

CHAPTER IV
THE FOUNDING OF THE HIERARCHY

Its appearance on the planet.

It is not sought, in this book, to deal with the steps which led to the founding of the Hierarchy on the planet, nor to consider the conditions preceding the advent of those great Beings. This can be studied in other occult books in the occident, and in the sacred Scriptures of the East. Suffice it for our purpose to say that in the middle of the Lemurian epoch, approximately eighteen million years ago, occurred a great event which signified, among other things, the following developments:--The Planetary Logos of our earth scheme, one of the Seven Spirits before the throne, took physical incarnation, and, under the form of **Sanat Kumara**, the Ancient of Days, and the Lord of the World, came down to this dense physical planet and has remained with us ever since. Owing to the extreme purity of His nature, and the fact that He is (from the human standpoint) relatively sinless, and hence incapable of response to aught on the dense physical plane, He was unable to take a dense physical body such as ours, and has to function in His etheric body. He is the greatest of all the Avatars, or Coming Ones, for He is a direct reflection of that great Entity who lives, and breathes, and functions through all the evolutions on this planet, holding all within His aura or magnetic sphere of influence. In Him we live and move and have our being, and none of us can pass beyond the radius of His aura. He is the Great Sacrifice, Who left the glory of the high places and for the sake of

the evolving sons of men took upon Himself a physical form and was made in the likeness of man. He is the Silent Watcher as far as our immediate humanity is concerned, although literally the Planetary Logos Himself, on the higher plane of consciousness whereon He functions, is the true Silent Watcher where the planetary scheme is concerned. Perhaps it might be stated thus:-- That the Lord of the World, the One Initiator, holds the same place in connection with the Planetary Logos as the physical manifestation of a Master holds to that Master's Monad on the monadic plane. In both cases the intermediate state of consciousness has been superseded, that of the Ego or higher self, and that which we see and know is the *direct* self-created manifestation of pure spirit itself. Hence the sacrifice. It must here be borne in mind that in the case of **Sanat Kumara** there is a tremendous difference in degree, for His point in evolution is as far in advance of that of an adept as that adept's is in advance of animal man. This will be somewhat elaborated in the next section of our subject.

With the Ancient of Days came a group of other highly evolved Entities, who represent His own individual karmic group and those Beings who are the outcome of the triple nature of the Planetary Logos. If one might so express it They embody the forces emanating from the head, heart, and throat centers, and They came in with Sanat Kumara to form focal points of planetary force for the helping of the great plan for the self-conscious unfoldment of all life. Their places have gradually been filled by the sons of men as they qualify, though this includes very few, until lately, from our immediate earth humanity. Those who are now the inner group around the Lord of the World have been primarily recruited from the ranks of those who were initiates on the moon chain (the cycle of evolution

preceding ours) or who have come in on certain streams of solar energy, astrologically determined, from other planetary schemes, yet those who have triumphed in our own humanity are rapidly increasing in number, and hold all the minor offices beneath the central esoteric group of Six, who, with the Lord of the World, form the heart of hierarchial effort.

The immediate effect.

The result of Their advent, millions of years ago, was stupendous, and its effects are still being felt. Those effects might be enumerated as follows:--The Planetary Logos on His own plane was enabled to take a more direct method in producing the results He desired for working out His plan. As is well known, the planetary scheme, with its dense globe and inner subtler globes, is to the Planetary Logos what the physical body and its subtler bodies are to man. Hence in illustration it might be said that the coming into incarnation of **Sanat Kumara** was analogous to the firm grip of self-conscious control that the Ego of a human being takes upon his vehicles when the necessary stage in evolution has been achieved. It has been said that in the head of every man are seven centers of force, which are linked to the other centers in the body, and through which the force of the Ego is spread and circulated, thus working out the plan. **Sanat Kumara**, with the six other Kumaras, holds a similar position. These central seven are as the seven head centers to the body corporate. They are the directing agents and the transmitters of the energy, force, purpose, and will of the Planetary Logos on His own plane. This planetary head center works directly through the heart and throat centers, and thereby controls all the remaining centers. This is by way of illustration, and an attempt to show the relation

Mahomet, Jesus of Nazareth, and Krishna, down to those lesser initiates, Paul of Tarsus, Luther, and certain of the outstanding lights in European history. Always have these men and women been agents for the carrying out of race purpose, for the bringing about of group conditions, and for the furthering of the evolution of humanity. Sometimes they have appeared as beneficent forces, bringing peace and contentment with them. More often have they come as agents of destruction, breaking up the old forms of religion and of government in order that the life within the rapidly crystallizing form might be set free and build for itself a newer and a better vehicle.

Much that is stated here is already well known, and has already been given out in the different occult books. Yet in the wise and careful enunciation of collected facts, and their correlation with that which may be new to some students, comes an eventual synthetic grasp of the great plan, and a wise uniform realization as to the work of that great group of liberated souls who, in utter self-abnegation, stand silently behind the world panorama. Through the power of their will, the strength of their meditations, the wisdom of their plans, and the scientific knowledge of energy which is theirs, they direct those force currents, and control those form-building agencies which produce all that is seen and unseen, movable and immovable in the sphere of creation within the three worlds. This, coupled to their vast experience, is what fits them to be the agents for the distribution of the energy of the Planetary Logos.

As has already been stated, at the head of affairs, controlling each unit and directing all evolution, stands the KING, the Lord of the World, **Sanat Kumara**, the Youth of Endless Summers, and the Fountainhead of the Will, (showing forth as Love) of the Planetary Logos. Cooperating with Him as His advisers are three Personalities

called the Pratyeka Buddhas, or the Buddhas of Activity. These four are the embodiment of active intelligent loving will. They are the full flowering of the intelligence, having achieved in an earlier solar system that which man is now striving to perfect. In earlier cycles in this system They began to demonstrate intelligent love, and from the standpoint of the average human being They are perfect love and perfect intelligence, though from the standpoint of that Existence Who embraces even our planetary scheme in His body of manifestation, that love aspect is as yet but in process of developing, and the will is only embryonic. Another solar system will see the will aspect come to fruition, as love will mature in this.

Standing around the Lord of the World, but withdrawn and esoteric, are three more Kumaras, Who make the seven of planetary manifestation. Their work is to us necessarily obscure. The three exoteric Buddhas, or Kumaras, are the sumtotal of activity or planetary energy, and the three esoteric Kumaras embody types of energy which as yet are not in full demonstration upon our planet. Each of these six Kumaras is a reflection of, and the distributing agent for, the energy and force of one of the six other Planetary Logoi, the remaining six spirits before the Throne. **Sanat Kumara** alone, in this scheme, is self-sustaining and self-sufficient, being the physical incarnation of one of the planetary Logoi, which one it is not permissible to state, as this fact is one of the secrets of initiation. Through each of Them passes the life force of one of the six rays, and in considering Them one might sum up Their work and position as follows:--

1. They each embody one of the six types of energy, with the Lord of the World as the synthesizer and the embodier of the perfect seventh type, our planetary type.

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

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

The work of the World Teacher, the Christ.

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

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.

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

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—.

d. Master D.K.

- 4. The Master Serapis.
- 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.

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

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

what into the future, and therefore he realizes that the force he has generated will in due course of time bring to fulfillment the plan; he knows also that his name and effort are noted in the archives of the Lodge, and that the "Silent Watcher" over the affairs of men has taken notice.

Planetary Existences.

In considering now the personalities taking part in the initiation ceremonies, the first to be dealt with are Those Who are termed planetary Existences. This refers to those great Beings who, for a period of planetary manifestation, overshadow or stay with our humanity. They are not very many in number, for the majority of the Great Ones pass on steadily and increasingly to other and higher work, as Their places can be taken and Their functions carried on by members of our earth evolution, both deva and human.

Among Those directly connected with our Lodge of Masters in its various divisions upon the planet, the following might be enumerated:--

The "*Silent Watcher*," that great Entity Who is the informing life of the planet, and Who holds the same position to the Lord of the World, **Sanat Kumara**, as the Ego does to the lower self of man. Some idea of the high stage of evolution of this Great Being may be gathered from the analogous degree of evolutionary difference existing between a human being and a perfected adept. From the standpoint of our planetary scheme, this great Life has no greater, and He is, as far as we are concerned, a correspondence to the personal God of the Christian. He works through His representative on the physical plane, Sanat Kumara, Who is the focal point for His life and energy. He holds the world within His aura. This great Existence is only contacted directly by the adept who has taken the

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

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

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

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

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

the Wesak Festival gathers under His jurisdiction for three purposes:

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

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

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

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

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

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

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

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

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

World, Who touches it with His own mighty Rod, causing a fresh recharging of its electric capacity. This ceremony takes place at Shamballa.

The Rod of Initiation known as the "Flaming Diamond," is used by **Sanat Kumara**, the One Initiator. This Rod lies hidden "in the East," and holds the fire hidden that irradiates the Wisdom Religion. This Rod was brought by the Lord of the World from Venus, and once in every world period it is subjected to a similar process to that of the lesser Rod, only this time it is recharged by the direct action of the Logos Himself, the Logos of the solar system. The exact location of this Rod is known only to the Lord of the World and to the Chohans of the rays, and being the talisman of this evolution the Chohan of the second ray is-- under the Lord of the World--its prime guardian, aided by the deva Lord of the second plane. The Buddhas of Activity are responsible for its custody, and under Them the Chohan of the ray. It is produced only at stated times, when specific work has to be done. It is used not only at the initiating of men, but at certain planetary functions of which nothing is at present known. It has its place and function in certain ceremonies connected with the inner round, and the triangle formed by the Earth, Mars, and Mercury.

The Purpose of the Rods of Power.

In the scepter of a ruling monarch at this day is hidden the symbolism of these various Rods. They are duly recognized as symbols of office and of power, but it is not generally appreciated that they are of electrical origin, and that their true significance is concerned with the dynamic stimulation of all the subordinates in office who come under their touch, thus inspiring them to increased activity and service for the race.

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

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

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

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

These magnetic spots are magnetized in three ways:--

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

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

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.^{75,76}

The second hint I seek to give lies in the triangle formed by the Earth, Mars and Mercury. In connection with this triangle, the analogy lies in the fact that Mercury and the center at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity, while Mars demonstrates kundalini latent. The truth lies hid in their two astrological symbols. In transmutation and planetary geometrizing, the secret may be revealed.

The Grand Man of the Heavens. The seven Heavenly Men are the seven centers in the body of the Logos, bearing to Him a relationship identical with that borne by the Masters and Their affiliated groups, to some planetary Logos. Systemic kundalini goes forward to the vivification of these centers and at this stage of development certain centers are more closely allied than others. Just as in connection with our planetary Logos, the three etheric planets of our chain--Earth, Mercury and Mars⁷⁷--form a triangle of rare importance, so it may be here said that at the present point in evolution of the logocentric centers, Venus, Earth and Saturn form one triangle of great interest. It is a triangle that is at this time undergoing vivification

⁷⁵There are seven Kumaras connected with our planetary evolution, of whom four are exoteric; the four exoteric have vehicles in etheric matter; three Kumaras are esoteric and have their vehicles in subtler matters still.

Sanat Kumara, The Lord of the world, is the representative on earth of the specialized force of the planetary Logos; the other six Kumaras transmit energy from the other six planetary schemes.

⁷⁶S.D., I, 186-189.

⁷⁷The chains of any planetary scheme are frequently called by the names of the seven sacred planets, making the study of the Law of Correspondences easier; similarly, the globes of any chain are called by planetary names, as is the case here. There are planetary schemes called Mars and Mercury.

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

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

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

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

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

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

planetary Logos passes, and because they represent the third and second aspects.

We need to bear in mind that the stimulation of the centers is of three kinds, and the distinction between the three must be kept clear.

First, the vitalization of the logoc centers, or the pouring through the seven schemes during stupendous cycles, of logoc kundalini.

Next, the vitalization of the planetary centers, or the pouring through the seven chains of a scheme, of planetary kundalini.

Finally, the vitalization of the centers of a planetary Logos during some particular major incarnation, or the pouring through the seven globes of a chain, of kundalini.

It should be stated here that:

A major incarnation is one in which a planetary Logos takes some initiation. He may, and does, pass through many incarnations without taking initiation. When He does take initiation, it is interesting to note that *He does so during some incarnation in which He takes a vehicle of etheric matter as is the case at this time.*

The Logos of our scheme is preparing for initiation and hence the terrific tests and trials, incident to life on our planet during this cycle, are easily accounted for.

The Logos of our scheme, Sanat Kumara, will take a major initiation in the middle of the fifth round, but is preparing for a minor one at this time.

The Logos of our scheme has been in physical incarnation (having a body of etheric matter) since the middle of the Lemurian root-race, and will remain with us until what is called "the judgment day" in the next round. At that point in His career He will have achieved the necessary vitalization of the particular center which is occupying His attention, will have "seen of the travail of His Soul" in connection with the units of the human

- b. Globe 2, is the first sheath in which a Heavenly Man embodies Himself.
- c. Globes 3, 4, 5, are those through which He demonstrates the possession of the manasic principle.
- d. Globes 6 and 7, are the ones through which He manifests buddhi, through forms built by means of the manasic principle.

This can be equally predicated on a larger scale of a chain.

An interesting correspondence of a very occult nature can be worked out by the advanced student in connection also with the seven schemes. There are two which may be considered primarily archetypal, causal, or involving abstraction; three in which manas is manifested, and two in which already buddhi is manasically demonstrating. Of these two, Venus is one and thus we have the three and the two which make the five schemes of the five Kumaras, Who are Brahma.³⁶

Just as Venus is negatively polarized to our Earth scheme, so the seven stars of the Pleiades are negatively polarized to our seven schemes.

A very pertinent question might here be asked. We might justly enquire (in connection with the point that Venus is negatively polarized, and also that the Pleiades are equally so) why they should be termed negative if they are the donors and not the receivers, for to be negative is surely to be receptive. This is indeed so but the question arises in our minds, owing to lack of information, and consequent misapprehension. Venus may have had much to do with the impartation of the stimulation which resulted in great events on Earth via the Venus chain of our scheme, but *our scheme gave, in a mysterious manner, more than was received*, though the

³⁶Students must carefully differentiate between the five Mind born Sons of Brahma, the five true Kumaras and their representatives on our earth planet, Those Who stand around **Sanat Kumara** Who may be stated (esoterically understood) to represent Himself.

tral planetary Logos of a scheme and embody His will and purpose. They are of two different kinds. The first type is a manifestation on etheric physical levels of the planetary Logos Himself for a specific length of time. It involves the definite taking of a physical body by one of the Kumaras. Such an avatar is to be seen in **Sanat Kumara**, Who, with the three other Kumaras, embodies the four planetary quaternic principles. In a very real sense, **Sanat Kumara** is the incarnation of the Lord of the Ray Himself; He is the Silent Watcher, the great Sacrifice for humanity.⁴²

As noted in the above paragraph, there are secondly three Entities Who embody planetary principles. They are (speaking from the present standpoint) the dynamic energy which holds together the three lower kingdoms, viewing these kingdoms as units and not as differentiations. They are closely connected with the energy aspect of the three earlier chains, and it only needed the work of an interplanetary avatar (at the formation of the triangle which resulted in the individualization period in Lemurian days) to enable Them to take etheric bodies and incarnate among men. They act as focal points for the energy of the planetary Logos on His own plane. The first Kumara is in a mysterious sense the energy which produces self-consciousness in the human family. The three other kumaras, or the three Buddhas of Activity, act as similar focal points for the energy which animates the three lower kingdoms, and which produces their differing grades of consciousness. It is not possible to express this great mystery more clearly but if the student couples these few hints with those earlier given in the *Secret Doctrine*, the mystery of the "Holy Four" may be somewhat clarified from the standpoint of energy and evolution.

The times and seasons of their appearing vary ac-

⁴²S.D.,I,494;II,112,149,333.

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

Therefore, the energy pouring through Him may be:

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

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

His three pupils, having achieved the highest initiation possible in the last great cycle but having as yet (from Their standpoint) another step to take, offered Themselves to the planetary Logos of Their Ray as "focal points" for His force, so that thereby He might hasten and perfect His plans on Earth within the cycle of manifestation. They have demonstrated three out of the four methods. They are *overshadowed* by the planetary Logos, and He works directly as the Initiator (in relation to man) through *Sanat Kumara*, and with the three kingdoms in nature through the three Buddhas of Activity,--*Sanat Kumara*, being thus concerned directly with the ego on the mental plane, and His three Pupils being concerned with the other three types of consciousness, of which man is the summation. At the moment of initiation (after the second Initiation) *Sanat Kumara* becomes the direct mouthpiece and agent of the Planetary Logos. That great Entity speaks through Him and for one brief second (if one can use such a term in connection with a plane whereon time, as we understand it, is not) the planetary Logos of a man's Ray consciously--via His etheric brain--turns His thought upon the Initiate, and "calls him by His Name."

Again the Kumaras are *embodied principles*, but in this connection we must remember that this means that the force and energy of one of the principles of the Logos are pouring through Them via that which--to Them--corresponds to the Monad. Through Them, during Their period of incarnation and voluntary sacrifice, the great Prototype of the planetary Logos begins to make His Presence felt, and force from the constellation of the Great Bear faintly vibrates on earth. At initiation, man becomes aware consciously of the Presence of the planetary Logos through self-induced contact with his own divine Spirit. At the fifth Initiation he becomes aware of the full extent of this planetary group influence, and

of his part in the great whole. At the sixth and seventh Initiations the influence of the planetary Prototype is sensed, reaching him via the planetary Logos working through the Initiator.

The method of *direct incarnation* was earlier seen when the Kumaras were in physical form. This only applied to some of Them; **Sanat Kumara** and His Pupils are in physical form, but have not taken dense physical bodies. They work on the vital etheric levels, and dwell in etheric bodies. Shamballa, where They dwell, exists in physical matter as do the Kumaras, but it is matter of the higher ethers of the physical plane, and only when man has developed etheric vision will the mystery lying beyond the Himalayas be revealed. Therefore, *Sanat Kumara is the planetary Logos yet He is not*. A reflection of this method of direct incarnation can be seen when a disciple steps out of his body and permits his Guru, or a more advanced chela, to use it.

The mystery of the Bodhisattvas⁵¹ has been touched upon by H. P. B. and until students have assimilated and studied what she has said, there is no more to add. Apprehension of truth is ever the factor that calls for fresh revelation.

A very interesting period will come about the year 1966 and persist to the end of the century. It is one for which the Great Ones are already making due preparation. It concerns a centennial effort of the Lodge and of the Personages taking part therein. Each century sees a centennial effort of the Lodge along a particular line of force made to forward the ends of evolution, and the effort for the twentieth century will be upon a larger scale than has been the case for a very long time, and will involve a number of Great Ones. In a similar effort during the nineteenth century, H.P.B. was concerned, and a fairly large number of chelas. In the effort immediately ahead,

⁵¹S.D.,I,82,83.

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

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

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

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

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

future of any unit or embodied life, manifesting under any of the three aspects.

Another series of files in the records give--under a different formula--information as to what is esoterically called "the heat content" of any unit, "the radiating light" of any form, and the "magnetic force" of every life. It is through this knowledge that the Lipikas control the bringing in, and the passing out, of every Life, divine, superhuman, solar and human, and it is through a consideration of that formula which is the basic formula for a solar system that the physical plane appearance of a solar Logos is controlled, and the length of a cosmic pralaya settled. We must not forget that the Lipika Lords of the solar system have Their cosmic prototypes, and that These have Their feeble and groping human reflections in the great astronomical scientists who endeavor to ascertain facts anent the heavenly bodies, being subconsciously aware of the existence of these cosmic formulas conveying information as to the specific gravity, constitution, radiation, magnetic pull, heat and light of any sun, solar system, or constellation. Many of these in future and remote ages will pass to a full comprehension, and will have the formulas committed to their care, thus joining the ranks of the Lipikas. It is a peculiar line, requiring cycles of careful training in divine mathematics.

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

1. Three extra-systemic or cosmic Lords of Karma, Who work from a center in Sirius through the medium of three representatives. These form a group around the solar Logos, and hold to Him a position analogous to the three Buddhas of Activity Who stand around **Sanat Kumara**.

works with the intelligence or mental aspects of manifestation. From this third department they pass under the direct training of one of the Buddhas of Activity, and in the final stages are personally taught by **Sanat Kumara**, functioning as the embodied planetary Logos. This training concerns itself with three main subjects:

1. With color, that which veils the Spirit aspect, as dense form veils the soul.
2. With sound, that which Spirit utters in order to make itself conscious, and to produce psychic awareness. The whole science of mantra yoga is mastered by them, but only in connection with the higher planes and where the cosmic planes are concerned.
3. With the nature of duality, that which is basically the science of the soul.

