involved in the growing influence of these four Rays:

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.

trols on three planes; it has the preponderance, for paramountly we are the Monads of Love, and Love is our synthesis. Ray three, the dominant Ray of the system which is past, its synthetic Ray, controls on two planes, and on one that is little understood, for, just as the physical body is not considered a principle, so there is a sphere of activity that is not included in our enumeration, it is past and gone. Some explanation of this lies hid in the occult words, "The Eighth Sphere."

In regard to the four minor Rays of Harmony, Concrete Science, Devotion and Ceremonial Order, their control exists in degrees on all the planes, but they have their particular emphasis in the evolution of the reincarnating ego in the three worlds at this time. These four Rays control, in a subtle and peculiar manner, the four kingdoms of nature--mineral vegetable, animal and human--and at their merging into the three Rays of Aspect (the Activity Ray of the **Mahachohan** being the synthesizer of the lower four in our planetary scheme) have a correspondence with the merging of man (the product of the three kingdoms and the fourth) into the superman kingdom, the spiritual. The fourth Ray and the fourth Kingdom form a point of harmony for the lower three, and all four then pass into the major or upper three. This is worthy of our serious thought, and the analogy of the fourth plane will also be apparent. For this system, the buddhic plane, the human kingdom, and the fourth Ray of Harmony or Beauty or Synthesis, have a point of correspondence, just as the fourth root-race is the one in which the synthesis is first observed--the door into the fifth kingdom of Spirit being then opened; the fourth root-race also developed the astral capacity that made contact with the fourth buddhic level possible.

In a subtle way too (I use the word subtle for lack of a better, meaning a statement of actuality that seems an

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

ness. In the earlier system, the numbers six and seven held the mystery hid. In the next system, it will be two and one. This refers only to the psychical development. Let me illustrate: The five-pointed star on the mental plane signifies (among other things) the evolution, by means of the five senses in the three worlds (which are also capable of a fivefold differentiation) of the fifth principle, the attainment of self consciousness, and the development of the fifth spirilla.

On the buddhic plane, when flashing forth at initiation, this number signifies the full development of the fifth principle or quality, the completed cycle of the Ego upon the five Rays under the Mahachohan, and the assimilation of all that is to be learned upon them, and the attainment--not only of full self-consciousness, but also of the consciousness of the group wherein a man is found. It infers the full unfoldment of five of the egoic petals, leaving four to open before the final initiation.

The five-pointed star at the initiations on the mental plane flashes out above the head of the initiate. This concerns the first three initiations which are undergone in the causal vehicle. It has been said that the first two initiations take place upon the astral plane and this is correct, but has given rise to a misunderstanding. They are felt profoundly in connection with the astral and physical bodies and with the lower mental, and effect their control. The chief effect being felt in those bodies, the initiate may interpret them as having taken place on the planes concerned, for the vividness of the effect, and the stimulation works out largely in the astral body. But it must ever be remembered that the major initiations are taken in the causal body or--dissociated from that body--on the buddhic plane. At the final two initiations, which set a man free from the three worlds and enable him to function in the logoiic body of vitality and to wield the force which animates that logoiic

will not deal with Them. Let us again subdivide these groups so as still further to clarify our ideas:

1. *Cosmic Avatars*: They represent embodied force from the following cosmic centers among others:

- a. Sirius.
- b. That one of the seven stars of the Great Bear which is ensouled by the prototype of the Lord of our third major Ray.
- c. Our cosmic center.

They represent entities as far removed from the consciousness of Man, as man is from the consciousness of the atom of substance. Thousands of those great cycles which we call "a hundred years of Brahma" have passed since They approximated the human stage, and They embody force and consciousness which is concerned with the intelligent coordination of the starry Heavens.

They have achieved all that man can conceive of as the transcendence of will, of love and of intelligence, and in the synthesis of those three have added qualities and vibrations for which we have no terms, and which cannot be visioned by even our highest adepts. Their appearance in a solar system is very unusual, and is only recognized on the highest two planes. Yet, owing to the material nature of our solar system, Their advent is literally the appearance in a physical form of a spiritual Being Who is fully conscious.