It is difficult to express in words the *method* employed by a Master of the Wisdom as he enters this cosmic Path. It has been called the *method of prismatic identification*, for it concerns the color veils which shroud the spiritual energy. Another mode of expressing the same truth is to say that it is the method of understanding the song of life. As the "stars sing together," as the "chant of the Gods" peals forth in the great choir of the Heavens, it produces a corresponding color symphony. This particular mode of identification enables the adept to act as a director in the chorus and to produce the needed color effects and chords. When he can do this to perfection he is then in a position to take up office as a planetary Logos. More it is not permitted to say and the above is but a symbolic way of expressing a basic and difficult truth.

The *symbol* of this Path (and the only one it is possible to make exoteric) is a radiant Cross of colored light; it

sider the planetary horoscope, they will arrive more quickly at an understanding of the zodiacal and cosmic influences.

The anima mundi is that which lies back of the web of life. The latter is but the physical symbol of that universal soul; it is the outer and visible sign of the inner reality, the concretion of the sensitive responsive entity which links spirit and matter together. This entity we call the Universal Soul, the middle principle from the standpoint of the planetary life. When we narrow the concept down to the human family, and consider the individual man, we call it the mediating principle, for the soul of mankind is not only an entity linking spirit and matter, and mediating between monad and personality, but the soul of humanity has a unique function to perform in mediating between the higher three kingdoms in nature and the lower three. The higher three are:

1. The Spiritual Hierarchy of our planet, nature spirits or angels and human spirits who stand at a peculiar point on the ladder of evolution. Of these **Sanat Kumara**, embodying a principle of the planetary Logos is the highest, and an initiate of the first degree is the lowest, with corresponding entities in what we call the angel or deva kingdom.
2. The Hierarchy of Rays--certain groupings of the seven rays in relation to our planet.
3. A Hierarchy of Lives, gathered by an evolutionary process out of our planetary evolution and from four other planets, who embody in themselves the purpose and plan of the solar Logos in relation to the five planets involved.

In narrowing the concept down to the microcosm, the ego or soul acts verily as the middle principle connecting

6. The first outpost for the Shamballa Fraternity was the original temple of Ibez and it was located in the center of South America, and one of its branches at a much later period was to be found in the ancient Maya institutions, and the basic worship of the Sun as the source of life in the hearts of all men. A second branch was later established in Asia, and of this branch the Himalayan and southern Indian adepts are the representatives, though the work is materially changed. At a later date than the present, discoveries will be made, revealing the reality of the old form of hierarchical work; ancient records and monuments will be revealed, some above ground and many in subterranean fastnesses. As the mysteries of Central Asia in the land stretching from Chaldea and Babylon through Turkestan to Manchuria, including the Gobi desert, are opened up, it is planned that much of the early history of the Ibezhan workers will be revealed.

We might here note the fact that the word Ibez is literally in the nature of an acrostic veiling the true name of the planetary Logos of the earth, one of Whose principles is working in **Sanat Kumara**, making Him thus a direct incarnation of the planetary Logos and an expression of His divine consciousness. These four letters are the first letters of the real names of the four Avatars on the four globes of our earth chain who have embodied four of the divine principles. The letters I B E Z are not the true Sensar letters, if such an inaccurate expression can be used of an ideographic language, but are simply a Europeanized distortion. The true meaning is only conveyed at the fourth initiation when the nature of the planetary Logos is revealed and His four Avatars are definitely contacted through the direct mediatory work of **Sanat Kumara**.

7. A word now as regards the work of the Ibezhan adepts and Their mysteries; it is necessary here to point

according to their need, their ray and their point of development. You will remember in this connection how even the Christ had three disciples who were closer to Him than the other nine. This is ever true. In the Biblical story anent the Christ, you have--among other things--conveyed a picture of an Ashram as technically constituted and of the Hierarchy as it essentially exists. There were the three disciples, beloved and close; then the nine, who completed the inner Ashram. Next came the seventy who were symbolic of the Ashram as a whole and, finally, the five hundred who typified those upon the Probationary Path who were under supervision by the Master, but not by the three, the nine and the seventy until the time comes to admit them to the Path of Accepted Discipleship. In the greatest Ashram of all, **Sanat Kumara** has the same sequence of relationships among the great Beings Who form His group of active workers. Bear in mind, however, that these figures are symbolic and not factual. The number of disciples in an Ashram varies constantly, but always there are the three who are responsible to the Master for all ashramic activity, who are in His closest councils and who carry out His plans. The chain of Hierarchy is great and immutable and the sequences unalterable.

In considering the theme of the chela within the Master's aura, we have seen that the true pledged disciple who has reached the stage of being an accepted disciple passes from point to point within the circumference of a Master's sphere of influence until he reaches a period wherein he consciously "*knows*" his Master's aura. Now that, my brothers, is a perfectly meaningless phrase, but it is technically and esoterically correct. I will paraphrase its significance for you in an endeavour to give you some of the vital implications.

1. He is aware not only of the Master, but of what is in the Master's mind. That means that he is telepathically en rapport with his Master.
2. He is consciously past all inward discussion of what the Master wants him to do. He knows the part which he has to play.
3. He responds sensitively to the Master's aura not only upon the inner planes of life and in the Ashram proper,

ing from a multitude of thinkers and minds. These work both as individuals and as members of a group. There is also emotional inspiration to which--in its most easily recognisable appearance--we give the name of aspiration. All these are, esoterically considered, evocative of desire, to be transmuted into will if (and only if) "the energy of the will-to-good is the emanating principle and the actuating result of the inspired impulse; it must constitute the motivating impulse at the center of the disciple's being." Thus spoke one of the Masters not long ago to a disciple who sought to grasp the synthetic effect of inspiration. It is the Will and its immediate evocation which is the major need of this particular group of my disciples. The hierarchical Plan is the objective of that will; the purpose of **Sanat Kumara** is the revelation which comes to those who demonstrate that will, and it is the strength of the divine Power which makes that will possible. Strength is to Power what desire is to aspiration, or what the personality is to the soul. It is the revelation of quality.

I have started this communication with this note of Will because the use of that will (under instruction) is the objective of your next year's work; as we proceed with the various phases of our study which I have earlier outlined, my use of this theme will emerge clearly in your consciousness.

It has seemed to me necessary to open this instruction with a brief resume of the past teaching. The pressure of life these days is very great; everybody is tired; you will therefore approach this fresh addition to the teaching with renewed zest if the past teaching is clearly apprehended and is clearly illumined in your minds.

What is the task which confronts you, both as individuals and as a group? It is a fivefold task:

1. To confront and deal adequately with your own personal Dweller on the Threshold.
2. To share--as a group--in humanity's effort to confront the *group* Dweller on the Threshold; this "Dweller" is constructed of the evil desires of all mankind, of humanity's mistakes and weaknesses, thoughts,

ically, the first phase of the Great Judgment is asserting itself. The sheep and the goats are forming into two distinct groups. The judgment being given is not the generally assumed one of assigning penalties or rewards; it is *not* the negation of all effort as the result of decisive moves, nor will it result in the emergence of major dividing lines. Such interpretations are man-made and are not true interpretations of the parable or word picture which Christ gave to His disciples nearly two thousand years ago.

The judgment referred to has relation to a mysterious process which is going on in *the thinking* (if one dare use such a word for such a comprehensive process) of the planetary Logos. He is deciding at this time the mode by which a momentous event or happening within the Hierarchy shall take shape; He is timing the process of its externalisation; He is deciding which Ashrams shall be externalised and Who, within those Ashrams, should and must proceed with the purely inner and subjective work, and Who should be chosen to work--consciously and openly--in the outer world of men, thus duplicating in Their numbers what Christ experienced when He "descended into Hell." Many things have to be considered; the objectives in view of the Masters concerned, the rays in manifestation, and many astrological relationships.

In this deciding judgment **Sanat Kumara** is being aided by certain Members of the Great Council at Shamballa, by the Christ and by the seven Masters Who are responsible for the seven groups of Ashrams. He is also reaching certain conclusions as to the groups of disciples who have hitherto been under training during the final stages of the Path of Discipleship. This decision has to take under advisement *the rapidity* with which the entrance of men and women into the Ashrams can take place; it is also dependent upon the members of the Ashram moving forward according to their degree, and upon the power of the Ashrams to absorb and assimilate the much larger numbers, without upsetting ashramic stability. He has also to consider the ability of the neophyte under training to take and hold the far greater tension necessarily incident to true ashramic life in the New Age.

--essentially the manipulation of energy into a desired thought pattern--has a definite relation to this area of disruption. It will in due time be found that the Japanese people, with their peculiar knowledge of thought power (used along wrong lines in the war period), will respond more intelligently to this type of work than many of the Western peoples. An effort should therefore be made to reach the Japanese along the lines of the Triangle work.

I would like to point out that the distinction between the "sheep and the goats" is mainly hierarchical. The term "goats" is esoterically applied to initiated disciples and to those who have climbed the mountain of initiation. The term "sheep" is applied to those who are following blindly the inner urge of their souls and who are groping their way (in relatively large numbers) toward the Hierarchy. For them still has to come the great revelation that the "kingdom of God is within you." Such is the word for them at this stage in humanity's history. Once they have realised that, they are already being absorbed into the Hierarchy. Life will now for them simplify. For the "goats" must come the impelling call from the highest aspect of the Spiritual Triad, "Seek the way of Ascension"--ascension out of even triadal life into that of pure Being and of monadic existence.

In this Great Judgment all decision lies in the conclusive thinking of **Sanat Kumara**. It is His judgment; neither the sheep nor the goats, nor the great mass of men from among whom they have emerged, can affect that decision in the slightest degree. Any moment or climax of decision on the part of the Lord of the World institutes new law and brings into play new energies. Laws are only the unalterable conditions brought about by the activity, the orientation and the emanated decisive thoughts of the One in Whom we live and move and have our being, just as the activities, the orientation and the thinking of a human being carry the cells and the atoms of his body *along the line* of his wishes. Energies are but the rhythm of His breathing and the results of the systolic and the diastolic action of His heart. From these energies we cannot escape, but--in a mysterious and peculiar

manner--the planetary Logos directs them or withholds them to suit the recognised planetary needs of the period.

At this time the "eye of His direction" is turned towards a needy and waiting world, and particularly towards the large number of waiting people who hold within themselves the potencies of discipleship. They are the hope of the world. This outpouring of directed energy means a great stimulation of all sensitive and responsive aspirants; the result is not an easy one for them. Everything in them is raised to the surface of consciousness, and whilst they are faced with a vital and beneficent opportunity, they are also faced with the problem of absorbing more "punishment" (is not that the word I want, my brother?) than they would normally take. Will they break under the impact of self-discovery and the opportunity to eliminate personality? Or will they rise triumphant from the ashes of their dead selves into living power and beauty?

Though **Sanat Kumara** is naturally unaware of the individual disciple or aspirant, He is not unaware of their massed effect, quality or status. Contact and relationship are based upon vibratory reaction, and the potency of the united vibration of the disciples and aspirants of the world is today--for the first time in human history--strong enough to reach Shamballa. This is a new and very interesting fact.

The Hierarchy therefore is:

1. In a position of extreme tension.
2. In a condition of quiescent waiting. It awaits:
 - a. The decision which is on the verge of emanating from the judgment seat of **Sanat Kumara**.
 - b. Notification as to the period and mode of the coming externalisation.
 - c. The proposed influx into its ranks of disciples and aspirants.
 - d. The reaction, later to be sensed by Them, of the massed use of the Great Invocation.
 - e. The clear sounding of the invocative, though in-

I. *The Stage of Recognition.*

1. Recognition of your pledged discipleship.
2. Recognition of your equipment, gratefully rendered.
3. Recognition of your achieved alignment.
4. Recognition of the soul, the source of love-wisdom.
5. Recognition of the Hierarchy.

All this should be done very rapidly, holding the consciousness steadily in the mind and *not* in the head. It presupposes an immediate mental focusing of the disciple at the very beginning of his meditation work.

II. *The Stage of Consideration.*

1. Of the Ashram as a whole, i.e., of the Hierarchy as the Ashram of **Sanat Kumara**. You will see, through the use of the creative imagination, all the Ashrams in close contact with Shamballa as:
 - a. Responsive to the Purpose, implemented by the Ashrams of the Chohans.
 - b. Impressed by the energy of Will as the great Ashram energises its component parts--the various Ashrams within its periphery of influence.
 - c. Vitalising the initiates and disciples who are affiliated with the Masters and working in Their Ashrams.
 - d. Reaching out, through the accepted and pledged disciples, into the world of men. Then you will say with purpose and determination:

"I strive towards comprehension.
Thy will, not mine, be done."
All the above section of your meditation work concerns purpose, will and the "destiny" of Shamballa, to use an old occult phrase.
2. Of the world of souls which is the Hierarchy in relation to this world of men, and not in relation

"In the centre of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
Within the square and serve my fellowmen."

If you can do this work correctly, you will not only greatly increase your own realisation, service and understanding, but you will definitely be cooperating in the task of externalising the Ashram and furthering the work of the Hierarchy (from the foundation angle in relation to the New Age), and so aid in bringing in the new civilisation, the new world attitudes and the new world religion.

PART VI

The meditation given you in your last instruction had several objectives in view. It was a preliminary meditation to a wide scheme for a particular kind of developing meditation, greatly needed by disciples, prior to unfolding a unique kind of ashramic sensitivity.

It was intended, first of all, to give you (if you worked with faithfulness) a growing sense of planetary relationship, from the subjective angle, and above all, from the angle of "intelligent supervision"--a phrase which will mean more to you later. A true grasp of the implications and intentions behind this meditation would develop in the disciple's consciousness a realisation of a living world of Intelligences, linked together from **Sanat Kumara** downwards until the chain of Hierarchy reaches the individual disciple, leading him to a later realisation that he too is but a link, and that there are those whom he also must reach and relate to the world of realities and awaken to their responsibilities. In the training of all disciples, one of the goals is to make the world of phenomena recede into the background of consciousness whilst the world of meaning becomes more vital and real. This world, in its turn, is the antechamber to the world of causes, where conscious relationship can be established with the Initiator.

Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love."

I have given you this meditation in some detail, as I am anxious to have you comprehend what it is you will be doing. A shortened form of the meditation follows at the close of this general instruction.

At the end of each month, go through the ideas you have jotted down in your daily work and from them pick three which seem to carry the most inspiration and which you judge could be a seed for useful distribution or transmission. At the close of the year send in your thirty-six seed thoughts. As you will all have been using the same theme-words, much help can be accorded to the entire group by each of you. You will find this work most interesting. It is, in a way, a tiny reflection of the technique of the Hierarchy and the way the Masters work (though on a much higher turn of the spiral) in times of crisis, or when there is need for all the groups or Ashrams--as there is today--to unite in some endeavour, necessitated by the need of humanity or by some planetary emergency. The Masters, starting Their work on one of the planes of the Spiritual Triad, instead of the mental plane as do Their disciples, concentrate on the "theme" under Their consideration, during the period of three Full Moons. They then meet in conclave and each makes His contribution to the joint problem, as also does the Christ and, at critical times, Members of the Council Chamber of **Sanat Kumara**. On the basis of the proposals, and after due analysis and discussion, the united decision is transmitted by impression to the initiates and disciples in the Ashrams, and from them to the world. If you study the above statement you will see the importance of the meditation which I have outlined; it is to prepare you for closer work--along correct hierarchical lines--in the Ashrams and with the Master.

1. Become sensitive to impressions coming to him from various levels of the divine consciousness and awareness.
2. Become aware of the "raincloud of knowable things" to which Patanjali refers.*

Both of these will become clearer to you as we proceed with our consideration of our third point in these instructions--the point which deals with telepathy.** Each of these possible registrations involves a certain and specific phase of alignment, a conscious use of the mind as a contact agent, and a receptive activity of the brain.

Putting the objective of all this into its highest possible terms, the disciple and the initiate are learning the technique (through meditation) whereby the Mind of God, the Universal Mind, or the thinking process of the planetary Logos, can be recorded and registered. For the majority, at present, the knowledge of the divine thought (as registered by disciples, as it works out in the emerging Plan, and as it gives livingness to life purpose) is reached through the Ashram. The Master imparts the nature of the Plan or the Purpose--according to the status of the initiate--and that is accepted by him under the Law of Free Occult Obedience. But the disciple or the initiate must not remain forever dependent upon the transmission of the divine thought to him by Those more advanced than he. He must learn to make his own contacts and to tap the "raincloud" for himself. He must--unaided--penetrate into the thinking processes (by permitted spiritual telepathy or impressibility) of **Sanat Kumara**. I have the responsibility at this time to give you those meditations which will enable you to take the first steps towards this knowledge: it is for me to give to you the A B C of the later greatly simplified, yet exceedingly abstruse, techniques. Have these thoughts in mind as you study this r, sum, of the meditations already given, and then go forward with that to be suggested in this series of instruc-

**The Light of the Soul*, Pages 38, 424-426.

***Telepathy and the Etheric Vehicle*.

archy as it transmits love. Love is an energy which must reach the hearts of men and which must fecundate humanity with the quality of loving understanding--*that* is what is expressed when love and intelligence are brought together.

In the *third three lines* we find reference to Shamballa --"the Centre where the Will of God is known"--the centre from whence the Hierarchy draws its life, as it draws its impulse towards service from humanity. You well know that there is indication in these lines that humanity itself cannot as yet grasp the purpose of **Sanat Kumara**. Only advanced Members of the Hierarchy and initiates of at least the third degree (the first degree of the Lodge on Sirius) have any idea as to the nature of the purpose which underlies the Plan. Ponder on that phrasing.

Having invoked the three aspects or potencies of Mind, Love, and Will, in the *fourth three lines* we have indication of the anchoring of all these powers in humanity itself, in "the Centre which we call the race of men." Here and here alone lies the promise of the future and its hope and opportunity. Here and here alone can all the divine qualities--in time and space--express themselves and find fulfillment; here and here alone can love be truly born, intelligence correctly function, and the Will of God demonstrate its effective goodwill. Through humanity, alone and unaided (except by the divine Spirit in every human being), can the "door where evil dwells be sealed." It is not **Sanat Kumara** who seals that door; it is not the Hierarchy which forces evil back into the place from whence it comes. It is struggling, aspiring and suffering humanity to whom the task is committed and, my brother, humanity is adequate to the task.

This statement is borne ever in mind by Those most potent in using the Invocation; it serves to focus and anchor the invoked energies in the human kingdom. That is Their task. From that point, humanity takes over the undertaking.

This Invocation is also unique in the sense that it invokes all the three divine aspects. It is synthetic in its approach. This is the first time in human history that this has been done. Hitherto the development of mankind did not warrant such an utterance.

hests They are carrying out and in the group which is creatively influenced by the meditation work accomplished.

Curiously enough, in view of the fact that the principle of Mind is the fifth principle, there are five major groups who function primarily through "creative and sustaining" meditation. These are:

1. The New Group of World Servers.
2. The Ashram, with which disciples in the New Group of World Servers may be affiliated.
3. The Hierarchy itself, the Ashram of **Sanat Kumara**.
4. The Nirmanakayas or the "inspired Contemplatives."
5. The higher correspondence of the Nirmanakayas Who find Their place in relation to Shamballa; this is analogous to that of the Nirmanakayas to the Hierarchy.

The personnel of these groups is supplied from the larger groups to which they are intermediate:

1. The New Group of World Servers gathers its personnel out of the great planetary centre called Humanity.
 - a. The more advanced members of the group are affiliated with some Ashram within the ring-pass-not of the Hierarchy.
 - b. The greater Ashram, composed of many Ashrams, is the fulfilled production of the New Group of World Servers, down the ages. This is a statement full of important implications.
2. The Nirmanakayas gather Their personnel out of the Hierarchy, the second great planetary centre. Their relation to Shamballa is not one of affiliation, nor is it the same as that of the New Group of World Servers to the Hierarchy. Their major relationship is with the Triangle of the Buddhas of Activity, and it is under Their creative inspiration that They work. This stream of inspiration or of "energy flooded with creative light" is made available to the Hierarchy at all

tion upon that which can serve humanity and a compassionate recognition of human need. The unthinking man or woman, or those engrossed entirely in business, political and family ties, cannot form a part of the New Group of World Servers, because the group demands a definite measure of decentralization; to this, habits of meditation rapidly contribute.

As the members of this group meditate and serve, they will gradually find that they are becoming aware of an inner group--the Ashram of the Master on Whose ray the individual server is to be found. This will necessarily vary according to the ray; the ray--it must be remembered--determines the quality and the nature of the service to be rendered. Gradually the neophyte swings into the rhythm of the Ashram, and gradually his meditation changes and falls into line with the instinctual and constant ashramic meditation. It must be remembered that ashramic meditation is entirely devoid of personality elements. *It is in the nature of a constant and uninterrupted group meditation* upon the Plan, and particularly upon that aspect of the Plan which must immediately be put into operation; this is the apportioned duty of the Ashram or the Ashrams in question. This constant attitude of reflective meditation in no way impairs the efficiency of the Ashram or of the individual disciple, because two or more lines of thought and several lines of activity are simultaneously possible. This is another lesson which the disciple learns.

Later again, the disciple in the Ashram becomes aware of the meditation proceeding all the time within the greater Ashram, the Hierarchy. This is the Ashram (if I might repeat the statement) of **Sanat Kumara**, the Lord of the World. This great Ashram is headed and controlled by the Christ. The aspiring disciple becomes conscious of a vast meditational rhythm which is like the action of the human heart in its beat; it is both receiving and distributing, invocative and evocative; as he becomes habituated in this meditation rhythm, he learns to swing his own individual meditation into the set rhythm of the Hierarchy; this is a definite

gies which He needs to *carry forward* His vehicle of expression, the planet and thus to bind all together into one great created Whole, tending ceaselessly to the greater glory of God. They wield the Law of Synthesis and hold steadfastly (in the universal Mind of the Logos) the ultimate result of the divine Will-to-Good.

3. *Shamballa*, with its life and intention focused in the Council Chamber of the great Lord, **Sanat Kumara**. Here is known and embodied *the Purpose* of the planetary Logos under the meditative impression of the group which knows His will and which wields the Law of Synthesis. In the hands of this august Council, the Law of Karma finds adequate planetary guidance; this does not refer to the law as it affects the individual human being because of such individuals the Council Members have no knowledge, for the reason that They think and meditate only in terms of the Whole; but They know the nature of planetary karma and of its delayed or rapid application, according to transient planetary indications. The great Wheel of Life, with its passing manifestations and its recurring civilizations, is directed by Them; the manifesting kingdoms in nature, great cyclic expressions of life, are controlled by Them, and all this is produced through the potency of Their creative meditation which impresses the needed inspiration (another phrase for the breath of life itself) upon the Nirmanakayas and through Them upon the spiritual Hierarchy. Their link with all these planetary groups (and it is real and vital) can be grasped in the key statement that "all Lives upon or within the aura of the planetary Logos and of His manifested Body, the Earth, have been, are or will be in the future human beings, thereby establishing and demonstrating their past, present or future identity with humanity, the fourth kingdom in nature." This kingdom is the planetary group or centre which expresses in time and space all the divine aspects--sometimes in latency and sometimes in potency. Here lies the clue to the entire mystery of divine guidance, and here is also to be found the guarantee of the divine Will-to-Good.

understanding, but He dealt with the masses from the angle of commonsense and physical plane helpfulness. Have this ever in mind.

I have been for some time seeking to impress upon you the eternal fact that the entire universe has been created and its evolution processed through the power of thought, which is only another word for controlled meditation. This covers the combined meditation of numerous subjective, spiritual and mental groups; the laws of this meditative work are the result of certain mental determinations, which embody the will of the planetary Logos and are imposed upon all lesser groups of lives by Those Whose task it is to wield the divine laws and enforce them. Freedom of the will is here to be noted in relation to the *Time* concept but not in relation to the final and inevitable divine results at the end of the immense world period. The major thoughtform of the spiritual Hierarchy, created by joint ashramic meditation, is called by us the *Plan*. The basic purpose of **Sanat Kumara** is revealed from cycle to cycle by His Agents in Shamballa, and is by Them impressed upon the minds of the senior Members of the Hierarchy. They, in Their turn, make this impression the subject of Their ashramic meditation, adapting its various concepts and the outlined purpose to a most carefully formulated Plan, presenting--as far as humanity is concerned--seven aspects or phases of evolutionary development and endeavour, according to the work desired of any Ray Ashram implicated at any particular time. Each Ashram thus undertakes meditation upon the general Plan and thus (if you could but realise it) each initiate and disciple finds his place and sphere of activity and service--from the very highest initiate to the least important disciple.

You might here ask: What is the value of the meditation and contribution of a new disciple, unaccustomed to ashramic patterns of thought and unable to carry much weight in the general group meditation? That is a questioning worth answering and of great encouragement to the neophyte. The various grades and ranks of initiates and disciples are so constituted that the result of their meditation upon the Plan is that the many needs of the varying masses of humanity (from

are concerned with service and with human and planetary affairs, and are capable of several interpretations--according to the point of unfoldment and the ray type.

In my last instruction I gave you three hints, and it might be useful if we briefly considered them. I will indicate to you the line along which light might come to you, as a group, at your particular point of development.

The first hint dealt with the changes wrought by the work done in the Ashrams which are enfolded in the one great Ashram of the Hierarchy. I said that the results of this would be that a closer relationship would be established with **Sanat Kumara** and His Council Chamber. This will be the result of the work done by the disciples of the world--in or out of incarnation. I wonder how many of you pondered on the significance of the statement that the changes were brought about by the activity of the disciples; by this I mean not the senior initiates, but what you mean when you speak of a disciple. You might naturally have assumed that the needed changes would be instituted by the Masters, or by the Christ, or even by **Sanat Kumara**. But it is not so. Why is this? What idea lies behind my flat statement? The disciples of the world are the intermediaries between the Hierarchy and Humanity. They are the product of *immediate* human endeavour; they set the pace for human unfoldment; they are therefore closely en rapport with the consciousness of the race of men. It is the quality of the new disciples, the rapidity with which men find their way into the ranks of the disciples, and the demand which the working disciples in the world make on behalf of humanity (which they *know*) that brings about the needed changes. The Masters are trained in the art of recognition, which is the consummation of the practice of observation; They stand ever ready to make the needed changes in the techniques or curriculum whenever human nature outgrows the old presentations of the ever-needed truths. The need is indicated to Them by Their disciples, and They then initiate the required changes. When these occur at a time of crisis and are far-reaching in effect and are determining of conditions for several thousand years to come, then the entire Hierarchy meets in conclave. Upon

something better and greater and more appropriate to the life of the slowly manifesting divinity.

Ideas, when intuitively contacted by the disciple or initiate, via the antahkarana, must be brought consciously down to abstract levels of thinking where (expressing it symbolically) they form the blueprints, prior to the institution of the creative process which will give them phenomenal existence and being. I would have you, therefore, remember the three factors:

1. The Intuitionwhich contacts and reveals new ideas.
2. The Abstract World ..in which they are given form and substance and which is to the thoughtform eventually created what the etheric body is to the dense physical vehicle.
3. Concrete Thoughtproducing the concretising of the thoughtform and thus making the idea available to mankind.

Here, in this simple summation, is expressed for you the process which the disciple will be able to follow when he is initiate; as each initiation is taken, the scope of the idea steadily increases, and its potency also, so that it might be said that the initiate--as he progresses upon the Path of Initiation--works first with the idea, then with ideas, then with the hierarchical Plan in a wide and general sense, and finally reaches the point where he comes under the influence of the purpose of **Sanat Kumara**. Then the will of the Lord of the World will stand revealed to him.

The work of the initiate is carried forward within the ring-pass-not of the Universal Mind; this is only a phrase expressive of the range of thought, planning and purpose which is that of a planetary or solar Logos. *The quality* of the approach which the initiate brings to the work is drawn, as pure energy, from the heart centre of the planetary Logos; it is pure love with its inevitable corollaries, wisdom and

initiate can expect), I would like to touch upon them here. The first statement I made was to the effect that the will is fundamentally an expression of the Law of Sacrifice; the second was an attempt to emphasise the necessity for grasping and accepting two initial premises:

First, that energy follows thought.

Second, that the eye, opened by thought, directs that energy.

Why, I would ask you, is the will an aspect or an expression of the Law of Sacrifice? Because the will, as considered and understood by the initiate, is essentially that monadic essence, qualified by "fixed determination," which is identified with the Will or Purpose of the planetary Logos. It is the highest divine aspect which the initiate finally manifests, prior to entering upon the Way of the Higher Evolution. In this connection it is useful to remember that one of the appellations of **Sanat Kumara** is that of "the Great Sacrifice," and also to attempt to recognise some of the factors which have earned Him that name. These might be stated to be as follows, among others which you could not grasp if there was the language available to express them:

- a. The basic sacrifice which the planetary Logos made was when He decided to incarnate or enter into the form of this planet. This was from pure choice, motivated by His "fixed determination" to function as the Saviour of the planet, in the same sense as the world Saviours come forth for the salvaging of humanity. **Sanat Kumara** is the prototype of all world saviours.

The initiate, on his tiny scale, must learn to function also as a saviour, and thus express the Law of Sacrifice through the medium of the developed, pure, reasoning will, and not simply from that of impulsive love and its activity. Here lies a basic distinction. Sacrifice must not be regarded as a "giving-up," but rather as a "taking-over." It has a mysterious relation to the Law of Karma, but on

such high levels that only the advanced initiate can grasp it.

- b. This sacrifice was imperative in the fullest sense, owing to the ability of the planetary Logos to identify Himself in full consciousness with the soul in all forms of life, latent within the planetary substance. When He "took over" this task, He, esoterically, had no choice, because the decision was inherent in His own nature. Because of this identification, He could not refuse the invocative appeal of the "seeds of life, striving within the substance of the form, and seeking added life and light," as the *Old Commentary* puts it. This striving and reaching forth evoked His response and the going out of His divinity, as expressed in will, activated by "fixed determination" to meet the deeply hidden divinity within these seeds. What He initiated then still persists and--under the Law of Sacrifice--He will complete the task, no matter how many aeons it may take.

The initiate, on his tiny scale, has to learn to work as a nourisher and saviour of the seeds of life within all forms with which he may achieve a measure of identification. His will must go out in response to the invocative demand of humanity, and his "fixed determination" must motivate his ensuing activity.

- c. Under this Law of Sacrifice, **Sanat Kumara** (to express the idea in occult terms) "must turn His back upon the Central Spiritual Sun, and with the light of His Countenance irradiate the path of the prisoners of the planet." He sentences Himself to stay for as long as may be needed, "acting as the Sun and light of the planet until the Day be with us and the night of pralaya descends upon His finished task." Thus and only thus can the light of the Central Spiritual Sun begin to penetrate the dark places of the Earth; when this happens all "shadows disappear"--an occult reference to the all-embracing radiance of the Monad as it absorbs both its reflection, the soul, and its shadow, the personality.

The initiate, on his tiny scale, achieves a paralleling

expression of the Law of Sacrifice; he eventually turns his back upon the courts of Shamballa and upon the Way of the Higher Evolution as he retains his contact with the Earth and works as a Member of the Hierarchy for the extension of the will-to-good among men, and therefore among all the lesser evolutions.

- d. Under the Law of Sacrifice, the Lord of the World remains ever behind the scenes, unknown and unrealised by all the "seeds" He came to save, until such time as they have reached the stage of flowering forth as perfect men and, in their turn, become the saviours of humanity. Then they know Him to exist. From the standpoint of the forms of life in the four kingdoms of nature, **Sanat Kumara** is non-existent. In developed humanity, prior to moving on to the Probationary Path, He is sensed and dimly sought under the vague word "God." Later, as the life which the "seeds" have manifested reaches the higher layers or brackets in the human hierarchy, there emerges in the consciousness of the disciple the assurance that behind the phenomenal world is a world of "saving Lives" of which he may eventually form a part; he begins to sense that behind these Lives there stand great Beings of power, wisdom and love Who, in Their turn, are under the supremacy of **Sanat Kumara**, the Eternal Youth, the Creator, the Lord of the World.

The initiate, on his tiny scale, likewise has to learn to work behind the scenes, unknown and unrecognised and unacclaimed; he must sacrifice his identity in the identity of the Ashram and its workers, and later in the identity of his working disciples out in the world of daily life. He institutes the needed activities and brings about the required changes, but he receives no reward save the reward of souls salvaged, lives rebuilt and humanity led onward upon the Path of Return.

These few thoughts upon the significance of sacrifice or upon the "taking over," through identification, of the task of salvage, of revitalising and of presenting opportunity, are important to all disciples, as a goal and a vision.

astral plane, and therefore into the world of divine sentiency of which we can have no possible understanding, but for which the development of consciousness has given us the initial steps.

Man has learnt to use the physical eye and to find his way, by its means, around and through his environment. The stage in human evolution wherein he learnt first to "see" lies far behind, but when man saw and could focus and direct his course *by sight*, it marked a stupendous unfoldment and his first real entrance upon the Path of Light. Ponder on this. It has also interior repercussions and was indeed the result of an invocative interplay between inner centres of power and the groping creature in the phenomenal world.

Man is now learning to use the eye of the soul, and as he does so he brings its correspondence in the head also into functioning activity; this produces fusion and identification, and brings the pineal gland into action. The major result, however, is to enable the disciple to become aware, whilst in the physical body, of a new range of contacts and perceptions. This marks a crisis in his unfoldment of as drastic and important a nature as the attaining of physical sight and the use of the physical eye was in the unfoldment of the curious creature which antedated the most primitive animal man. Things unknown can now be sensed, searched for and finally seen; a new world of being stands apparent, which has always been present though never before known; the life, nature, quality and the phenomena of the kingdom of souls, or of the Hierarchy, become as patent to his vision and as real as is the world of the five physical senses.

Then later, upon the Path of Initiation, the initiate develops his tiny correspondence to the planetary "All-seeing Eye." He unfolds the powers of the Monad. These are related to divine purpose and to the world in which **Sanat Kumara** moves and which we call Shamballa. I have impressed upon you elsewhere that the state of being of the Monad has naught to do with what we call consciousness; in the same way, there is naught in the world of Shamballa which is of the same nature as the phenomenal world of man in the

third eye, the inner eye, and the Monad are brought into direct alignment with "the Eye of God Himself," so that what the planetary Logos sees can be partially (at least) revealed to the initiate, who can tell what that revelation will bring of results and enlightenment? When the true nature of the will is comprehended and the self-will of the personality (of a very high order, necessarily), the will of the soul (as demonstrated by the activity of the highest tier or circle of the egoic petals), atma, expressing itself as the spiritual will, and Sanat Kumara are also brought, through initiation, into direct alignment, who, again, can predict what the revelation will be? When, again (as hinted on page 313), the myriad thoughtforms of the concrete or lower mind are seen as illusion, and the lower mind, the knowledge petals of the egoic lotus, the abstract mind and buddhi or pure reason are all brought into alignment with the Lords of Karma in a direct relationship and as signifying the ending of karma in the three worlds, who can foretell the nature of the ensuing revelation? It is alignment that holds the clue or the key to all these deeply spiritual events.

It is these ideas which must arise as the true occult student faces up to the recognition of opportunity and prepares definitely and consciously for revelation. It will be apparent to you that the revelations with which I am dealing take place as a result or a consequence of standing before the One Initiator, and only when the initiate is presented by the Christ. The earlier initiations may have their corresponding revelations, under the great Law of Analogy, but they are themselves of a very high type of illusion; they have the quality of illusion and require the recognition (by the initiate) that they simply veil an ultimate possibility for which he must work and wait.

PART VIII

I feel it necessary again to reiterate that initiation is concerned with the consciousness aspect of the disciple or of the group that is to undergo the process. The emphasis has been laid in the past on contact with the Hierarchy and--as we

I cannot here deal with psychic construction, with astral impulses or glamours, nor can I spend time referring to the usual astral conditions--so well known and so carefully followed by the mass of men. Each human being has eventually to make his own definite decision anent the astral plane and his release from its control, and has then to follow (for several lives) a policy of non-association with its phenomena. But the initiate-disciple receives an unique revelation and an applied conditioning which enable him to recognise it as a man-created whole or world or state of consciousness (whichever term you may care to employ) and therefore as something which must be transformed. Two things consequently emerge in his consciousness:

1. That the astral plane is not God-created, or divinely "inspired," but is the product of human desire, evinced at the very dawn of human intelligence; this desire has built thoughtforms which are in tune or allied to every phase of human desire from the lowest type of physical desire up to the spiritual aspiration of the man who is seeking liberation. What can the disciple, therefore, do to make the astral plane "holy" or "set apart" and segregated from the sumtotal which the Divine Thinker, Sanat Kumara, has created, and with which the desires of mankind--through the medium of the astral world--have, fortunately for the individual man, become entangled? At this point he knows that he must, inevitably and eventually, contribute something. He realises that he must intelligently work towards the separation of the astral plane from the six planes of divine creation. I would ask you to remember, brother of mine, that the star of creation is the six-pointed star and not a seven-pointed star.
2. As the needed service which must be rendered takes possession of the heart and mind of the initiate, the method is simultaneously revealed to him. This method is the use of an "advancing point of light"; it is, however, a form of light which can only be implemented *by the will*; this will can only fully complete its task when all three

would have you give these words calm and mature consideration.

The planetary Logos works--as far as His manifestation, the Earth, is concerned--from cosmic mental levels; all that is manifested through His Creative Word is His focussed thought and His fixed mental intention. In order to create a material world, He directs His thought from what can be regarded as the concrete levels of the cosmic mental plane; the whole process is one of precipitation, consolidation and irradiation.

All the initiatory processes through which the disciple must pass are primarily concerned with the thought of the supreme, incarnating Deity; that thought demonstrates as the will-to-good. The disciple's progress from one initiation to another imparts a gradual unveiling of the divine Purpose, as it expresses itself through the hierarchical Plan and manifests that quality of love (the will-to-good) which gives to the Purpose and the Plan warmth, its magnetic appeal, and the major attribute of healing. It might be said that the Purpose of the planetary Logos, as it emanates from His high place *under the impact of His will-to-good*, is redemptive in nature.

This theme of redemption (which underlies all the initiatory processes) is hidden in the karmic responsibilities of **Sanat Kumara**; stage by stage, initiation by initiation, the disciple arrives at an understanding of redemption. First of all, he learns to bring about the redemption of his threefold personality; then the concept enlarges along paralleling lines as he seeks the redemption of his fellowmen; later, he shares the redemptive work connected with all true hierarchical endeavour and becomes an "active part of a redeeming Ashram." At the later initiations, and after the fifth Initiation of Revelation, he sees with a new clarity some of the karmic liabilities which have led the planetary Logos to create this planet of suffering, sorrow, pain and struggle; he realises then (and with joy) that this little planet is essentially unique in its purpose and its techniques, and that on it and within it (if you could but penetrate below the sur-

tions have been rejected by him under the applied stimulation of the Rod of Initiation wielded by the Initiator. I would ask you to remember that this Rod is the Rod of Stimulating Light which is projected by the Initiator with all its Lighted energy on to the centre which is receiving attention during any specific initiation.

There is another point of revelation on the Way of Initiation to which I would like to refer. It occurs when the light which the initiate has generated or received is projected into the *Past* and the subconscious mind (as the psychologists inadequately call it) is revealed to him; this subconscious mind relates him to all the four kingdoms in nature. This is one of the earliest phases and precedes the shifting of the penetrating, focussed light in extra-planetary areas of consciousness. It constitutes a fundamental revelation and is in the nature of a "summarising point of penetration."

I endeavour, my brothers, to give you--as far as I can--some teaching on the points of revelation which the Christ will make possible for mankind to grasp, and try to give you some understanding of the quality of the light of knowledge which is inherent in the planet, and the quality of the light of love which is of solar origin; this is one of the teachings which He will make somewhat clearer to mankind.

More along these lines I cannot tell you. It was necessary for me, however, to speak of these matters, even if they sound to you to be but symbols and parables; they will aid you to gain a more just appreciation of initiation.

In the planetary and cosmic processes, the fate, the attainment and the progress of the individual initiate are of small importance in the vast scheme of the divine life. Can you grasp anything of what I mean when I say that initiation is a planetary activity, based on the life of the planetary Logos and the point of spiritual attainment of **Sanat Kumara**? This attainment sweeps or carries the initiate into ever widening spheres of "lighted consciousness," and this makes him not only welcome the revelations of light but also to become one of the Agents of the Light.

These are deep mysteries and you cannot expect or anticipate full comprehension. Many lives of struggle, service and

into and through the human center and have then been seized upon and applied to specific national, racial and political conditions. You are hardly at all affected by the pure idealism which gave them birth and which lies behind them as the motivating (though unrecognized) impulse. You cannot grasp or view these great mental trends as does the Hierarchy. Hence much of your confusion and your difficulty.

If we consider these three great planetary centers and their relationships in tabular form we can get the general idea more clearly in mind:

- I. SHAMBALLA Will or Power Planetary head center,
The Holy City Purpose .. Plan spiritual pineal gland.
Life Aspect.
Ruler:--**Sanat Kumara**, the Lord of the World.
The Ancient of Days.
Melchizedek.
- II. THE HIERARCHY Love-Wisdom Planetary heart center.
The new Jerusalem ... Consciousness.
Group unity.
Ruler:--The Christ.
The World Savior.
- III. HUMANITY Active Intelligence Planetary throat center.
The city, standing
four square Self-consciousness.
Creativity.
Ruler:--Lucifer.
Son of the Morning.
The Prodigal Son.