Such entities from Sirius appear at the occasion of the initiation of the solar Logos, and They have a peculiar connection with the five Kumaras and through Them (using Them as focal points for force) with the *Mahachohan's* department in all the occult Hierarchies of the system. Only once has such a Being visited our system, in connection with the appearance in time and space of the five mind-born Sons of Brahma. The effect of such a visit as that of the Avatar from Sirius is seen

the comprehension of the real meaning of the sex relation, of the meeting and merging of the pairs of opposites and the work of the one who synthesizes where every type of energy is concerned. For instance:

- a. The Ego synthesizes or gathers in the life forces of the fourfold lower man.
- b. The *Mahachohan's* Ray on Earth synthesizes the life forces of the lower four. This Ray is the third subray of our planetary Ray.
- c. The third major Ray of the solar system blends the minor four.
- d. The fifth Kumara blends and unites in Himself the work of the lower four.

The reflection of all this in the Microcosm can be studied by the man who understands how the physical body is the vehicle of all the principles.

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

- a. *The permanent atoms become radioactive*, and their ring-pass-not is therefore no longer a barrier to the lesser units within; the electronic lives in their various groups escape, and return to the eternal reservoir. They form substance of a very high

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

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-

which has at times bewildered students of the occult records. There are several ways of reading these figures, 3 4 3, but the only occult method which can be hinted at here, lies in the recognition of the three higher planes, the three lower planes, the fourth plane of meeting between them. This fourth plane has occultly been called "the meeting place." When it is remembered that the goal for these gaseous devas is the fourth cosmic ether, or the buddhic plane and that they (in their major and minor groups) are the internal macrocosmic and microcosmic fires some idea may be gained as to the true significance of the eventual at-one-ment between the two lines of evolution for the goal for man likewise is the buddhic plane.

On the third subplane, therefore, in its fifth division of deva essences, certain groups are now being contacted in this, the fifth rootrace; the result of this contact can be seen in the stimulation of responsive vibration, which is demonstrated already in the discovery of wireless intercourse and of radium.

There will also be seen a paralleling increased vibration of the human spirillae which will result, before the end of the round, in the awakening to full activity of the fifth spirilla of the human physical permanent atom.

Hence the work of the **Mahachohan** at this time in connection with seventh ray (which is temporarily acting as the synthesis of the five types of energy over which He presides), might be summed up as follows:

First, He is utilizing the seventh type of energy in order to further the recognition by the human unit of the subtler substance of the physical plane. This seventh ray is a primary factor in the production of objectivity. The energy of the planetary Logos of the seventh scheme dominates the seventh plane; it is the ray whereon deva substance and Spirit can meet and adapt

themselves to each other with greater facility than on any other ray except the third.

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

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

will bear consideration by those who have the present needs of civilization at heart. They can then cooperate with the Mahachohan in the work of effecting the very necessary transfer of force from a lower to a higher center, and prevent (through knowledge), the incidental license. This will bring about a refusal to besmirch the great love or sex impulse of nature.

The ceremonial ray has been often called "the marriage ritual of the Son," because upon this ray Spirit and matter can meet and have union. This fact also should be borne in mind during the next one hundred years, for they will see great changes in the marriage laws. The present laxity will inevitably bring a reaction, and the laws will become more stringent, in order to safeguard the race during a transition period. These laws will not be along the line of making escape from the marriage relation more difficult, but will take effect at the other end, so to speak; the rising generation will be properly taught and guarded, and indiscriminate, hasty marriage will not be permitted, nor will juveniles be allowed rashly to enter into the marriage obligation. There is no need to enlarge further upon this, for in working out their own problems men learn, and all that those upon the inner side are permitted to do is to give a hint or an indication.

Another angle of the Mahachohan's work at this time is connected with *sound*, and therefore with the particular devas whom we are considering. Through the mismanagement of men, and their unbalanced development, the sounds of earth, such as those of the great cities, of the manufactories, and of the implements of war, have brought about a very serious condition among the gaseous devas. This has to be offset in some way and the future efforts of civilization will be directed towards the spreading of a revolt against the evils of congested living and to the dissemination of an impulse of a widespread

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 logoic 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 logoic Sound. . . Second plane. . . The Sound A U

This is the body of the solar system in the second ether. This plane is the archetypal plane. The seeds of

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.

quarter of each century. What our more modern students are apt to forget in this connection is that this activity is but the demonstration of one type of force out of seven possible and that it concerns primarily that group of adepts who are on that particular line of energy, and will necessarily affect greatly all disciples and people on a similar line. At the same time, the work it initiates is endorsed by the Lodge as a whole, for it is part of the force emanation of the planetary Logos. It is naturally of great importance owing to the fact that this ray-energy is that of one of the three major Rays; but it will be, in the equilibrizing process, balanced by analogous cyclic emanatory activity from the two other major Rays.