These three centers are closely interrelated and must be thought of in their entirety as expressions of divine livingness, as embodying three great stages in the unfoldment of God's plan and as constituting the three major centers in the body of the "One in Whom we live and move and have our being." Students who have studied as you have can relate if they so choose, these three centers to the three solar systems, referred to in *A Treatise on Cosmic Fire*--

1. In the first solar system, the center which is *Humanity*

things and the design laid down upon the trestle board of the spiritual consciousness by the great divine Architect. Yet he identifies himself not with the pattern or with the forces which he employs. He moves in the world of maya, free from all illusion, unhindered by glamour and uncontrolled by the mayavic forces. He is rapidly arriving, as far as his own little world is concerned, at the same "divine indifference" which characterizes **Sanat Kumara**, the Lord of the World; therefore increasingly he becomes aware of the Plan as it exists in the Universal Mind and the Purpose which motivates the Will of God.

It is this divine indifference which is responsible for the fact that in attempting to describe "Pure Being" or God, and in the effort to arrive at some understanding of the nature of divinity, the formula of negation has been evolved. God is not this; God is not that; God is nothing; God is neither time nor space; God is not feeling or thought; God is not form or substance. God simply *IS*. God *IS*--apart from all expression and manifestation as the Manipulator of energy, the Creator of the tangible and the intangible worlds, the Pervader of life, or the Indweller in all forms. God is the ONE WHO can withdraw and, in withdrawing, *dispel*, *dissipate* and *devitalize* all that has been created--using those words in their fullest significance.

It will be obvious to you, therefore, that in these three activities of that Reality which is not identified with appearance, the will of God, the Destroyer aspect of Deity, is beneficently present. The act of abstraction produces the dispelling of the illusory world of thought; the withdrawal of the divine attention dissipates the sentient universe and brings glamour to an end; the cessation of divine direction brings death to the physical world. All these activities are evidences of the will or of the first aspect--the will-to-good which can and will function in perfection only when goodwill

that sound permeates all forms; the planet itself has its own note or sound; each minute atom also has its sound; each form can be evoked into music and each human being has his peculiar chord and all chords contribute to the great symphony which the Hierarchy and Humanity are playing, and playing now. Every spiritual group has its own tune (if I may employ so inappropriate a word) and the groups which are in process of collaborating with the Hierarchy make music ceaselessly. This rhythm of sound and this myriad of chords and notes blend with the music of the Hierarchy itself and this is a steadily enriching symphony; as the centuries slip away, all these sounds slowly unite and are resolved into each other until some day the planetary symphony which **Sanat Kumara** is composing will be completed and our Earth will then make a notable contribution to the great chords of the solar system--and this is a part, intrinsic and real, of the music of the spheres. Then, as the Bible says, the Sons of God, the planetary Logoi, will sing together. This, my brother, will be the result of right breathing, of controlled and organized rhythm, of true pure thought and of the correct relation between all parts of the chorus.

Think out this theme as a meditation exercise and gain inspiration thereby.

c. The Technique of Indifference

I have, in my other books, given much information anent the etheric body and the centers--major and minor--which are to be found within its radius. There is a tendency among students to identify the centers with the physical body in their thinking and not so clearly with the etheric body. This concerns location in the majority of cases and is a mistake. Aspirants would do well to avoid any concentration at all

SECTION FOUR THE TECHNIQUE OF FUSION

In this, our final point, we are concerned with the control--constant and unremitting--of the soul over the personality. We are therefore concerned with the stage of initiation which brings to an end the path of development for humanity and inaugurates a cycle of existence of which we know, and can know, nothing except that the liberated Master then begins to function in a dual manner: as a member of the Hierarchy, cooperating with the Plan and occupied with the salvaging of humanity and, secondly, as a disciple of **Sanat Kumara**. The task of **Sanat Kumara** in relation to the Masters is to prepare Them to tread the Way of the Higher Evolution. When this becomes possible, the shift of the spiritual "attention" (I use this inadequate word for lack of a better one) is away from the soul and the Angel of the Presence to the mysterious Presence itself; this has hitherto only been sensed and dimly visioned. The Master--freed from the three and five worlds of human and so-called superhuman evolution--has now the full gifts of omnipresence and omniscience. He is aware of the underlying unity, brought about by the factual nature of the One Life and Being Who pervades all manifestation; He has also mastered all possible techniques and modes and methods of activity, of control and of fusion. But having developed those capacities, He now becomes faintly aware of that which conditions the One Being, and senses energies and contacts which are extra-planetary and of which He has hitherto been totally unaware. Knowledge comes to Him after the fifth initiation.

X. SEQUENTIAL REVELATION OF RELATIONSHIPS

I would like to refer you back to page 52 where I outlined this extra-ordinary science which is--inherently in itself--the evidence of evolution, of the essential dualism in manifestation, and the testimony, unalterable and incontrovertible, to the unfoldment of consciousness. At the same time, it proceeds upon the basic premise that the various phases of consciousness which are steadily and sequentially revealed in time and space are (from the point of view of the Eternal Now) the sumtotal of the states of consciousness of the "One in Whom we live and move and have our being." All these phases of conscious acceptance of existent phenomena and their related reactions are to Sanat Kumara, what a day's experience and reactions or the current life experiences are to the intelligent man--only vastly more enveloping and comprehensive.

There were a number of points to which I did not refer then, but which I would like to take up now in the interests of clarity and understanding. I have called this science of rapport and of reaction, the Supreme Science of Contact. That is essentially what it is. The reaction to this contact, whether cosmic as in the case of [Sanat Kumara](#), or planetary as in the case of the Members of the Hierarchy, is nevertheless limited and circumscribed (from the point of view of the informed aspirant), is responsible for the creation of Karma or the setting in motion of causes which must unalterably have their effects--these effects being negated and rendered useless (or innocuous, if you prefer that word) when the entity concerned brings to the engendered circumstances the needed intelligence, wisdom,

changes and more far-reaching results than has the reaction to quality. Curiously enough, the discovery of quality as the second aspect in manifestation (later to be superseded), called for, and developed, the critical faculty in man; this critical faculty (so destructive in its present use) will be correctly expressed when the nature of relationship is better grasped and the true function of ideas is properly understood.

This Supreme Science of Contact governs all reactions to impact. This statement includes the cosmic reactions of [Sanat Kumara](#) down to the scarcely discernible reactions (invisible almost even to the eye of the seer) of the infinitesimal atom. For the sake of clarity, I divided this science into three major divisions basing them upon the reactions of the three major planetary centers to their environment. This is a point which I would have you carefully bear in mind. I could write a treatise longer than this one purely on the creation of the response apparatus which each of these three centers of divine life-reason had to form in order to make the needed contact and to interpret correctly. There are many paradoxes in what I am here giving you, and apparently some contradictions where orthodox occultism is concerned, but that is ever the case as the teaching expands in content and the earlier all-inclusive facts are seen to be minor aspects of still greater facts. You can see, therefore, the significance and the importance of the dictum in *The Secret Doctrine* that the Hierarchy and all in the Council Chamber of [Sanat Kumara](#) (or Shamballa) have invariably passed through the human stage of evolution, for only human beings can perfectly blend and express life-reason, and only human intellect can consciously create what is needed in order to bring the needed stages of manifested life into being.

thoughtforms and thought conditions in the world today. Interest in this is already very great.

2. Intuitional telepathy begins to manifest increasingly among advanced human beings in all lands and all races. This indicates soul contact and the consequent awakening of group consciousness, for sensitivity to intuitional impressions has to do *only* with group concerns.

This Science of Contact governs relations within our *entire* planetary life and includes, for instance, the rapport being established between humanity and the domesticated animals. These animals are to their own kingdom what the New Group of World Servers is to humanity. The New Group of World Servers is the linking bridge and the mode of communication between the Hierarchy (the fifth kingdom) and Humanity (the fourth kingdom) under *the present* divine Plan; the domesticated animals fulfill, therefore, an analogous function between Humanity (the fourth kingdom) and the animal kingdom (the third). These analogies are often fertile fields of illumination.

As regards Shamballa, the impression there received is *not* the result of invocation which in due course evokes extra-planetary response, as is the case between the Hierarchy and Shamballa, and the Hierarchy and Humanity, with certain changes during the process of stepping down or of descent. That which impresses Shamballa and is received via **Sanat Kumara** because HE is in close contact with other planetary Logoi or groups of planetary Logoi, wielding a united, focussed, intelligent Will. It is **Sanat Kumara** Whose task it is to impress the Lives Who meet periodically in the Council Chamber with the next phase of unfolding Purpose. This Purpose is later "occultly reduced" or stepped down until it emerges as the hierarchical Plan. This Plan is contingent upon imminence, atmic realization

You will note, therefore, the amazing planetary sequence of impression--all of it emanating from the highest possible sources, though stepped down and regulated to the receiving factors; all of it concerned to a greater or less degree (according to the quality of the mechanism of reception) with the will and purpose of **Sanat Kumara**; all of it, during the aeons, achieving a group potency and a responding sensitivity.

The main factor preventing a completely unimpeded sequence of impression from Shamballa straight down into the mineral kingdom, via all the other kingdoms, is the factor of freewill, resulting in karmic responsibility. This can be either good or bad. It is interesting to note here that both the good and the bad karma produce conditions which not only have to be worked out, but that they lead to conditions which delay what we--from our limited point of view--might look upon as the liberation of the planet. The generating of good karma necessitates the "living through" of conditions where everything (for the man responsible or for any other form within its limitations) is good, happy, beneficent and useful. The evil karma generated in any kingdom in relation to the "realm where dwelleth the planetary Dweller on the Threshold" stands between the cosmic Door of Initiation and our planetary Logos. This Dweller represents all the mistakes and errors due to wrong reactions, unrecognized contacts, deliberate choices made in defiance of known good, and mass movements and mass activities which are temporarily not progressive in time and space. I realize that where these facts apply to the subhuman kingdoms in nature you are not aware of what I mean, but that does not alter the law or movements which are in no way related to human evolution. In connection with the planetary Logos I would like to add that in that great planetary struggle and His subsequent

The entire human family is today an amazing receiver of impressions, owing to its myriad types of susceptible mechanisms. These impressionable instruments are capable of registering tamasic impressions, coming from the sub-human kingdoms, particularly the third and the first; they record rajasic impressions coming from mental sources of all kinds; they are also--to a much less degree--responsive to sattvic or rhythmic impressions. Their response to these high impressions and their registration of truth, light and quality, coming from the highest sources is, however, growing.

It is because of this that the human kingdom (the great middle kingdom whose function it is to mediate between the higher and the lower) is the subject of much divine impression conveying the Purpose of **Sanat Kumara**. This you know. I have taught you much along this line in *A Treatise on the Seven Rays* and also in the earlier *Treatise on Cosmic Fire*. In these present instructions I am dealing with group possibilities, with groups which can be trained to record, register and be impressed by the Hierarchy. Such a group can be in the position of being able to invoke the Hierarchy *with power* if it so choose. I am again bringing these things to your attention as aspirants and disciples, but from an angle different to those in my earlier writings. The responsibility of impressionability, of telepathic registration and of invocative appeal is very great; hence what I have written here.

the initiatory process are "the ability to be impressed, the capacity accurately to register the impression the power to record what has been given, and then to give it word forms in the mind consciousness". On the basis of the information received, the disciple must then properly invoke the needed energies and learn through experience to produce a responsive evocation. My earlier statement on this subject a few pages back was intended to lead up to this teaching and I repeat it here:

"The entire human family is today an amazing receiver of impressions, owing to the myriad types of susceptible mechanisms. . . . It is because of this that the human kingdom (the great middle kingdom whose function it is to mediate between the higher and the lower) is the subject of so much divine impression, conveying the purpose of **Sanat Kumara**. . . . In these present instructions I am dealing with group possibilities, with groups which can be trained to record, register. and be impressed by the Hierarchy. Such a group can be in the position of being able to invoke the Hierarchy *with power* if it so choose. I am again bringing these things to your attention as aspirants and disciples, but from an angle different to those in my earlier writings. *The responsibility of impressionability, of telepathic registration and of invocative appeal is very great.*"

For the aspirant and particularly for the conscious disciple, the impression to be considered comes from four sources:

1. From the disciple's own soul.
2. From the Ashram with which he is to be affiliated.
3. Directly from the Master.
4. From the Spiritual Triad, via the antahkarana.

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

Lords are the "impressed Recipients" at an exceedingly high level; this is the atomic level of awareness, which is the area energized by the divine Will.

When dealing with the fifth Point of Revelation* I said that it concerned itself with the highest aspect of the Will--with that which produces the highest synthesis, the final synthesis. The planetary Purpose is the eventual synthesis of the initial thought of the planetary Logos, and to this thought we give always the unmeaning name of "GLORY": this stands for all that we can conceive of the divine purpose; it is, for us, a "blaze of glory." The human mind is at this stage (in time and space) unable to register any aspect of the Purpose; all that we can do is to cooperate with the efforts of the Hierarchy to activate those things and events which will make the manifestation of the Purpose eventually possible. This purpose will constitute the ultimate revelation to the final root-race of men; it therefore lies a very long way ahead of our present point in evolution.

I will here make a statement which will probably convey nothing to the intelligence of the average disciple, but which may constitute a fruitful seed thought to the initiate who may read these words:

*The Purpose of **Sanat Kumara** is created at present by the synthesis which the nature of the final seven Paths reveals. It is adapted in time and space to human intelligence by the presented Plan, and--in the glory of consummation--the completed Plan will reveal the Purpose on all the seven planes of evolution. Then evolution, as formulated and imposed by the Hierarchy, will end and a greater dynamic expansion will take its place.*

You will note that all along the lines of teaching there comes an eventual merging and blending, and that, at a

*Discipleship in the New Age, Vol. II.

need to be seen in their triple relationship if the mode of working of the One Life is to be grasped more clearly than is now the case. The aim of the entire evolutionary scheme is to bring these three Centers into such a close relationship that the synthesis of the divine Purpose can work out harmoniously on every possible (note that phrase) level of consciousness. If this can take place, then the basic Thought, the fundamental Proposition of the planetary Logos can eventually be disclosed to man.

May I remind you of the occult statement that every living being or manifested life--from the planetary Logos down to the tiniest atom--either has been, is, or will be a man. This has reference to the past, to the present and to the future of every manifested life. Therefore, the fact of humanity and of that for which humanity stands is probably the primary and major aspect of the divine purpose. Pause and think about this statement. It is, therefore, the first clear fact which indicates the measure and the magnitude of a human being; and until two other facts are sequentially revealed to us, it will not be possible correctly to gauge the wider aspects of the purpose of **Sanat Kumara**. Everything subhuman is slowly moving towards a definite human experience; it is also passing through the phase of human effort and consequent experience, or else it has moved out of that phase of limitation and--through initiation--is drafting human nature into a state of divinity (to use a most inadequate phrase).

The keynote, therefore, of the Lord of the World is HUMANITY for it is the basis, the goal and the essential inner structure of all being. Humanity itself is the key to all evolutionary processes and to all correct understanding of the divine Plan, expressing in time and space the divine Purpose. Why HE chose that this should be so, we know not; but it is a point to be accepted and remembered in all study of

am pointing this out for two reasons which must form part of your thinking as you study this science:

1. All the centers come under the influence of all the rays, and this must surely be obvious in relation to average and undeveloped human beings. Were this not so, such human beings would be unable to respond to first ray, second ray and third ray energy, for the centers above the diaphragm are, in their case, inactive.
2. In time and space and during the evolutionary process, it is not possible to say which center is expressing the energy of any particular ray, for there is a constant movement and activity. The center at the base of the spine is frequently the expression of first ray energies. This is apt to be confusing. The human mind seeks to make everything precise, stable, to bracket certain relations or to assign certain centers to certain ray energies. This cannot be done.

At the end of the world cycle, when divine purpose is fulfilled and the evolutionary process has brought about the changes and adjustments needed for the full expression of the Will of **Sanat Kumara**, then the situation will be different and men will know (as the Members of the Hierarchy know) which centers express the seven ray energies. It must be remembered also that the Rays of Attribute shift and change constantly; for instance, humanity as the planetary throat center is under the constant influence of the seventh ray, as is the solar plexus center of the planet. To that sub-diaphragmatic center I give no name. Though the human throat center is primarily expressing the third ray, there is an interesting situation to be noted in this connection: two ray energies control this center *at this time*.

The initial triangle was formed by Sanat Kumara, and we call the three energies which circulate through its medium the three major Rays of Aspect. The four Rays of Attribute formed their own triangles and yet, in a paradoxical manner, they are responsible for the "squares" through which their energies at this time pass. Thus the work of transforming the inherited etheric body was begun and has proceeded ever since. In the etheric body of the human being you have a repetition of the same process in the triangle of energies created by the relationship between the Monad, the Soul, and the Personality.

It is well nigh impossible for man to draw or make a picture of the network of triangles and, at the same time, see them taking the circular form in their totality of the etheric body of the planetary sphere. The reason is that the whole etheric body is in constant motion and ceaseless transformation, and the energies of which it is composed are in a state of constant change and circulation.

It is wise to have in mind that it is the mechanism which changes and that this transformation of the square into the triangle has no reference whatsoever to the transmitted energies or to the various centers, except in so far that it becomes far easier for the energies to flow through the triangular formation of the etheric body than it is to flow--as is now the case--through or around a square and a network of squares.

I am quite aware that what I am here communicating may seem to you the veriest nonsense and there is, of course, no possible way in which I can prove to you the factual nature of this inter-communicating system or in which you can check and confirm what I say; but then, my brothers, you have no way as yet of ascertaining the factual existence of Sanat Kumara and yet from the very night of time His existence has been proclaimed by the Hierarchy and ac-

in their aggregate, constitute the planetary form. Preserve, therefore, in your conscious imagination and by means of the innate symbol-making faculty which all men possess, the concept of our planet as a great lotus composed of many interweaving energies located within the greater form of the solar system which is, as we know, esoterically portrayed as a twelve-petalled lotus. This lotus, the Earth, is responsive to the many entering energies with which I dealt at some length in my book upon Esoteric Astrology.*

At the heart of this vast sea of energies is to be found that cosmic Consciousness to Whom we give the name of Sanat Kumara, the Lord of the World, the Ancient of Days. It is His Will-to-Be which brought His manifested form into *the tangible arena of life*; it is His Will-to-Good which activates the Law of Evolution and carries His Form, with the myriad lesser forms of which it is composed, on to the ultimate glory which He alone visions and knows. It is His consciousness and His sensitive response to all forms and to all states of being and to all possible impacts and contacts which guarantees the developing consciousness of all the many lives within or upon this Earth of ours.

This great Center of Existence works through a triangle of energies or through lesser centers, each of which is brought into active expression by one of the three major Rays or Energies. The Center which is created by the Ray of Will or Power is called Shamballa and its major activity is bequeathing, distributing and circulating the basic principle of life itself to every form which is held within the planetary ring-pass-not of the planetary Life or Logos. This energy is the dynamic incentive at the heart of every form and the sustained expression of the intention of Sanat Kumara--an intention working out as the planetary Purpose which is known only to Him.

*A Treatise on the Seven Rays, Volume III.

ripe for the "residence in state of the divine Representative". Each year the Buddha comes and carries the force of **Sanat Kumara** to the Hierarchy, *but*--He cannot stay. The "units of energy," the Members of the Hierarchy, cannot bear for long the strong quality of the incoming vibration, except after due preparation and in group form, and then only for a few scant minutes; nevertheless the "period of dynamic potency" is being prolonged during this century from one day to five; the next century may see an even longer period of registration instituted.

At the close of the age, the three major Centers will be in complete unified and synchronized activity, with **Sanat Kumara** in Shamballa overshadowing and informing His Representatives in the hierarchical and human Centers; then the central Triangle in each Center will not be only actively functioning, but they will be working *together* in the closest rapport, thus forming symbolically a "Star with nine points, ever revolving"; then the massed energies of the three major Centers will dominate the other four centers, controlling the manifestation of the Life Expression in all the kingdoms of nature.

When one comes to the consideration of the sphere of radiation of these three major Centers, it is interesting to note that, at this time and in this present world cycle, the most potent radiation and the widest range of influence is that of the Hierarchy. Apart from "giving life" to all forms upon and within the planet, the influence or radiation of Shamballa is definitely and consciously restricted, until such time as the Hierarchy and Humanity can respond constructively. It is present, needless to say, and evokes response from those able to swing within its sphere of radiation; but it is felt that as yet there are too many forms of expression which could not react correctly to the work of the "Destroyer of forms," which is the most potent

onment, seeing them not as events or circumstances but as *energy in action*; by this means he learns to find his way behind the scene of outer happenings into the world of energies, seeking contact and qualifying for the bringing about of certain activities. He thus acquires entrance into the world of meaning. Events, circumstances, happenings and physical phenomena of every kind are simply symbols of what is occurring in the inner worlds, and it is into these worlds that the esotericist must enter as far as his perception permits; he will sequentially discover worlds which still call for his scientific penetration.

4. For the majority of aspirants, the Hierarchy itself remains an esoteric realm which demands discovery and which will accept penetration. I am choosing my words with care in an effort to evoke your esoteric response.

Beyond this point of humanity's destined goal I seek not to go; to initiates and disciples who have not yet taken the Initiation of Transfiguration, the higher realms of awareness and the "secret Place of the Most High" (the Council Chamber of **Sanat Kumara**) remain deeply esoteric. It is a higher realm of energies--planetary, extra-planetary and inter-planetary. With them educators have no concern and with their consideration the teaching staff of an esoteric school is not called upon to deal. The task is to train students in the recognition of energy and force; to discriminate between the various types of energy, both in relation to themselves and to world affairs, and to begin to relate that which is seen and experienced to that which is unseen, conditioning and determining. This is the esoteric task.

There is a tendency among esoteric students, particularly those in the older Piscean groups, to regard any interest in the energies producing world events or which concern governments and politics as antagonistic to esoteric and

to progress; this is gauged by the light in the centers and the heightening and the obscuration of their vibration. It is this that makes possible or hinders the growth of what is called spirituality in individuals and in nations, and this science will later be recognized. It is by means of this science that the Hierarchy can form its larger plans and know in what manner individual nations will react to stimulation and to progress of the desired kind. This is the modern form of the ancient Atlantean laya-yoga, or the yoga of the centers.

According, therefore, to the condition of the sensitive bodies of the planet, of nations and of individuals, so will be their reaction to the five kinds of inflowing forces. The Shamballa force, for instance, in making its impact upon first ray types, and upon the other ray types on that line of major energy--the third fifth and seventh ray types--evokes widely differing results than when it makes an impact upon the second ray line of energy; the results of the impact of Shamballa energy upon the first ray individuals and nations can be potent in the extreme. This impact, being relatively a new one to humanity, evokes in the world today all the political and organizational changes which are so prevalent and so disturbing. There is little that humanity can do about this except endeavor to balance this first ray display of energy with second ray or hierarchical force. This latter energy--working through the world religions and the men and women who respond to the love influence--can change methods (though not the purpose or the direction) by pouring in the love force.

Again, that force which we regard as emanating from the strictly human center, the third ray type of energy, is of the third or creative order; and in these three energies you have, in reality, the expression of the three major centers of the planetary Logos. The first or will energy is, as you know, focused in **Sanat Kumara**, the Ancient of Days (as He is called in the Christian Bible), the Lord of Shamballa, Who is the embodiment of the Personality of the planetary Logos. The love force is focused through the two great spiritual Lords of the Hierarchy, the Buddha and the

The second time was at the time of the struggle in Atlantean days between the "Lords of Light and the Lords of Material Expression."

This little known divine energy now streams out from Shamballa. It embodies in itself the energy which lies behind the world crisis of the moment. It is the Will of God to produce certain racial and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force which will bring about (in conjunction with the energy of love) that tremendous crisis--imminent in the human consciousness--which we call the second crisis, the *initiation* of the race into the Mystery of the Ages, into that which has been hid from the beginning

It might be of value here if we considered the three great planetary centers and their relationships in tabular form and thus get the general idea more clearly in mind.

1. SHAMBALLA.....Will or Power.....Planetary Head center
The Holy City.....Purpose..Plan.....spiritual pineal gland

Life Aspect

Ruler: **Sanat Kumara**, the Lord of the World
The Ancient of Days
Melchizedek

2. THE HIERARCHY.....Love-Wisdom.....Planetary Heart center
The New Jerusalem...Unity.....At-one-ment

Group Consciousness

Ruler: The Christ
The World Saviour

3. HUMANITY.....Active Intelligence...Planetary Throat Center
The City, standing
foursquare.....Creativity

Self-consciousness

Ruler: Lucifer
Son of the Morning
The Prodigal Son

This Shamballa energy now for the first time is making its impact upon humanity directly and is not stepped down, as

the lot of the incoming generation. This necessitates on the part of the Christ a concentration for which we have no equivalent word and a purely spiritual endeavor (a monadic effort) of which we have no faintest idea.

Secondly, He is working within the confines of the Hierarchy itself, preparing His disciples, the Masters, for certain great post-war events. For the war *will* end. The Restoration of the Mysteries, the initiation of those disciples who have stood firm and unafraid during the war, the enlargement of Their ashrams, owing to the almost unforeseen development of the spiritual sense among the world aspirants who would not normally have become disciples during this incarnation, and also the externalization of Their ashrams during the next one hundred years, preparatory to the reappearance of the Hierarchy upon earth, are some of His present hierarchical responsibilities. These involve a tremendous expenditure of force, of second ray energy just as His first activity demands an unusual expenditure of first ray power--something which even He, in His high place, is only now learning to handle as a pledged Disciple of **Sanat Kumara**.

His third activity is the effort to offset the growing hate in the world, to strengthen the trend towards unity, and to show people everywhere the danger of separateness. A growing and (from the worldly point of view) reasonable hatred of the German people and of the Japanese is steadily rising. This hate they have brought upon themselves. Hate ever lacks discrimination. The great Law of Spiritual Retribution requires that justice be meted out, but hatred will close the eyes of justice. The law must be administered, and the world will see the expression of that same law, stated in the words, "Whatsoever a man soweth, that shall he also reap." But the materialistic law of hate and of separation must be negated and offset. The problem with which the Christ is faced is wellnigh--from the human angle--insoluble. He will require the united effort of all men of goodwill to stem the rising tide of hate--the floodgates of which were opened by Germany when she began her attacks upon the

The Buddha, Whose Festival is held ever at the Full Moon of May (or of *Taurus*, falling this year during the last week in April), acts today as the agent of that great Life in Whom we live and move and have our being, Who is Himself the true Light of the World and the planetary Enlightener. I refer to the Ancient of Days (as He is called in the *Old Testament*), to the God of Love, to **Sanat Kumara**, the Eternal Youth, the One Who holds all men in life and Who is carrying His whole creation along the path of evolution to its consummation--a consummation of which we have not as yet the faintest idea. Year after year, ever since the Buddha achieved His goal of illumination, an effort has been made to increase the flow of enlightenment into the world and to throw the light of wisdom, experience and understanding (as it is called) into the minds of men. At each Full Moon of May this has been the effort of the spiritual Forces which are working out the Will of God. A supreme effort will be made by Them this year, during the five days of the Full Moon (April 25-30), and a major test of the effectiveness of Their activity will be given at the San Francisco Conference. This I would ask you to remember, and for this I beg you to mobilize.

A great Triangle of Force will be called into play during those five days as the nucleus through which the Forces of Enlightenment will work. The three Lives controlling the energy which it is hoped can be released for the illumining of men's minds are:

1. The Lord of the World, the Light of Life Itself.
2. The Buddha, the Lord of Wisdom, bringing spiritual light to the Hierarchy and revealing what is the divine purpose.
3. The Christ, the Lord of Love, presenting the demand of humanity and acting as the distributing Agent for the Forces of Enlightenment.

The Forces of Light, upon the physical plane, have driven the forces of evil and of darkness backward, and are bringing the war to an end through the defeat of the Axis Nations.

Members of the Hierarchy may function with the minimum of difficulty on earth and will experience the least possible measure of handicap; They will thus be enabled to give full time and attention to the work to be done by Them in physical manifestation.

They are endeavoring also to establish a closer telepathic rapport and a more intimate (though strictly impersonal) relationship with Their disciples on all rays, so that there can be a free interplay of thought and a consequent better hierarchical integrity and one which--no matter what may happen in the three worlds--cannot be disrupted or in any way lessened.

Although for Them no astral plane exists and glamour is entirely non-existent, They have to learn to do a most peculiar thing: to work on the astral plane (because it exists for humanity and for the animal kingdom), to traverse this region of glamour and then to "demonstrate light in dissipating fog" in a manner for which there has hitherto been no call. None of this information may make much sense to you, but I am simply seeking to go on record for the sake of those who will come after you. There is little more that I may give you anent adjustment and alignment within the Hierarchy. It is rapidly proceeding, and just in so far as disciples demonstrate upon the outer physical plane and in the three worlds their affiliation with an Ashram will they share in this dual process. Are you prepared for this?

In Connection with the Council Chamber of Sanat Kumara, the Lord of the World

As this subject concerns one of the seven goals towards which the Masters aim after They have attained the fifth initiation, it will be obvious to you that there is little that I can say about it. One of the seven Paths for which the Way of the Higher Evolution prepares the senior initiates is the Path of Earth Service. This Path, as you know, keeps the Masters attached to service in the three worlds for a period much longer than the average. It involves tremendous sacri-

to make the distinction clear. All I can say is that synthesis *is*, whilst unity is achieved and is the reward of action and effort. As you progress upon the Path of Initiation the meaning of unity clarifies. As you direct yourself towards the Way of the Higher Evolution synthesis emerges. More than that it would be useless for me to say.

This problem of the apparently impenetrable darkness of intention as grasped by Shamballa, of meaning, of inscrutability, of a spiritual imperviousness which *holds*, in spite of all fluctuations in the three worlds of human evolution and the remaining two of superhuman unfoldment, provides a situation to which the Hierarchy has to make adjustment through alignment. You are, in your small way, making your adjustment to the Hierarchy through a steady construction the antahkarana, and in so doing are aiding in the construction of the antahkarana which unites Humanity and the Hierarchy--the first few strands of which were established through the sacrifices of certain of the Sons of God when the Hierarchy was founded on Earth. Today, the Hierarchy is working at the establishing of the linking strands between Itself and Shamballa, and good progress has already been made. It might be said here that for the past seven hundred years the chain of Hierarchy has been complete; by this I mean that the planetary rainbow bridge uniting the three major centers has existed. The task ahead of all these three major centers, working in alignment through adjustment, is to strengthen and beautify (if I may so express it), to electrify this bridge, thus producing full planetary intercommunication between the three centers and the four minor centers, so that "the weight of the Will of God, the momentum of the Purpose of Sanat Kumara and the Plan of His Representatives may progress unimpeded from point to point, from sphere to sphere and from glory to glory."

It is this complete establishment of relationship between Shamballa, the Hierarchy and Humanity which brought about the planetary crisis through which the world has just passed and, from some standpoints, is still passing.

As the next few years bring into focus the hierarchical intention, disciples and aspirants must look for those men and those few women who will be working as a group along spiritual lines in or near one or other of these five localities.

Initial opposition to the founding of these centers of clear thinking men and women, working freely and understandingly with one of the Masters or senior initiates, is already unhappily present; it is to be found in the narrowness, the biased information and the lack of freedom of the totalitarian schools of thought. This was inevitable, for the Black Lodge ever endeavors to parallel, offset and undo the work of the White Lodge, and hitherto quite successfully. But the cycle of success is slowly closing because the energy of goodwill, emanated by the Will-to-Good, is rapidly becoming effective.

In London, in New York, in Geneva and Darjeeling and in Tokyo, a Master will eventually be found organizing a major energy center; at the same time His Ashram will continue to function upon buddhic levels for the entire personnel has not been alerted for externalization. The Ashram will therefore be working on two levels--and yet that is not a correct statement of fact, as there are no levels, as well you know, but only states of consciousness. Ask me not how this can be; ponder on the relation of this dual and simultaneous appearance by attempting to grasp the nature of the manifested form of the planetary Logos in the Person of **Sanat Kumara**. **Sanat Kumara** is not the personality of the planetary Logos, for personality as you understand it is not existent in His case. It is not the soul of the planetary Logos, because that soul is the anima mundi and the soul of all forms in all kingdoms. **Sanat Kumara**, the Eternal Youth, can be seen by Those Who have the right, presiding, for instance, over the Council in Shamballa, yet at the same time He is present as the life and the informing intelligence upon and within our planet.

You have therefore five points where the externalization of the Ashrams will take place and eventually be focussed. From these points, as time elapses, other Ashrams, subsidiary

ened during the past one hundred years. Because of this, and because of the resultant clarity of impression and of the potent out-going influence, the Plan for humanity--as a Whole--was imparted with emphasis to disciples in the Ashrams, and by them was formulated clearly and presented to humanity.

H.P.B. (one of the first working disciples to go forth on the externalization impulse and with first ray energy driving him) gave the background of the Plan, under impression from me; the more detailed structure and the sweep of the hierarchical intention have been given by me in the books which A.A.B. has introduced under her own name to the public (in so doing acting under my instructions). For the first time in human history, the purpose of past events--historical and psychological--can be clearly noted as the foundation for all present happenings thus bringing the mysterious Law of Karma in an easy manner to public attention. The present can also be seen, indicating the way of the future and revealing clearly the Will-to-Good which is animating the entire evolutionary process--a process in which humanity (again for the first time) is intelligently participating and cooperating. It is this cooperative participation, even if unconsciously rendered, which has made it possible for the Hierarchy to grasp the opportunity to bring to an end the long silence which has persisted since Atlantean days; the Masters can now begin to undertake to renew an ancient "sharing of the secrets," and to prepare humanity for a civilization which will be distinguished by a constant intellectual perception of truth, and which will cooperate with the externalized Ashrams in the various parts of the world.

The internal consolidation is now being somewhat loosened, if I may use such an inadequate expression, and a majority of the Members of the Hierarchy are withdrawing Their close attention from reception of impression from Shamballa and are now orienting Themselves--in an entirely new and directed manner--to the fourth kingdom in nature. At the same time, a very powerful minority of Masters are entering into a much closer association with the Council of **Sanat Kumara**.

In this way the potent and dynamic influence of Shamballa will be strengthened instead of lessened by the re-orientation of the majority of the Masters and initiates. These statements have, of course, implications which will not be understood by you and which will necessarily pass unnoticed; you will respond, however, to the realization that the minority in renewed and closer contact with Shamballa--have to master the technique of relationship; this will entail much use of the sacrificial will. The reason is that They are (on a higher turn of the spiral) submitting to a forcing process which will make great demands upon Them, but which will serve to release the majority to a new and more potent form of immediate Earth service. In other words: a few of the Masters and higher initiates are undergoing a special and applied stimulation and are undertaking work for which the united Ashrams, in their higher brackets, have hitherto been responsible. This subjects Them to a great strain and forces Them to use the will aspect of Their divine natures in entirely new and unknown ways. They relinquish much, in order to enable the entire Hierarchy to give far more in radiance, guidance, and magnetic invocative strength than has even before been the case.

The majority of the Masters and initiates, in Their turn, also relinquish much in order to work exoterically among men. They subject Themselves voluntarily to an active stimulation from the senior "contacting minority" but relinquish the "joy of Shamballic contact". Temporarily, the training which the majority have been receiving in "cosmic orientation," in the use of the will-to-be (a meaningless phrase to you), and in the "bliss of receptivity to the will-to-good of [Sanat Kumara](#)" is given up. The entire attitude of the group of Masters, initiates and disciples who are to be responsible for the externalization of the Hierarchy and for the preparation for the reappearance of the Christ is focussed upon the expert use of the Science of Contact. This time, the science is used upon a wide and telepathic scale with the souls of men, and upon the technique of expressing spiritually the nature of "isolated unity" in the cities, jungles and *the*

problems. The entire secret of divine purpose and planning is hidden in this sign, owing fundamentally to the relation of the Pleiades to the constellation, the Great Bear, and to our solar system. This constitutes one of the most important triangles in our entire cosmic series of relationships and this importance is also enhanced by the fact that the "eye of the Bull" is the eye of revelation. The underlying goal of the evolutionary process--"the onward rush of the Bull of God," as it is esoterically called--reveals steadily and without cessation the stupendous and sublime plan of Deity. *This* is the subject which light reveals.

There is at this time, owing to the influx of the Shamballa force, the establishing of a peculiar relation or alignment between the constellation, Taurus (with its own specific alignment with the Pleiades and Great Bear) the planet, Pluto, and our Earth. This produces much of the present world difficulty and one which the modern astrologer would do well to consider. It constitutes a major cosmic triangle at this time, conditioning much that is now happening.

This Shamballa force is that which "fans or intensifies the light by the removal of obstructions and proceeds from far distant places, pouring through the eye of illumination into those spheres of influence upon the sorrowful planet, the Earth, impelling the Bull upon its onward rush." So speaks the *Old Commentary*. The import of this is that the energy of will--newly released by [Sanat Kumara](#) upon our planet--emanates, via the head center of the planetary Logos, from the Great Bear; it is stepped down in vibration via one of the Pleiades (hence its influence upon matter and hence also its pronounced Taurian effects upon humanity) and so enters into the solar system. It is there absorbed by that major center of our planetary life to which we give the name, Shamballa. Its effect is necessarily twofold. It produces in

in conformity with the plan and with the purpose of their controlling Lord. They called on Father Time (Saturn. A.A.B.) for aid and strength and he responded to their triple call. To this call likewise the Eternal Youth responded (**Sanat Kumara**, Lord of Shamballa); He set Himself anew to learn the plan, aided by Father Time yet unaffected by the Lord of Time for He Himself was timeless, though not the Lives which He enfolded in His thought and Plan.....

Then the triple light which came from the Bear in His high place, from Leo in his lesser place and from Saturn in his little place poured into the planetary place of power. Shamballa was informed. The Lord of Life and of the World took action.....

The little one within the greater Whole (the individual human disciple. A.A.B.) likewise responded to the triple light but not until the cycles passed and passed again. Late in the day of time Shamballa sent a call relayed from voice to voice and rolling forward on the O.M. The disciple, hearing that sound, lifted his head; an impulse from the base mounted in time and space. Leo within the heart and head shouted aloud and stood whilst Saturn did his work..... and thus the twain were one.

II.

The central light of Sirius shone through the eye of the Sun; the vision came. The light of wisdom penetrated into the waters and cast the radiance of the Heavens into the depths. At this attractive call, the goddess rose unto the surface (the fish-goddess, the symbol of Pisces. A.A.B.) and welcomed the light within the depths and grasped it as her own. She saw the Sun, having seen her Sun, and from

lifts humanity off and away from the planet on to one or other of the seven cosmic Paths to which our seven initiations form the entering doors.

In connection with the human individual and his progress and initiation or translation from one state of consciousness to another, there is to be found a small replica of the above:

- a. The soul of man receives from all three major planetary centers or groups.
- b. The darkened spots indicate awakened, alert centers.
- c. The diagram indicates the "interior light chart" of an advanced aspirant on the verge of discipleship.

The whole story of extension from the One into the Many and of the Many into the One is contained in these macrocosmic and microcosmic diagrams.

Let us now take each of the seven Rays and see how they embody and transmit the three aspects of the will, via three constellations and their rulers, to our Earth. We enter here into the realm of causes and are dealing with those transcendent purposes, incentives, urges and objectives of the One in Whom we live and move and have our being. This great Life, the Ancient of Days, the Lord of the world, **Sanat Kumara**, the Eternal Youth, the planetary Logos-- His many names are of relative unimportance--is the only Existence upon our planet Who is capable of responding to and carrying out the objectives of the solar Logos. He, in His turn, is the only one in our solar system capable of responding to the sevenfold Emanating Cause, expressing Itself through the Great Bear or Ursa Major. We will, however, deal with the psychological aspects of the emanations of the seven Rays which *embody the will-to-good*.

imposed upon him. When these requirements, soul necessities, experiences and responsibilities have all been met, he enters permanently "into the clear cold light of love and life" and no longer needs (as far as he himself is concerned) the nursery stage of soul experience on earth. He is free from karmic impositions in the three worlds but is still under the impulse of karmic necessity which exacts from him the last possible ounce of service that he is in a position to render to those still under the Law of Karmic Liability. You have, therefore, three aspects of the Law of Karma, as it affects the principle of rebirth:

1. *The Law of Karmic Liability*, governing life in the three worlds of human evolution, and which is ended altogether at the fourth initiation.
2. *The Law of Karmic Necessity*. This governs the life of the advanced disciple and the initiate from the time of the second initiation until a certain initiation higher than the fourth; these initiations enable him to pass on to the Way of the Higher Evolution.
3. *The Law of Karmic Transformation*, a mysterious phrase governing the processes undergone upon the Higher Way. These fit the initiate to pass off the cosmic physical plane altogether, and to function upon the cosmic mental plane. It is concerned with the release of those like [Sanat Kumara](#), and His Associates in the Council Chamber at Shamballa, from the imposition of cosmic desire which demonstrates upon our cosmic physical plane as spiritual will. This should be to you an arresting thought. It will be obvious, however, that there is little that I can say upon this subject. The knowledge involved is not yet mine.

To turn now to another aspect of our theme. There are, speaking in the larger sense, three major death episodes.

There is, first of all, the constant recurrence of the fact of physical death. This is familiar to all of us through its extreme frequency, could we but realize it. This recognition would rapidly eliminate the present fear of death. There is then the "second death" spoken of in the Bible, which is in this present planetary cycle associated with the death of all astral control over the human being. In the larger sense, this second death is consummated at the fourth initiation, when even spiritual aspiration dies, being no more needed; the Will of the initiate is now fixed and immovable, and astral sensitivity is no longer required.