It might be added here that when this is recognized it will become apparent that the revolutionizing scientific discoveries which can be traced down the centuries, such as the formulation of the Law of Gravitation, the circulation of the blood, the ascertainment of the nature of steam, the discovery by man of that form of electrical phenomena which he has harnessed, and the more recent discovery of radium, are in their own department (that of the *Mahachohan*), analogous to the effort made during the last quarter of each century to stimulate the evolution of men through a further revelation of some part of the *Secret Doctrine*. Newton, Copernicus, Galileo, Harvey, and the Curies are, on their own line of force, lightbringers of equal rank with H. P. B. All revolutionized the thought of their time; all gave a great impulse to the ability of man to interpret the laws of nature, and to understand the cosmic process, and only those of circumscribed vision will fail to recognize the unity of the many force impulses emanating from the one Lodge.

These cycles will not coincide, for they are not all similar to the one hundred year spiral. Some idea as to the *Mahachohan*'s cycle of emanatory impulses may be

this post psychology is the basic subject though it is a psychology inconceivable as yet to us.

Every planetary Logos has in His own special planet, schools for the development of subordinate Logoi, and there trains them, giving them opportunity for wide experience. Even the Logoi Themselves progress onward, and Their places must be taken.

Students may be surprised to know that the source of the peculiar cosmic energy which is found streaming towards our system along this cosmic Path is that of the sun Betelgeuse. This name is, however, a blind. The reason that certain facts connected with this sun have lately come more prominently before the public is in reality a subjective one. The science of the soul in its various aspects (mental, psychical, and spiritual) is making much headway now in the world, and is absorbing more and more the attention of thinkers. This is the result of certain waves of energy impinging upon our solar system and thus eventually finding their way to our planet. Betelgeuse from the occult standpoint is a system of the second order, just as our solar system is one of the fourth order. There is consequently a relation between these two numbers both in the system and the cosmos. This influence reaches our system via the *sign Sagittarius*.

The work that adepts on this path have to accomplish primarily is to make possible the manifestation of the Monad of the solar Logos through the medium of the body of consciousness, or through the soul-form. They thus repeat on a higher level the work of those Builders who create and make manifest the body through which the soul seeks to express itself. They are not concerned with objectivity, and have a relation to that fifth Hierarchy which gives to man his egoic body.

The adepts on our Earth planet who seek this path do so through the department of the **Mahachohan**, which

the tip of the tongue. The lesson to be learnt, under the law of analogy, is that the tongue typifies the creative faculty, the third aspect in its five fold nature. The relation of the five senses (as synthesized here in the region of the mouth) to the five rays forming the synthesis governed by the **Mahachohan** (director of the third ray aspect upon our planet), will be found illuminating. Students would find it valuable to work out the analogy between these five rays and the five senses and the mouth as the organ of speech. As the study is carried forward it will be seen that two other physical organs, the pituitary body and the pineal gland, correspond to the remaining two aspects, love wisdom and organizing power, will or purpose. These seven points in the head (and all are found within a comparatively small area) are the symbols in physical matter of the three great aspects manifesting as the seven.

As the aspirant therefore assumes the position of the ruler of the senses and as the analyzer of all his sense perceptions, he gradually becomes more mentally concentrated, and the advanced yogi can identify himself at any moment with any one of the ray energies to the exclusion--where desired--of the others.

The student is warned not to imagine that this "gracious peace" can be achieved through definite meditation upon any specific sense. Through an understanding of the laws of creation and of sound, through a consideration of the sounding board of the mouth and the method whereby speech becomes possible, a knowledge of the world

the earth itself is being subjected to a definite stimulation. The spirit of the earth, that mysterious entity--not the planetary Logos--is being vivified in a new sense and in his vivification many interesting developments eventuate. In three ways this is being attempted:

1. By an increased rate of vibration of the etheric atoms, caused by the coming in of the ceremonial ray. This must not be pictured as a sudden and violent change.

From the standpoint of the human student the rate of increase is apparently so slow and gradual as to be inappreciable. Nevertheless, the stimulation exists, and in the course of centuries will be recognized.

2. By the play of certain astral forces on the etheric body that leads to slow but definite changes in the internal structure of the atom, the coming into consciousness of another of the spirillae and a general tightening up of the whole cosmos of the atom.

3. By the use on the inner planes by the **Mahachohan** of one of the powerful talismans of the seventh ray.

The spirit of the earth, it might be noted, is of slow and gradual arousing. He is on the involutory arc and passes on to the evolutionary in some dim and distant future. Therefore, he will not carry us with him. He but serves our purpose now, offering us a home within his body, yet remaining dissociated from us. The devas of the ethers from this very stimulation are consequently hastening forward in evolution and approximating also nearer to their ideal.