There is a curious counterpart to this experience upon a much lower level in the death of all astral emotion which takes place for the individual aspirant at the time of the second initiation. It is then a complete episode and is consciously registered. Between the second and the third initiations, the disciple has to demonstrate a continuity of non-response to astralism and emotionalism. The second death, to which I am here referring, has to do with the death or the disappearance of the causal body at the time of the fourth initiation; this marks the completion of the building of the antahkarana and the institution of direct, unimpeded continuity of relationship between the Monad and the personality.

The third death takes place when the initiate leaves behind him, finally and with no prospect of return, all relation with the cosmic physical plane. This death, necessarily, lies far ahead for all in the Hierarchy and is at present only possible and permissible for a few in the Council Chamber at Shamballa. It is not, however, a process through which [Sanat Kumara](#) will pass. He underwent this "transformation" many aeons ago, during the great cataclysm

There are four other centers, and these, with the above three, constitute the seven centers, or the seven planetary focal points of energy, which condition the bodily manifestation of our planetary Logos. Through them the Lord of the World, working from His Own level on a cosmic plane and through His divine Personality, **Sanat Kumara**, carries out His purposes upon our planet.

Similarly, within the microcosm, man, the correspondences to these seven centers are to be found. Therein likewise are seven major centers, and they are the recipients of the energy emanating from the seven planetary centers, the custodians of the seven aspects of ray force; these seven energies--at various stages of potency--condition the man's expression in the three worlds, make him what he is at any given moment whilst in incarnation, and indicate (by their effect or lack of effect upon the centers) his point in evolution.

Two of these centers in the human being are to be found in the head, and the other five are to be found up the spinal column. This spinal column is the physical symbol of that essential alignment which is the immediate goal of directed relationships, carried forward in consciousness by the spiritual man and brought about as a result of right meditation.

Meditation is a technique of the mind which eventually produces correct, unimpeded relationship; this is another name for alignment. It is therefore the establishment of a direct channel, not only between the one source, the monad, and its expression, the purified and controlled personality, but also between the seven centers in the human etheric vehicle. This is--perhaps astonishingly to you--putting the results of meditation on the basis of physical, or rather of etheric, effects, and may be regarded by you as indicating the very lowest phase of such results. This is due to the

deavoring oft to fight evil with evil is entirely true, but this indicates only transitional techniques and a temporary phase; it is temporary from the point of view of the Hierarchy (though possibly long from the angle of men in the three worlds), but it need not necessarily be long today.

So great has been the progress of man during the past two hundred years that the Council Chamber at Shamballa was forced to take notice. As a result of this attention by the Great Lives around **Sanat Kumara** and Their interest in the affairs of men two things happened:

1. The will aspect of divinity made its first definite and direct contact with the human mind. The impact was direct and not deflected--as had hitherto been the case--to the Hierarchy and from thence to humanity. According to the type of man or group who responded or reacted to this contact, so were the results; they were very good or exceedingly bad. Great and good men appeared and enunciated the truths needed for the New Age, and of these Lincoln, Roosevelt, Browning, Briand and a host of lesser men could be cited. Evil and pernicious men also emerged, such as Hitler and the group he gathered around him, bringing much evil upon the Earth.
2. At the same time, the will-to-good from Shamballa evoked the latent goodwill in man, so that today and increasingly over the past one hundred years, goodness of heart, kindness in action, consideration for others and mass action to promote human welfare have spread over the Earth.

The emergence of imperfection and the planned effort of evil have been paralleled by the appearance of the New Group of World Servers and by the preparation which the Hierarchy is making towards its externalization upon the

We come now to the final and the most mysterious law of all that I have given you. I called your attention to it earlier, and there pointed out that this "last law is an enunciation of a new law which is substituted for the Law of Death, and which has reference only to those found upon the later stages of the Path of Discipleship and the stages upon the Path of Initiation." By these later stages I refer to the period after the second initiation and prior to taking the third. This law does not apply in any way as long as the emotional nature can disturb the clear rhythm of the personality as it responds to the impact of soul energy, and later to monadic. There is not, therefore, a great deal that I can make clear to you as regards the full working of this law, but I can indicate certain most interesting ideas and correspondences; these will foster in you constructive speculative thinking, yet at the same time they embody proven facts for those of us who are initiated disciples of the Christ or of **Sanat Kumara**.

LAW X

Hearken, O Disciple, to the call which comes from the Son to the Mother, and then obey. The Word goes forth that form has served its purpose. The principle of mind then organizes itself and then repeats that Word. The waiting form responds and drops away. The soul stands free.

Respond, O Rising One, to the call which comes within the sphere of obligation; recognize the call emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself. The Sound goes forth. Both soul and form together must renounce the principle of life and thus permit the Monad to stand free. The soul responds. The form then shatters the connection. Life is now liberated, owing the quality of conscious knowledge and the fruit of all experience. These are the gifts of soul and form combined.

This Law X is the forerunner of many new laws concerning the relation of soul to form or of spirit to matter; this one is given first for two reasons:

1. It can be applied by disciples and thus proven to be true to the mass of men, and above all, to the scientific world.
2. In the mass of testimony and in the type of death (called at this stage "transference") the fact of the Hierarchy and of Shamballa can be established.

There are three sources of the abstraction which we call "death" if we exclude accident (which may be incident to other people's karma), war (which involves planetary karma) and natural catastrophes (which are connected entirely with the body of manifestation of the One in Whom we live and move and have our being).

I might pause here at this thought and make somewhat clearer to you the distinction between this "unknown God," who expresses himself through the planet as a whole, and **Sanat Kumara** in His high place at Shamballa. **Sanat Kumara** is in Himself the essential Identity, responsible for the manifested worlds, but so great is His command of energies and forces--owing to His cosmic unfoldment--that He requires the entire planet through which to express all that He is. Having the full consciousness of the cosmic astral plane and of the cosmic mental plane, He can apply energies and forces--under cosmic law--which create, sustain and utilize, for the ends of His divine Purpose, the entire planet. He animates the planet with His life; He sustains the planet and all that is in or on it through His soul quality, which He imparts in varying measure to every form; He creates continuously the new forms needed to express the "life more abundantly" and the "increasing purpose of His will" which the progress of the ages makes

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-

great revelation unfolds itself, and for the first time the initiate senses and then contacts the universal will; from that moment the initiate says, "Father, not my will but Thine be done." Just a little of what that will includes may emerge as we study this seventh rule and some of the succeeding rules.

3. I can find no words to express the nature of the third door. Let us, in default of a better term, call it *the door of the monadic sense of essential duality*. Body and life, soul and personality, the Spiritual Triad and its expression, the Christ in incarnation--all these dualities have played their part. Man has passed from one expansion of consciousness to another. Now he comes to the final duality of spirit and matter, prior to their resolution into something to which the terms "isolated unity" and "universal synthesis" give only faint and inadequate clues. To the development of this system of identification the initiate of the degree of Master of the Wisdom, and also (on a higher turn of the spiral) of the degree of the Christ, are focusing all Their efforts. Up to the fourth initiation, the term "system of expansions" would seem illuminating; after that great initiation, the term "system of identification" would appear more appropriate.

When the initiate has passed through the three doors, symbolically speaking, he then faces all life, all events, all pre-determinations, all wisdom, all activity and all that the future may hold of service and progress from the angle of the pure reason (infallible and immutable), of true spiritual will (completely identified with the purpose of the planetary Logos), and of the highest possible focused relation. The mystery of relationship becomes revealed to him. Then the entire scheme of evolution and of the intention of the One in Whom he lives and moves and has his being becomes clear to him; he has no more to learn within this planetary scheme; he has become universal in his attitude to all forms of life, and is also identified with the "isolated unity" of **Sanat Kumara**. Few of the great Lives who form the inner group of the Council Chamber at Shamballa are now of

eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head (so familiar to esotericists) is no fiction or figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the soul.

It will be found that this will be capable of scientific proof. It will also be shown that the soul itself is light, and that the entire Hierarchy is a great center of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ "I am the Light of the world." These words carry meaning to all true disciples and present them with an analogous goal which they define to themselves as that of finding the light, appropriating the light, and themselves becoming light-bearers. The theme of light runs through all the world Scriptures; the idea of enlightenment conditions all the training given to the youth of the world (limited though the application of this idea may be), and the thought of more light governs all the inchoate yearnings of the human spirit.

We have not yet carried the concept up to the Center of Life where dwells the Ancient of Days, the Eternal Youth, the Lord of the World, **Sanat Kumara**, Melchizedek--God. Yet from that Center streams what has been called the Light of Life, the Light Supernal. These are empty words as yet until we know, as trained initiates, that light is a symptom and an expression of Life, and that essentially, occultly and in a most mysterious way the terms, Light and Life, are interchangeable within the limits of the planetary ring-pass-not. Beyond those limits--who knows? Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

Therefore, where that great point of fusion and of solar crisis (for that is what it is even when producing a planetary crisis) appears in time and space, light also immediately

standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now--with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light." It is that of which the minds of men know naught, and which even the highest intellect is unable to grasp or even sense.

In the familiar words (familiar to all esotericists) which are so often said or chanted at moments of highest spiritual aspiration, the neophyte refers to the time when "we stand where the One Initiator is invoked, when we see His star shine forth." Two ideas then stand forth: the idea of invocation and of the result of that invocation which is the sudden and unexpected shining forth of the Star. This star is simply a point of vivid light. This invocation, though used as the affirmation of a fixed objective by the aspirant to initiation, is nevertheless a mantram definitely appropriate to the third initiation. It is only effective in its invocative appeal when used in conjunction with a Word of Power. This Word of Power is communicated to the candidate (ever an initiate of the second degree) by the Christ Who has initiated him in the first two initiations but Whose protective aura (in conjunction with the initiate's Master and another Master or an adept of the fourth initiation) is required before the star can shine forth--the focused light of the One Initiator. For the first time the expanded consciousness of the initiate can contact Shamballa and the One Who rules there, the Lord of the World. For the first time, the focused purpose which brought **Sanat Kumara** into incarnation makes an impact upon the enlightened brain of the initiate, bringing something new and different into his equipment, into his nature and his consciousness. I know not how else to express these ideas. It is a blinding conviction of an unalterable will, carrying all before it, oblivious of time and space, aware only of intensity of direction, and carrying with it two major qualifications or basic recognitions to the initiate: a sense of essential being which obliterates all the actions and reactions of time and

realized by Him, was an innate and (at that time, not now) unconscious recognition of the distinction between love and will, and an ability to express in Himself a fusing, blending energy which could and did bring together love and will, soul and Monad. At the same time (and later in full expression in Palestine) the Christ demonstrated--for the teaching of humanity--the at-one-ment of love and intelligence, of soul and personality. These are points of real importance to have in mind.

Embodying, therefore, divinity in a sense and form incomprehensible to disciples, and which constitutes the goal of such advanced individuals as the Christ, are a group of Lives or focused integrated Beings Who stand around **Sanat Kumara**, the Lord of the World.

As I have earlier said, **Sanat Kumara** is to the Planetary Logos what the personality, plus soul, is to the disciple. He is also the coherent force within the planet, holding, through His radiatory influence, all forms and all substances in the planetary form so that they constitute one coherent, energized and functioning whole. A parallel to this, though on a much smaller scale, can be seen in the radiatory influence of the Christ as it permeates, energizes and holds in coherent expression the Christian Church in all its many aspects in the world; a still smaller analogy can be seen in the influence wielded by a disciple who stands at the center of a group and holds it also in coherent and useful manifestation. Intermediate between these two symbols of will and love, united in manifestation (the Christ and a disciple), is the work of a world disciple, for the influence is wider and more far-reaching than that of a disciple, yet not as potent or comprehensive as that of the Christ.

Coherency, affecting lives, forms and substances, is an expression of will and purpose, motivated by love and implemented intelligently in carrying forward the plans through which the Purpose seeks expression. When, however, you arrive at the potency of such a Being as **Sanat Kumara**, you find His individual potency enhanced and

amplified by the fused ability of a group of Lives Who--though not as far advanced as He is upon the Path of Evolution which stretches before the Planetary Logoi--are yet greatly in advance of the most developed members of the spiritual Hierarchy. It is these Lives Who constitute the innermost circle of the Council Chamber of the Lord of the World. Their normal contacts are extra-planetary and are very seldom of a planetary nature. They are in direct rapport with the Planetary Logos upon His own high plane, the cosmic mental plane; this great and Unknown Being uses **Sanat Kumara** as the soul uses a temporary personality when that personality is at an advanced stage of initiate consciousness. This is only a parallel and an analogy, and must not be unduly elaborated in the detail of relationship.

The major characteristic of these Lives is Will or Purpose. They embody and consciously know and intelligently appreciate what is the motivating idea which the Planetary Logos--working consciously on His own high level--seeks to work out and achieve in His planned incarnation through a planet. He functions when in incarnation on the cosmic physical plane, and embodies the seven principles of which we know, and all is focused in and through the Individuality of **Sanat Kumara**, implemented and energized through the seven planetary centers. The three Buddhas of Activity (Who are also Members of the Great Council) are expressions of the counterparts on cosmic levels of the energies latent in the three permanent atoms in the three worlds of human endeavor. This is again a dangerous parallel to propose for--as a symbol--it lacks any true analogy.

The Seven Spirits before the Throne of God are also Members of the Council, and each of Them is in close rapport and contact with one or other of the seven sacred planets in our solar system, and can thus draw upon the energies which they embody.

It will therefore be apparent to you inferentially, how comparatively few of the Members of our Hierarchy have yet been able to reach the state or condition of development which would warrant Their forming a part of the

great Council, or which would enable them to respond to the O, sounded out at intervals of one hundred years by **Sanat Kumara**. It is this sound which gathers together the responsive Units into the Council. This Council is held at one hundred year intervals, and as far as our modern humanity is concerned these Councils have been held under our arbitrary dates--in 1725, 1825, 1925.

At these Councils, Those Who are responsible for the planetary development, along certain predetermined lines, make Their reports; decision is made as to new unfoldments; certain types of energy, cosmic and solar, are made available for the carrying forward of the Plans which implement the Purpose; the evolution of consciousness in the three worlds receives, necessarily, major attention.

I would have you remember that this refers not only to the human kingdom and its unfoldment, but to the three subhuman kingdoms also which are--from many points of view--of equal importance to the human. This is a hard saying for humanity to accept.

It is these great goals which slowly dawn on the consciousness of the initiate as he advances step by step along the Path of Initiation. They must perforce be noted here, even if dealing with matters incomprehensible to the reader; initiation otherwise would be apt to be regarded as the attainment of a relatively static condition and would land the initiate in an eternal impasse or impassable cul-de-sac. Initiation is in fact the recognition of the goals which are implemented from Shamballa. It is not a process whereby a man becomes solely a Member of the Spiritual Hierarchy. Initiation (as the candidate understands it) is in reality only incidental and preparatory to the Path of the Higher Evolution.

There is little more that I can tell you anent this Rule. The subject is, as you can see, too advanced even for the initiate who, in a few decades, will read and study these instructions. That your vision may expand and your power to think and reflect abstractly may grow, is my hope and wish for you.

2. Taurus --The Revealer of the vision, the "eye of the Gods," the donor of illumination. It is that which concerns the present.
3. Pisces --The Inspiration of the World Savior, and also the field of salvation. It is the field of force in which the two other forces must work. It has been produced by the past.

As these three constellations pour their energies into the great Ashram of **Sanat Kumara**, the Hierarchy, they are there concentrated and retained until released under "the swift design of Mercury" into the field of the human consciousness. The effect of this release is to awaken the intuition (governed as you know by Mercury) and to enlighten advanced humanity. It is through intuitive human beings that knowledge of the Plan is given to humanity and the work of restoration can be carried forward.

At this time and in a peculiar manner, the initiate-consciousness sees the Hierarchy as primarily energized by life, and by the energy of Aquarius, carrying a hitherto unknown aspect of the life energy of deity. This is of course difficult for you to comprehend and will only be understood as it truly is at the close of the Aquarian Age.

The initiate sees the New Group of World Servers brought under the illuminating power of Taurus, with the rest of humanity still under the influence of Pisces. You have, consequently, the "over-shadowing raincloud of knowable things" hovering over humanity, just as the Hierarchy overshadows the New Group and just as the soul overshadows the personality of man; you have all the needed illumination and light upon all the coming problems, waiting to precipitate itself through the New Group of World Servers under the influence of Taurus, the nurturer of all illumination, and you have humanity, at the same time, conditioned and made sensitive by Piscean energy, during the past two thousand years. You have, therefore, a condition of great spiritual promise, and in this combination of

plemented by the will. This necessarily has created (and will increasingly create) major adjustments within the Hierarchy itself. The principal type of energy hitherto used by the Hierarchy is--as you well know--the energy of love. Now, to that must be added the energy of the life-giving will. New methods, new approaches to the human problem and new modes of work will have to be tried; experiment with the incoming forces will necessarily be the order of the day, though they will be experiments based upon vast knowledge and implemented with wisdom and understanding. It is the reaction of modern man to the ancient forces which produces the need for care. Mankind is oft unpredictable, owing to the factor of free will. It is this which lies behind the training given to disciples, upon which I have already given you much instruction. The new techniques and the changed approach from that of individual culture to united group progress will bring about many types of development. It is this different approach to the same basic problems which lies behind the new capacities which are emerging among disciples; it is this which enables disciples of experience to work at high speed and with a life potency that is unusual. I would have all disciples begin to train themselves to respond to the Aquarian energy now pouring into the Hierarchy. Some of you can do so as accepted disciples, and as members of my Ashram. Take advantage, therefore, of the opportunity for re-energizing that comes to all those who have established contact, via their souls, with the Hierarchy, or who are members of an Ashram, or who, as probationers, are upon the periphery of the great Ashram of **Sanat Kumara**, the Hierarchy. This Aquarian influence produces mainly the intensifying of the hierarchical relationship to Shamballa, and therefore affects every member of His Ashram, from the Christ down to the most newly accepted disciple.

It is through the disciples that the New Group of World Servers are brought under the stepped-down Aquarian influence; this has to be an individual matter, largely dependent upon the point of evolution. Some members of

one hundred and fifty years, completely alter the manner of man's thinking; they will change the techniques of religion; they will bring about comprehension and fusion. When this work has been accomplished we shall record an era of world peace which will be symbolic of the state of the human spirit. Men will then settle down to the great task which confronts all of us in the New Age--the task of dissipating glamour and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane. All is planned and ordered; the right energies and forces will be available, for the Hierarchy works ever under the Law of Cycles and of Cyclic Compensation. The Masters know exactly that which must be done by right timing and by what has been called "the crisis of spatial extension." They call this the interchangeableness of time and space--a meaningless phrase to you but one which is already being dimly sensed.

The two Rules which remain for us to study concern the work of the Hierarchy in the Aquarian Age. Hence they are specifically for the more advanced disciples and for initiates. We have seen in many ways that--at this time--the Hierarchy, because it is the Ashram of **Sanat Kumara** Himself, is coming peculiarly and in a new sense under the influence of His will nature. This means that the Members of the Hierarchy, familiar as They may be with the Plan for the immediate cycle with which They and humanity are confronted, are being brought to a new and more "appropriate" conception of the divine Purpose which lies behind the Plan and which motivates it. The will of God is becoming plainer to Them. It is taking on more definite lines. As our planetary Logos nears the climaxing point of the initiation which He is now undergoing, His Ashram, the Hierarchy, must and does (as part of a normal development) feel the effect. From the Christ down to the newest and latest accepted disciple, each in his own place, all are becoming increasingly responsive to the "will of God." This

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

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

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

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

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

third aspect of the divine Trinity into play. The usual reasons brought forward by the finite mind of man to account for what is called by us "manifestation," and to explain the dualism of all existence and the relation of spirit-matter, are by no means the real explanation of the divine purpose; they are based on man's own essential dualism; they are the highest explanation of his own divine nature which he can achieve at this time. This is a point to be remembered. They are his response to the second Ray of Mutual Attraction, which the Ray of Love-Wisdom is sometimes called. They are not an expression of his response to the Will of God, and only indicate the limitations of his definition of divine purpose. As you will note, they really define nothing. Nor can I help you to recognize this third aspect and the eternal purpose of the Lord of the World. Just as a soul seeks incarnation in order to carry forward some fixed design and to take one of the higher initiations, so *Sanat Kumara* came into incarnation through the medium of this planet in order to carry forward His fixed designs (known to Him as a cosmic Soul on cosmic mental levels), and to take one of the higher initiations which mark the Path of Initiation for these great informing Lives of planetary spheres. He could take this particular initiation through the experience to be gained in a vehicle constituted, expressive and at the special state of consciousness of our entire planetary manifestation. It required an instrument in which the cells and atoms of His body (all lives in all kingdoms), and the integrated organisms within that body (the various kingdoms of nature), were at the peculiar point in evolution at which they are all now to be found.

That is as far as I may go in giving you a hint, and you can see from this that in order to grasp more and comprehend more of His divine purpose you also will have to be in preparation for that particular initiation which for you--on your tiny level of awareness of fixed design--is the microcosmic parallel of His cosmic intention. Which that initiation is I may not state. The only service which these hints can render (as to the sevenfold divine purpose and

in group production such as certain of the great motion pictures and in the field of scientific discovery.

There will be, as you can well see, a close relation between this fourth purpose of *Sanat Kumara*, the fourth kingdom in nature, the human, and the fourth Ray of Harmony through Conflict. It is the balanced relation of these three, consummated at the fourth initiation, which produces the full beauty of the creative fixed design of the individual soul, or--on a different level of initiatory process--of the fixed design of the universal soul of the Lord of the World. The fourth ray being temporarily out of full incarnation at this time is the reason for the relative interlude in the production of human creative art of a very high order. The cycle of suffering is nearing its close, and we shall later see--when the fourth ray again swings into full objective activity--a recurrence of the arts on a turn of the spiral far more exalted than any lately seen.

e. *The fifth great secret underlying the purpose of Sanat Kumara* is related in a peculiar sense to the cyclic manifestation of all that is found in the three worlds of human evolution. It concerns that which is working slowly into manifestation through the medium of the lower concrete mind as it controls desire and brings substance and matter into conformity with the divine thought along this line. The sumtotal of the highest phases of human thinking along all lines, *materially* affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilizations and cultures, and which expresses the best response *at the moment* of human sensitivity to cosmic impression.

This is all that can be said as we attempt to sum up the fixed desire and the pattern or purpose of divine activity down the ages. We know it to be profoundly inadequate as yet to express or to produce in manifested form the beauty of that design and to create in conformity with God's thought; but--age by age--the thinking capacity of man and his creative imagination have wrought out the slowly unfolding design, and will continue to do so; every

into aspiration; he passes on to a vague groping forward in an effort to understand and acquiesce in the "will of God," as he calls it; as long, however, as human approach to that will remains negative, submissive, and acquiescent (as it does under the influence of the theological approach and in the manner inculcated by the Churches), no real light on the nature of that Will will be seen. It is only as human beings enter into relation with the Hierarchy and are gradually absorbed into the hierarchical life and begin to take the higher initiations that the true nature of the divine Will will be grasped and *the purpose of Sanat Kumara* be revealed by an appreciation of the *plan*, followed by a consequent cooperation with that Plan.

All this will be done through the transmutation of desire into aspiration, and then into fixed determination. When, however, the initiate has related these phases of consciousness in his own inner experience, and has permitted those inner realizations to affect his outer experience and daily living, then the underlying Purpose will shine forth and he will no longer be working in the dark. You see, my brother, that all that I can do in these abstruse matters is to indicate what you can do, as an individual, to fit yourself to grasp divine purpose and thus see the divine design and patterns as they are in reality. Once you have taken the needed steps and complied with the requirements, the mystery disappears.

g. The final phase of the divine purpose is the most difficult of all to indicate, and when I say indicate, I mean exactly that, and nothing more definite and clear. Does it mean anything to you when I say that the ceremonial ritual of the daily life of *Sanat Kumara*, implemented by music and sound and carried on the waves of color which break upon the shores of the three worlds of human evolution, reveal--in the clearest notes and tones and shades--the deepest secret behind His purpose? It scarcely makes sense to you and is dismissed as a piece of symbolic writing, used by me in order to convey the unconveyable. Yet I am *not* here writing in symbols, but am making an exact statement

of fact. As beauty in any of its greater forms breaks upon the human consciousness, a dim sense is thereby conveyed of the ritual of Sanat Kumara's daily living. More I cannot say.

Here are hints, therefore, as to the divine purpose; each of the seven supplements and completes the other six. Only by attempting to grasp the whole inner synthesis will we arrive at the merest hint of the nature of that exalted consciousness which has brought our planet and all that is within and upon it into being.

RULE THIRTEEN

Let us now descend to thoughts more practical and within the range of comprehension and consider the thirteenth rule somewhat in detail. It runs as follows:

Rule XIII.

Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation, and may Transmutation disappear. Let the O.M. be heard right at the center of the group, proclaiming God is All.

The key to the significance and the clue to the secret of this rule are to be found in the preparatory rule given to applicants in the earlier book (*Initiation, Human and Solar*). It is included here so that you can refer to it as you study its higher corresponding rule, as given to initiates and to advanced disciples.

Rule XIII. For Applicants. _Four things the disciple must_ learn and comprehend before he can be shewn the inmost mystery: first, the laws of that which radiates; the five meanings of magnetization make the second; the third is transmutation or the secret lost of alchemy; and lastly, the first letter of the Word which has been imparted, or the hidden name egoic.

In this earlier rule, the disciple is told that before he can advance to the mysteries which will be revealed to him sequentially as he advances along the Path of Initiation, there are four things which he must "learn and comprehend." These are:

1. *The laws of that which radiates.* I would call your attention to the fact that this does not refer to the Laws of Radiation. That which radiates comes under its own laws which are different to those which produced radiation. Students need to read with increasing care as they advance upon the occult way which leads to the Way of the Higher Evolution.

2. He must *study the five meanings of magnetization.* This refers to the five modes in which the Law of Magnetization works; this is another name for the Law of Attraction.

3. He must *comprehend what transmutation is* and in which consists the secret art (now lost along with the Lost Word) of Alchemy. Esoterically speaking, transmutation is the mode whereby force is transmuted or changed into energy. This means (where a disciple is concerned) the transmutation or changing or stepping up of personality force into egoic energy

4. He must *know the "hidden name egoic"* or the first letter of the imparted Word. Two things should be noted here. The "Word" here does not refer to the Sacred Word but to the name of the planetary Logos, the hidden name of Sanat Kumara Who is the soul of the world in all its phases, the manifesting Ego of the Logos on the cosmic mental plane. Only the first letter of that "ineffable name" is permitted expression to initiates until the fourth initiation. You will see, therefore, how vast a field this instruction on Rule XIII covers.

The higher correspondences of these four requirements are expressed in the following terms:

1. *Let the group understand the Law of Synthesis.*

(This is the law which governs the *thinking* of those great Lives Who form the Council of Sanat Kumara in Shamballa.)

conform to Rule XIII for disciples and initiates) have become so merged with the soul (within themselves and within all other selves) that the situation is reversed. It would now be an effort for such people to think and react as personalities. I word the problem thus, so as to clarify it for you, if possible.

When this stage of centralization is achieved, then the group can begin to reveal the hidden mystery. All that I can tell you about that mystery is that it concerns the purpose and the reason for which our planetary Logos took incarnation and became the informing Life of our planet, the Earth; it concerns the necessity, inherent in His Own nature, to reach a point upon the cosmic ladder of evolution which would make Him--as a result--the informing Life of a *sacred* planet. Forget not that our planet is not yet a sacred planet, though it is close to that great transformation. The cosmic secret of this transforming process is one that **Sanat Kumara** is now learning, and when *That* which overshadows Him during this incarnation has wrought the needed changes through a process of transformation and transmutation, then a great Transfiguration will take place and He will take His place among those empowered to work through a sacred planet.

This process is that which implements the evolutionary process. Evolution is an effect of this hidden work, emanating from cosmic levels; only when evolution has run its course through all the multiplicity of forms, of cycles, chains and spheres, of rounds and races and of world periods, will we know something of the true nature of the hidden mystery. In the Council Chamber of Shamballa it is being dimly sensed. The Buddha and the Christ are expressing the qualities which--when more universally demonstrated--will indicate its nature, if I might so express it. They are together mobilizing the equipment upon our planet which will make the revelation of the mystery inevitable. This should give you a hint and much food for thought. More I cannot say, and even this you will only vaguely

4. *Impartation*. Reference to this is made in the Book of Revelation, found in *The New Testament*. There we are told that the initiate is given a white stone, and in the stone "a new name" is found written; this is the "hidden name egoic." I am at a loss at this point as to how to express the higher significance of this. This impartation marks a climaxing point in the attainment of the point of tension where the Sound can be heard and not the Word alone. Never forget that the O.M. is simply a symbolically sounded word which is intended to bring into the minds of those upon the Path those two great points of tension wherein

- a. The "hidden name egoic" is conferred upon the disciple. This, as far as he is concerned, is the Word of his soul ray.
- b. The Sound heard of which the O.M. is a symbol. This is the first letter of the sevenfold Name of the planetary Logos. More upon this subject may not be given, nor am I in a position to give it.

These two preparatory injunctions will give you some idea of how abstruse is the teaching conveyed in the rules for initiates. The understanding and the expressing of the four rules for applicants, as demonstrated by the disciple now functioning in a group, can all be summed up in the word: Being. Having said that, what does it mean to you? Being, per se, can only be grasped by those who have "come alive" monadically, who function in the three worlds of the Spiritual Triad with even greater positivity than the highly advanced personality functions in the three worlds of human evolution; and who have grasped somewhat the purpose for which **Sanat Kumara** has come into being and through directed livingness is working out His intention.

We can now take up the four major injunctions given to the initiated disciple as he prepares to work under the Laws of the Spirit, as a conscious soul, and (for purposes of service) through a personality. There are many initiates working without a body of contact which a personality provides, but we shall not consider them in our studies. We shall only deal with those disciples who can work as a group

The second major injunction (though the fourth phrase in our rule) is:

4. Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three.

This injunction holds in it information which is somewhat new to the modern initiate, functioning in a physical body; it is difficult for him to grasp even a modicum of its significance. To convey any faintest hint of its meaning is incomparably difficult for me where disciples such as you are concerned. All I can do is to fall back upon the Law of Analogy, by means of which the microcosm can arrive at a glimmer of understanding of the more obvious aspects of the Macrocosm.

First, let me make reference to the words "the Higher Three"; let me see if I cannot somewhat clarify the entire complex idea. The words "Higher Three" refer to the three Buddhas of Activity Who still remain actively cooperating with the Lord of the World. They are, as you have been told, close to **Sanat Kumara** and came with Him when He decided to take incarnation through the medium of our planet, Earth. It is difficult to understand Their mysterious and peculiar functions. They do not belong to this solar system at all; They have passed through the human stage in such far distant and remote world cycles that the experience is no longer a part of Their consciousness; They act as advisors to **Sanat Kumara** where His initial purpose is concerned, and that is why the words "the will of God holds sway" occur in this rule. It is Their supreme task to see that, in the Council Chamber of Shamballa, that purpose is ever held steadily within the "area of preparation" (I know not how else to word it) of that Council. They function, in a peculiar sense, as linking intermediaries between the Logos of our solar system and the informing Life of the constellation Libra; They relate these two great centers of energy to our planetary Logos.

In the last solar system They were the planetary Logoi of three planets in which the mind principle reached its

highest stage of development; They embody in Themselves in a most peculiar manner the wisdom aspect of the second ray, as it expresses itself primarily through what has been called in the Bhagavad Gita "skill in action." Hence Their name, the Buddhas of Activity.

Sanat Kumara has now moved one step ahead of Them upon the great cosmic ladder of evolution, for an aspect of the Law of Sacrifice has conditioned Them. However, within the planetary consciousness and among Those Who work out the divine purposes, there are none Who approach the Eternal Youth and these three Buddhas in point of Evolution. They work out Their plans--these four Great Lives --through the medium of the Lords of the Seven Rays. Under the Law of Analogy, They are to **Sanat Kumara** what the three mind aspects upon the mental plane are to the disciple and the initiate. They represent in action:

The concrete or lower mind of the planetary Logos,
That energy which we call the soul and which the dis-
ciple calls "the Son of Mind,"
The higher or abstract mind,

but all this from cosmic levels and with cosmic implications. It was Their activity which (after evolution had run a long course) brought about the act of individualization and thus brought the human kingdom into existence. In a mysterious sense, therefore, it might be said that the three Buddhas of Activity are responsible for:

1. *The Act of Individualization.* The work of the particular Buddha responsible at the time for this major activity, has been temporarily quiescent since Lemurian days. He works, when active, through the seventh ray and draws the needed energy from two constellations: Cancer and Gemini.

2. *The Act of Initiation.* I would call your attention to the word *act*; I am not here referring to process. His work only begins at the third initiation when the planetary Logos is the Initiator. At that initiation, the will aspect begins to function. The Buddha behind the initiatory process is extremely active at this time; He works through the Christ

has *together* touched the fringes of this highest of all revelations for humanity. When for the first time they succeed in doing this they will come--as a group under the direct emanation of the Higher Three and under an aspect of the Council Chamber at Shamballa which has been hitherto unknown and unrealized. This will connote a high stage of initiation of the group and is, in effect, connected with inter-hierarchical activity. It is a working out into the consciousness of the group members of an event which has taken place within the Ashram of **Sanat Kumara**, the Hierarchy itself; this takes place through the stimulation of all the Ashrams at a certain Full Moon, and concerns the relation of the Ashrams as a whole to Shamballa, and not to Humanity.

Can you grasp something of what I am endeavoring somewhat unsuccessfully to convey? There is an ashramic activity of which disciples know nothing in their brain consciousness until such time as the third initiation has been taken and the results of it are then dimly but increasingly sensed. It is related to the interplay between Shamballa and the Hierarchy, but not between the Hierarchy and Humanity. It concerns the purpose and the plan as the latter is the instrument of the former. The event of realization takes place via the triad formed by a Master and His two senior disciples or it is formed by three Masters all upon the same ray, as for instance, the Master K.H. and his Ashram, myself and my Ashram and another affiliated Ashram.

It is for this reason that in all exoteric groups connected with an Ashram, there is always a group leader and two others who are the reflection or the correspondence to the higher triad. This is part of the externalization of the Hierarchy which is proceeding rapidly at this time.

The importance of understanding the function of triangles is a prime necessity. A hint lies here for students in the political realm, where every country, under differing names, has its chosen ruler, and its ministers responsible for home affairs (or interior relations), and its foreign secretary, responsible for exoteric relationships.

so. The name **Sanat Kumara** is not His true name; it is only the first letter of that name which is known only to the Masters, whilst the second letter is known only to the Chohans. The first syllable of His name is known in the Council Chamber at Shamballa, but the rest of His name remains unknown as yet. The three Buddhas of Activity are to the planetary Logos (to give you another definition) what the Spiritual Triad is to the dedicated personality of the initiated disciple, for such is the spiritual status of the planetary Logos; the one of the three Buddhas now coming into activity is the one Who works through the spiritual will.

Within the body of the planetary Logos humanity is slowly building that which they call the antahkarana; this is, in reality, the linking thread between the head center of **Sanat Kumara** and His heart center. Ponder on these words. There is a mystery involved here and it is little that I can do to make it clearer. As humanity builds or creates the triangles of light and of goodwill, they are in reality invoking a response activity from two of the Buddhas of Activity--the One Who works through the medium of the will aspect, and the One Who works through love in humanity, *intelligently* applied. Forget not that these three great Buddhas summarize in a peculiar sense the transmuted essence of the previous solar system in which intelligent activity was the goal. Today, that essence underlies all the activity of this solar system but is motivated by love, which was not the case in the earlier manifestation. The Buddhas Themselves form a deeply esoteric Triangle.

The two types of triangles now being created by a mere handful of people are related to that basic triangle. A third type of triangle will at some much later date be constructed but only when these two earlier types are well established in the consciousness of humanity. Then the activity of all the three Buddhas will be involved and present, and a major planetary integration will take place. This is symbolized in man when the three centers in the head (the ajna center, the brahmarandra center, and the alta major center) are

idea. Later, when the true outer work begins, its potency will be objectively demonstrated because the Buddhas of Activity will gradually become aware of the existence of the thoughtform in its nature of light and its quality of goodwill. They will then pour of Their life into it as need arises and emergency decrees. Then gradually "the will of God will hold sway," as our injunction expresses it. Parallel-ing all this will be the work of the men and women of goodwill throughout the world, but in itself entirely objective--worldwide and amazingly useful.

Disciples need to learn to think in terms of group synthesis. This implies the achieving by them of deepened subjective relationships and increased sensitivity to the higher impression and the inner inspiration. The vertical life of the spirit and the horizontal life of relationship must be expressed simultaneously in some measure, before the significance of these Rules can be somewhat grasped.

We have been considering Shamballa, and I have given you some information (hitherto not communicated in words) re the Council Chamber of **Sanat Kumara** and of Those Who constitute its membership. I would pause here to remind you of two facts:

1. Shamballa is a state of consciousness or a phase of sensitive awareness wherein there is acute and dynamic response to divine purpose--a response made possible by the synthesis of purpose and of spiritual relationship which exists between Those Who are associated with **Sanat Kumara**.
2. Brotherhood, as it essentially is, constitutes a major mystery; also it is one which is only in process of solving, and that only on the two higher levels of the cosmic physical plane--those levels which we call the logoc and the monadic.

I am aware that you understand brotherhood in terms of the One Father and His children. That understanding is in itself so limited and inaccurate that it serves mainly to distort the truth; yet all that you can grasp at this time is

embodied in this concept. The nearest description of the true relationship might be said to be as follows: Brotherhood is an expression of the relation which the planetary Logos (on the cosmic mental plane) bears to His Personality as it expresses itself through the planet with all its forms of life, upon the cosmic physical plane; this relationship is focused through **Sanat Kumara** Who is the individualized Mind of that great Life. Wording it otherwise, the planetary Logos on His Own plane is to **Sanat Kumara** what the soul is to the human personality upon the physical plane in the three worlds. The sum total of the relation and of the relationships set up is, therefore, inadequately covered by the word "brotherhood." "Fellowship," so frequently used to express a similar idea, is in reality the mode whereby a dimly sensed brotherhood seeks to make its presence felt. The words "the fellowship of Christ" indicate the emergence of this concept subjectively upon the mental plane; this will be followed, as time elapses, by concrete manifestation upon the physical plane. It is this idea which lies behind the glibly used words "idea, ideal and idol," and which is also responsible for the growing sense of responsibility which characterizes all human advancement upon the way of life. It is this basic idea which governs the Council Chamber at Shamballa and which constitutes the motivating impulse behind the planetary expression of livingness. It is this also which characterizes the ideal for which the Hierarchy stands and which implements the Plan; it is this spiritual planning which results in the growing "forms of relationship" which today seem to be taking definite shape in the concretizing of the divine project: Right Human Relations.

I have written these opening remarks because it is this elevated understanding of brotherhood which conditions divine purpose and which leads to the spiritual planning that will give you the clue to the third major injunction, with this we shall now deal. This injunction is worded as follows:

5. Let Transfiguration follow Transformation, and may Transmutation disappear.

That which has ever overshadowed **Sanat Kumara**. The Chohan has now taken the seventh initiation.

6. Let the O.M. be heard right at the center of the group, proclaiming God is All.

It is not my intention to interpret this final phrase of Rule XIII. Its meaning lies beyond your most elevated comprehension. It concerns the transmutation of the O.M. into the originating SOUND, bringing certain basic transformation and resulting in a transfiguration which extends to the entire planet and has reference to a certain major planetary initiation. With these matters we are not concerned. With them, only a few of the more advanced Masters are concerned. Therefore we will wait until, through resolution, we have resolved our spiritual problems, transmuted our lower natures and undergone the lower aspects of both transformations, and are consequently ready for the third initiation--that of the Transfiguration.

RULE FOURTEEN

In this final rule for disciples and initiates, a great summation is embodied. I would here point out again (as I have so frequently in the past) that the obvious meaning--no matter how elevated--is not that with which we shall deal. It is the significance behind the meaning which is ever the concern of the initiate mind. Students would do well to remember the following sequence of words, embodying ideas: Symbol, Meaning, Significance, Light, regarding light as the emanating creative energy--the organizer of the symbol, the revealer of the meaning, the potency of the significance.

We have studied the rules and have penetrated deeply into the world of significances. Most of you have not, however, passed beyond the stage of groping in the world of

Disciples are more apt to be interested in the Ashrams from the angle of their own development; they are not prone to remember that the life progress and purpose of the Master not only determines the quality of the Ashram but that His own development and His eventual decisions are closely related to the Ashram which He controls. It is not easy for students to shift their attention away from the relation of the Ashram to humanity as a whole, or to realize that this relation is secondary to the Master Whose primary preoccupation is the unfoldment of the purposes of **Sanat Kumara** and the attainment of that state of Being which is significant of Shamballa. Students need to bear in mind that one phase of preparation for future work is that which will succeed the Initiation of Decision, and that this is dependent upon the type, quality and service rendered by the Master as He conditions and controls His Ashram. This I will attempt to enlarge upon under our next heading. It is useful however, for aspirants to discipleship, and above all for those preparing for initiation and consequently already working in an Ashram, to get this different point of view and begin to unfold within themselves a new sensitivity to impression coming from sources higher than the Hierarchy itself. This involves in them a new and higher type of orientation, and though it remains as yet impossible of attainment there is definite developing value in a grasp of the concept and the effort of the abstract mind and the intuitive perception to seize upon and reflect upon a new and entirely foreign concept. This higher reflective process is to the disciple who is working in an Ashram what aspiration is to the student upon the Probationary Path and the *early* stages of the Path of Discipleship.