In all I have said anent the etheric body of men, anent the planet, anent the spirit of the earth, the crux of the whole situation lies in the fact that the five rays at this time have the seventh ray as their predominating ray. The seventh ray is the ray that controls the etheric and the devas of the ethers. It controls the seventh sub-plane of all planes but it dominates at this time the seventh sub-plane of the physical plane. Being in the fourth

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

stages of discipleship or initiation? What you really mean when you ask this question is: Is the group--composed as it is of individuals--taking the same initiation? Are all its members at exactly the same point in evolution? By no means. A group should be (and is) composed of individuals at varying points of development; some may be preparing for the second initiation; others may be in training for the third initiation, and a few may be ready for the fourth or the fifth initiation. The nature of the initiation to be undergone is known *only* to the disciple and his Master; it is of no interest to the group itself; the diversity of the initiations for which preparation is being made tends to enrich the group content; the more ray types which are found functioning in the group, the more valuable will be its service. It is the bringing together of groups in preparation for initiation which has led to the present basic change in the methods of the Hierarchy. A would-be- initiate does not, at first, work solely under the care of the Master of a particular Ashram. Certain of the Masters (usually Masters like myself who have only lately passed through the fifth initiation) have been chosen to train and instruct aspirants on all the rays until after the third Initiation of Transfiguration.

Then and only then does the disciple- initiate pass into the Ashram of the Master of his ray--one of the senior Masters in connection with the seven major Ashrams. If he is a disciple in the Ashram of a Master Who is on one of the Rays of Attribute, the task of that Master is to prepare him for transition on to one of the major Rays of Aspect. This shifting and interchange is taking place all the time. When, for instance, the Master R. assumed the task of **Mahachohan** or Lord of Civilisation, His Ashram was shifted from the seventh Ray of Ceremonial Order to the third Ray of Active Intelligence; the majority of those who have taken the second and the third initiations were transferred with Him under what might be called a "special dispensation"; the rest of the members of His Ashram remained for tuition and training in service under that Master Who took His place as the central point of the seventh ray Ashram.

Still another question could well be asked: What is 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

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

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

with raw materialism and the false values which it engenders. The door has to be sealed by a vast mass of coordinated human forces, and not by one or two enlightened men. This fact must be grasped by you. The energy of love-wisdom, the energy of the second ray, can and will bring in the Kingdom of God; the energy of the divine will can and will galvanize with its dynamic potency the entire human family to the point where a group transition will take place from the fourth into the fifth kingdom. It is nevertheless this third ray energy, as wielded in the Ashram of this English Master, under the direction of the **Mahachohan**, the Lord of Civilization, which will force a right attitude toward materialism, which will bring about a balance between the material values and the spiritual, and which will eventually thrust back into futility the Forces of Evil which have for so long distracted the world of men. I am choosing my words with care.

You will note, therefore, how the three divine aspects are united in one great movement to bring in the Kingdom of God, and that the first step towards this longed-for consummation is the appearance of the Masters upon the physical plane, and then, somewhat later, the reappearance of the Christ.

We now come to a consideration of the vast Ashram controlled by the Master R. He is the Lord of Civilization and His is the task of bringing in the new civilization for which all men wait. It is a third ray Ashram, and therefore enfolds within its ring-pass-not all the Ashrams to be found upon the third Ray of Active Intelligence, upon the fifth Ray of Concrete Science and upon the seventh Ray of Ceremonial Order. All these Ashrams are working under the general direction of the Master R. He works primarily through the Masters of these three types of ray energy. He Himself at this time is occupied with seventh ray energy, which is the order-producing energy upon our planet.

This is the Ray of Ceremonial Order, and through the activity of its energy, when correctly directed and used, a right rhythm is being imposed upon all aspects of human

Some hint towards its solution will be found hidden in the real meaning of the words "exoteric" and "esoteric."

The fact should be remembered that only five rays dominate at any one time. All manifest, but only five dominate. A distinction should be made between the rays dominating in a solar system and those dominating in a scheme, or chain. To this reference has been made in *A Treatise on Cosmic Fire*. Three rays out of the seven synthesize. One ray out of the three will synthesize at the culmination. For the first solar system the third ray was the synthetic ray, but for this solar system the second ray is the synthetic ray, and for the next solar system the first ray will perform a similar function.

Two rays are largely the goal of human endeavor, the first ray and the second ray. One ray is the goal of the deva or angel evolution, the third ray. All these three rays contact the two poles, and the attainment of the goal at the end of the cycle marks the achievement of the solar Logos. This again is hidden in mystery. The seventh ray and the first ray are very closely allied, with the third ray linking them, so that we have the relation expressed thus, -1.3.7. There is a close association also between rays 2.4.6., with the fifth ray in a peculiar position, as a central point of attainment, the home of the ego or soul, the embodied plane of mind, the point of consummation for the personality, and the reflection in the three worlds of the threefold monad.

Ray I....Will, demonstrating as power in the unfolding of the Plan of the Logos.

Ray III...Adaptability of activity with intelligence. This ray was the dominant one in the past solar system; it is the foundation or basis of this system, and is controlled by the **Mahachohan**.

Ray VII...Ceremonial ritual or organization. This is the reflection on the physical plane of the two above, and is likewise connected with the **Mahachohan**. It controls

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

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

cials--the **Mahachohan** and His Representative upon the seventh ray--Who are today in possession of this secret in its entirety and They are aided by five other Masters in applying the gained knowledge. These five Masters are working primarily with the deva evolution, and this is, as you know, connected with form, and in this particular case with the healing devas. These seven Members of the Hierarchy are aided in Their turn by one of the Buddhas of Activity, and also by the representative of the Spirit of the Earth. This again makes the two, the five, and then the seven--a different enumeration, and one which when brought together equals nine, which is the number of initiation. This numerical relationship brings man to the point where he is "initiated into the realm of perfection and knows no further aches or pains, and his mind is thus deflected from that which is below to that which is above."

I have mentioned this phase of mankind's relation to the subject of health so as to show you how subtle and esoteric are the matters with which we are dealing, and so give to the individual patient a sense of proportion, where his bodily ills or even his death are concerned.

7. This is the fifth Law of Healing within the world of form.

This fifth law is primarily concerned with the fifth principle of mind or manas; it is this principle which makes a human being what he is; it is this principle which makes him a prisoner within the form and upon the planet, and thus makes him vulnerable and open to attacks upon the form aspect; these constitute part of the agelong action of evil versus good. It is this fifth principle, when controlled and used by the Son of Mind, Who is a Son of God, which will enable the spiritual man to free himself from form of every kind, and therefore from disease and death.

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.

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-

the New Group of World Servers will not respond in any way; they cannot. Others will respond as fully as their spiritual status permits. This inflow of Aquarian energy is one of the factors which will enable the Christ to complete His task as World Savior and World Teacher; it will also enable Him to take the initiation which lies immediately ahead of Him and for which He has been preparing for close upon three thousand years--so exalted and peculiar an initiation it is. It is this influence also which has enabled the Master R. to assume the mantle of the **Mahachohan** and become the Lord of Civilization--a civilization which will be conditioned by the rhythm of the seventh ray.

Incidentally, it is this Aquarian influence which has given the adepts of the Black Lodge the power to bring universal death throughout the world. These evil beings have responded to the will energy of Shamballa and to the life-giving vitality, but have used it in keeping with their own evil intentions and with the power conferred by their standing upon the cosmic ladder of evil. Hence the war. I only mention this as a striking example of the oft misunderstood fact that the same energy or identical force will produce results within the consciousness of a Christ or within the consciousness of anti-Christ. It is the same energy, but the forms upon which it plays differ so vastly that in one case the will-to-good is intensified, and in the others the will-to-evil. Energy per se is entirely impersonal.

The group, therefore, which "serves as Aquarius indicates" is the Hierarchy; the group which is "speeded upon the upward Way" is the New Group of World Servers. This group is ruled by Taurus and to it that divine Taurian energy brings "illumination and the attainment of the vision." This group is, figuratively speaking, the "bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light." But what is that goal? It is not the goal of Self-illumination, for that lies far behind; it is the goal of providing a center of light within the world of men and of holding up the vision to the sons of men. Let this never be forgotten, and let the New Group of

press the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of "divine Will." Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose. If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. If he is on the third ray and in the Department of the **Mahachohan**, the Lord of Civilization, he will work through the higher mind, the lowest aspect of the Spiritual Triad. Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine. Understanding of these ideas may come if, for instance, you realize that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of Shamballa in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilizations and cultures for which the third department is responsible, and there will be the carrying out of the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied.

At the same time it must be borne in mind that the destroying aspect of this pure will, expressing through the Monad, implements the purpose of Shamballa and is one of the major manifestations of the Love nature of the One in Whom we live and move and have our being; it is also

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 Savors 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,