In the latter case, the aspirant's emotional body becomes responsive to the principle of buddhi, reaching him via the love petals of the egoic lotus; in the more exalted situation, the disciple becomes aware (for that is all it is) of the *possibility* of an impression reaching him from the cosmic astral plane, via monadic levels of awareness. Note what I say--simply the possibility; for there is at this stage no as-

The door into the Way of the Higher Evolution simply permits the entrance of the sensitive initiate into "spheres of intimacy" (as they are sometimes called) which are this time cosmic in their implications, planetary in their effects, and which give to the initiate what has been called the "key to the Sun"--as it conditions the solar system--just as the door to initiation gives to the aspirant the "key to the kingdom of God."

We have dealt in the foregoing pages with deep matters and have touched upon topics too high for the understanding of the average student or probationary disciple; dim recognitions, based on past acceptances are, however, possible to some of you. We have seen, among other things, that the so-called "door of initiation" presents obstacles whose purpose is to block entrance and to draw out the latent will of the applicant; an initiate is one who succeeds in penetrating to the further side of the door, where recognition awaits him. We will now concern ourselves with the basic theme of the Ashram itself.

THE ENTERING OF THE ASHRAM

This theme necessarily has great interest for all aspirants and would-be disciples, but I am not at first going to deal with the subject from the angle of humanity and its effort to establish contact with the Ashram. I desire first of all to speak of the Ashram as a whole, constituted of many Ashrams and creating an "invoking area" of relationship for the supreme Head of the Ashram, **Sanat Kumara**, the Lord of the World. I seek to enter into no discussion of this leading Life of our entire planet. HE is to a still greater Being, the One referred to elsewhere as "the One about Whom naught may be said," what the vehicle of a Master in physical incarnation is to Him, and on a less accurate basis, what your personality is to you; it is an expression of the soul or of the Monad when a disciple has attained initiate-consciousness.

All the qualities, the love and the purpose of a supreme Entity, referred to in The New Testament as the "Unknown God," are focused in **Sanat Kumara**. Some gauge of the unfoldments which can lie ahead of humanity will enter the human consciousness when:

1. The fact of the Hierarchy,
2. The nature of its relationship to Shamballa,
3. The spiritual nature of Those Who respond in reverent obedience to the slightest wish of the Lord of the World,

are among the accepted truths whereby men live. This will happen after the externalization of the Hierarchy.

This Lord of the World is the sole repository of the will and purpose of the One of Whom He is an expression; this again can be understood by you as evoking the same relation to the "unknown God" as your personality--when expressing adequately the soul and later the Monad--conditions your perception, knowledge, plans and purpose, and controls the quality of your life and directs the energy which you express.

His vehicle of manifestation is the planet with its seven centers, of which only three are yet recognized by the occult student: Shamballa, His head center, the Hierarchy, His heart center, and Humanity, His throat center. The other four centers are concerned with evolutions which are reached, controlled and related from one or other of these three major centers. The solar plexus is dominated by the Hierarchy, the heart center of **Sanat Kumara**, and has a close relation to the deva evolution, hinted at by me in *A Treatise on Cosmic Fire*. The vastness of this subject will be understood by my use of the word "hint" in reference to what I have earlier written on the subject.

The center which we call Shamballa controls that mysterious center which is the correspondence to that which we call "the center at the base of the spine"; this is the inadequate name given to the reservoir of threefold fire, latent and quiescent, which is found at the base of the human spine; it is entirely inactive except in those people who have

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

consciousness in all the three subhuman kingdoms. This series of happenings will remain for a long time inexplicable to man, though the results can be seen in the effect which humanity has had on the animal kingdom, through domestication; on the vegetable kingdom, through specialization and science; and on the mineral kingdom, through the skilled utilization of metals and the widespread use of the mineral products of the earth.

It must be borne in mind that the Council Chamber of the Lord at Shamballa is a unit, but that the Hierarchy is a differentiation of this basic unity into the seven major Ashrams and the forty-nine Ashrams which are gradually forming. The Hierarchy is, however, a unity within itself, for the entire ashramic life is guarded by a ring-pass-not, created by its radiation; the seven and the forty-nine Ashrams are held together by the magnetic interplay of the whole. It is this radiation which affects by its quality the senior aspirants in the world, and draws them gradually into relationship with itself and finally into its magnetic field. This is aided by the clarity of perception, the intensification of the livingness of the rightly oriented aspirant. I prefer the word "livingness" to that of "vibration," so widely used in modern occultism.

There is therefore a dual inflow into the Ashram of **Sanat Kumara**, controlled and directed by the three hierarchical Directors:

1. *From Shamballa itself.* This is a flow of energizing life or of what we might call "unfettered enlightenment"; this impresses the purpose or the will of the Lord of the World upon the united Hierarchy in a manner incomprehensible to you; it also creates a dynamic magnetic impulse which enables the graded initiates, through the medium of the Ashrams, to organize the Plan and set it in motion, so that the Purpose gradually materializes on earth. Because the senior initiates, from the Christ down to initiates of the fourth degree, are conscious in varying ways (according to ray) of the Eternal Now, and can work free from the compulsion of time, They can see the impressed Purpose as a

major center, Humanity. You have, therefore, curiously interrelated:

The seven Paths
 The seven Rays
 The seven Ashrams
 The seven Races

Students would do well to bear in mind that these relationships are the result of the *involutionary activity* of the life expression of the Lord of the World. The key to the mystery of differentiation is found by the Master when He is faced by the choice of the seven Paths. At that high point of will expression, He discovers the secret of that evolutionary process which proceeds from unity to differentiation, and from differentiation to unity again. Individualization, Initiation and Identification are the three main stages in the *evolutionary activity* of the life of God and condition the quality of each of the three divine centers. The four related septenates, enumerated above, eventually produce a synthesis which will consummate upon the cosmic mental plane. This is of course beyond my powers to teach or to explain, as I am not yet a liberated Master, though I am a liberated human being.

In the human center, the man becomes identified with himself; in the Hierarchy, he becomes identified with the group; in Shamballa, He becomes identified with the planetary WHOLE. When that takes place, He is then aware for the first time that other identifications--lying beyond the planetary ring--pass-not--confront Him; His choice of one or other of the Paths is conditioned by the *quality* of His previous identifications, which are in their turn conditioned by His ray type.

Passing from these broad generalizations, which in reality lie far beyond our present grasp but which will have their future usefulness, let us now consider the Hierarchy as it exists (in the consciousness of **Sanat Kumara** as His Ashram) and as it constitutes "the noble middle Path" to which the Buddha refers, and fills the intermediate and the

and members of an Ashram has the following three effects upon humanity:

- a. On evolved men, aspirants, probationers and disciples, the effect is stimulating and magnetic.
- b. On average human beings, capable of little response yet susceptible to impact and sensitive to impression, the effect is not helpful and is often destructive, because their etheric bodies are not competent to entertain and employ such high vibrations.
- c. On undeveloped humanity, the effect has been called "condensation or concretization"; all their natural qualities (the qualified substance of their three bodies) are solidified; thus they create an automatic barrier to the entry of the too high impulses and vibrations.

2. The second function is to enable those who are making definite soul contact, reorienting themselves and nearing the periphery of the Ashram, to absorb with profit the radiation of the Hierarchy.

I would like at this point to refer back to the time sense in relation to the Hierarchy and its work, to which I referred a few pages back. It involves the inability of the average disciple to think in terms of *the* Ashram--the Ashram of the Christ, representing **Sanat Kumara**. When he turns his thoughts to the Master and the radiatory and magnetic group which He has attracted to Himself, the disciple almost inevitably thinks in terms of "my Master and His Ashram." Yet this is not in any sense a statement of truth. There is one great Ashram, the Hierarchy, radiating (after due absorption of light, understanding and power from Shamballa, and this inflow is adequate to hierarchical need) as it seeks to aid not only the human evolution but all the other evolutions, of which humanity, in several cases, knows nothing. The great Ashram is likewise magnetic in its effect, and through its magnetic potency (brought about by an inflow of first ray power) "units of life and devotion"--human beings--are brought into the Ashram as disciples in preparation for initiation. People are apt to regard magnetic

It stirs to life the quality of love which permeates the Ashram of the Lord. Radiation then can penetrate to other centers and to other lives, and thus the Lord is served." It is this point of focused dynamic will at the very heart of the Hierarchy which in reality implements the Plan.

To put the matter as simply as possible--too simply to be entirely exact, yet near enough to the truth to be clarifying and helpful--it is this magnetic potency, this dynamic active and energizing will which enables the Hierarchy to move forward upon the eternal Path. Its functions might be listed as follows:

1. It is the connecting energy which comes from Shamballa and "enlivens" (literally and occultly understood) the Ashram of **Sanat Kumara**. It is, in one sense, the higher correspondence to the prana which "enlivens" the dense physical body of man.

2. It is the stimulating factor which produces cohesion among the various Ashrams, and is one of the sources of hierarchical unity. Putting it in other words, it is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams coherently into the one great Ashram. The Plan is the expression of the Purpose or the Will of God.

3. This Shamballic magnetism not only relates the Ashrams to each other, but it is also the potency which evokes the will or the first ray nature inherent in every man but which is only consciously and definitely unfolded within the periphery of the great Ashram.

4. In a mysterious sense, it is the life of that seed or germ which will come to fruition in the third solar system:

a. In the "center which we call the race of men" the potency of intelligence (developed in a previous solar system) is brought to fruition and the stirrings of the potency of love are felt.

b. In the "center which is nearest to the Lord" the potencies of intelligence and love are expressed, and at the third initiation the magnetic pull of the potency of will is felt.

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."

creasing numbers--"walked among men" and led them slowly, very slowly, forward into increasing light. The early history of the Hierarchy falls into two historical eras in the process of its becoming a "mediating Center":

First: The time when the relating, mediating, enlightening correspondences to Those we now call the Masters trod the earth with men and were not withdrawn and apparently invisible as is now the case. Their task was to bring the primitive intelligence of humanity to the point where there could be the presentation of the Plan, with eventual cooperation. In occult parlance, Their work was the establishing of a rapport between the unrevealed second aspect (to which They were responsive) and Humanity. In this They succeeded, but the matter aspect and quality--that of active intelligence--was so strong that the second historical phase became essential.

Second: The time when the Hierarchy was created as we know it today; the heart center of **Sanat Kumara** came into its own life, formed its own magnetic field, possessed its own ring-pass-not, and became a dynamic mediating center between Shamballa and Humanity.

It has oft been told in occult and theosophical literature that the Hierarchy withdrew as a penalizing measure because of the wickedness of mankind. This is only superficially true and is an instance of a man-made interpretation, giving us the first example of the fear-and-punishment psychology which--from that time on--has conditioned all religious teaching. The withdrawing Masters had Their Paul to distort the truth, just as had the Christ, Their august Head today. The truth was far otherwise.

The time came in those distant aeons when a certain percentage of human beings reached, through their own efforts, the stage (at that time demanded) of preparedness for initiation. This attainment brought surprising results:

- a. It became possible for certain of the Masters to "return from whence They came."
- b. It became necessary to provide conditions where

these men "accepted for unfettered enlightenment" could receive the needed training.

c. The process of creation had reached the evolutionary stage where the centers of the Lord of the World were differentiated; function and radiatory activity were established, and this produced a stronger "pull" and placed the Hierarchy "at the midway point." A station of light and power was formed. All this was made possible because humanity could now produce its own "enlightened ones."

These two historical periods (not events, except in so far that all TIME is a sequence or pattern of events) covered vast cycles; aeon by aeon, the work went on until we have today the three major centers in the planet, demonstrating great activity, much more closely related than ever before and ready now to enter into a third historical period. In this coming cycle we shall see the first stages of the great spiritual fusion towards which all evolution tends; it will take the form of the externalization of the Ashram, so that the Hierarchy (or the center where the *love* of God is known and the purpose of **Sanat Kumara** is formulated into the Plan) and Humanity will meet on the physical plane and occultly know each other. Two centers then will be "visible in the light"--the Hierarchy and Humanity. When these two centers can work in full cooperation, then Shamballa will take form and will no longer be found existing only in cosmic etheric substance, as is now the case.

What this means, how it will be accomplished, and what the implications are, will be revealed in such a distant future that we need waste no time considering it. We are working and living in the initial stages of the period wherein preparation is being made for the emergence of the Hierarchy into the world of men. This emergence is at present purely on to mental levels, but when the thoughtform of exoteric existence is created by Humanity itself and the invocative cry is intense enough, then the Great Ashram will slowly make its appearance upon the physical plane.

On that plane, the distinction between the two centers

This was possible because the first ray Ashram was now active, making entry into the Council Chamber at Shamballa possible. When the Christ achieved this He was deemed worthy of embodying in Himself a new principle in evolution and of revealing to the world the nature of the second ray aspect--the divine principle of love (as humanity calls it) or of pure reason (as the Hierarchy calls it).

Since that time, all the seven major Ashrams have been fully organized and are steadily increasing in radiatory activity. As you will have noted, the order of their appearance--under ray activity--was 2,7,4,6,5,3,1. In giving this item of ashramic information I am giving you more hints than you will immediately realize.

Each Ashram, as you know, expresses ray quality in its purest and most essential form. During the process of creating the seven Ashrams they have shifted their focus (or location) from the lowest of the three levels of the abstract mental plane at each major crisis, until today the Ashrams are to be found on the buddhic plane and not on the mental plane at all. This marks the triumph of the hierarchical work, because pure reason--through the second ray--is now the dominant quality in all the Ashrams. Forget not in this connection that all the rays are subrays of the second Ray of Love-Wisdom, but that in the early days of hierarchical activity it was the particular quality of the ray which dominated an Ashram that first demonstrated, and not the quality of the great major ray of which they were all a part.

Today this is all changing, though the process is not yet perfected, and pure reason or true love is beginning to manifest itself through the quality of all the rays functioning through their respective Ashrams. The secondary ray quality will not die out or in any way be lessened, but each ray quality will serve to implement the expression of pure love, which is the essential and--at this time--the primary quality of the Lord of the World, [Sanat Kumara](#).

As the centuries have slipped away and the potency of the rays has increased on Earth, humanity has become more and more invocative; this has necessitated the expansion of

standpoint of Those responsible for training the Master and the higher Initiate. It is only by means of the divine will that the Master begins to free Himself from ray limitations.

10. I would remind you of an earlier statement that the Hierarchy reacts or responds to the energies and influences coming from the cosmic astral plane; from that level of spiritual life true divine love pours into it. Shamballa reacts to the cosmic mental plane, and therefore to the nature and purposes of the Mind of God; the expression of THAT which overshadows [Sanat Kumara](#) is similar to the soul overshadowing the incarnated spiritual man.

If you will bear these facts in mind, some light may break through and, in any case, when the student or disciple returns to incarnation, this imparted knowledge (stored in the soul's content) will then be usefully available.

I would like to enlarge somewhat upon an earlier remark. I stated that the "seven Ashrams are 'proving grounds' for all the Masters confronted with the sixth Initiation of Decision."

This constitutes part of the problem facing the Masters Who are thus to move forward; it is particularly crucial for Those Who have chosen the first Path, the Path of Earth Service, and for all in preparation for the sixth initiation. This process of changing for a final, conditioning decision--in line consciously realized with divine Purpose and entailing responsiveness to Shamballa--is a major undertaking; it is related to the development of understanding the Will, and concerns the spirit or life aspect; it involves an increasing revelation of the purpose and the "fixed intention" of the planetary Logos but (even more than that) it has relation to extra-planetary sources and energies and to those cosmic conditions which are responsible for the Presence of [Sanat Kumara](#) upon the Earth. It is *will* which has brought Him here, and the unfoldment of the will nature of the Masters and still higher Initiates admits Them into His inner deliberations by means of the highest form of telepathic rapport or impression to be found upon our planet.

Hierarchy conforms to that aspect of the divine will which should be expressed in the three worlds as the result of Their decision. They watch also Those particular Masters Who should in a short time be ready for the sixth initiation, in order to see how much of that divine will They register and what is the nature and quality of Their use of it. By recording that quality, the Council at Shamballa is able to determine with great accuracy which of the seven Paths a certain Initiate will choose. In this manner They become aware of how many senior disciples will be needed to take over the headship of an Ashram with a consequent admittance of many disciples to the initiation next in order for them. At the same time, aspirants on the periphery of an Ashram are enabled to move forward into full ashramic participation.

All this should give you some idea of the synthesis which expresses itself through the three planetary centers: Shamballa, the Hierarchy and Humanity. These are responsible for the conditioning of the other planetary centers and the consequent demonstration of divine intention. The basic purpose of *Sanat Kumara* is to bring about right relations in every field of His manifested life. The encouraging factor is today that the activity of humanity itself is, for the first time, concerned with the entire subject of right human relations and how to bring it about. I would have you reflect on this, for it means that, again for the first time, humanity is consciously responding to the will and intention of Shamballa, even though without realizing the esoteric implications. This is of far greater importance than you can imagine, for it signifies a new relationship of a spiritual nature and deeply spiritual results.

The preparation of the Masters for this sixth initiation is exceedingly strenuous. They find it as difficult to achieve Their goal as does the average disciple as he looks ahead at the initiation which immediately confronts him. They have to master the technique of handling the most potent energy and influence in the world, that of the intelligence. They have to penetrate into the mystery of electricity and implement

As we approach the subject of the seven Paths, I would point out that the only basic point which can be presented to you is that of *relationship*. All these seven Paths lead to some objective which is thereby put in touch with our planetary life; these objectives--with the life and conditions they represent--present to the Master a vision of possibility. This vision is adequate to the task of drawing Him forth from the hierarchical Ashram, except in one case where vacancies in Shamballa need to be filled. The progressive experience of the greater Lives Who work in the Council Chamber of *Sanat Kumara* form no part of our studies. Many of these supreme Workers, as you have read in *A treatise on Cosmic Fire*, found Their way to our planet from our sister planet, Venus, thereby in Their turn establishing relationship. Remember also that all the seven rays are the subrays of the great *cosmic* Ray of Love-Wisdom, which is ever expressive of relationship, implemented under the Law of Attraction; it is this form of esoteric attraction which draws the Master forth from His Ashram, conditions His decision and eventually leads to His passing through the door which opens on to other spheres and planes of activity.

Let us now consider--very briefly and necessarily inadequately--these seven Paths, taking them one by one:

1. The Path of Earth Service

This is the only Path which the Lord of the World regards as within the field of His spiritual interference. He reserves the right to retain in the service of the Hierarchy, and consequently of Humanity and the subsidiary evolutions, Those Masters Whom He regards at any one time as essential to the work to be done. This He does by asking Them to record Their decision when taking the sixth initiation, but to postpone moving on to one or other of the Paths until He gives the word. This word He has lately given in the case of the Buddha, Who has expiated His most understandable mistake and will now move forward--in His own good time--on to the Path which will lead Him to His rightful field of expression. In due time also, though

not for some time, the Christ will move forward "to the place which calls Him," and the Master K.H. will assume the role of World Teacher. All these moves present their unique problems; they produce vacancies in the ranks of the Hierarchy which must be filled; they lead constantly to the inflow of new and powerful energies for it must be recognized that these energies reach us along Paths leading to our planet as well as away from it. The invocative note of our united evolution at stated times and cycles sounds out and reaches Those Who are waiting for spiritual opportunity and service. They then follow the Path to our planet. From other spheres and planes They emerge along the lines of Their destiny and intention; we then call Them Avatars or Great Enlighteners or Planetary Saviors or Spiritual Regents; They act at the request of **Sanat Kumara**, given on higher cosmic levels.

It is nevertheless a statement of fact that in due time even Those Who choose the Path of Earth Service and remain in hierarchical work are eventually given the right to follow Their decision and pass to extra-planetary service. The Hierarchy, as we have seen, gives the needed training for that wider service, and the theme of what I might call the educational process to which the Masters submit is the unfoldment of the consciousness of the relationships which lie beyond the aura of our planet; this is, in reality, a higher and most abstruse branch of the Science of Impression, which disciples upon their lower level have to master. This aspect of impression is, however, concerned with the formless worlds, whereas all the impressions to which the disciple has to learn to react emanate from and within the cosmic physical plane, of which all our seven planes are an integral part; our highest spiritual world is a part of the substantial world. The Masters, therefore, are working at a conscious receptivity or sensitivity to the cosmic astral plane, the source of the spirit or energy of love. There is a fundamental connection between the Hierarchy (the source of expression of love on Earth) and the cosmic astral plane, and it is towards this objective that the Masters work Who choose the Path

All Who work in Shamballa find Their way to this supreme center by the three most arduous ways, whilst the remainder reach the same goal via the way of love.

The unfoldment of the will has much to do with Their decision. It must not be thought that Those Masters Who are on the first, third and fifth rays, for instance, follow the Path numerically the same; such is not the case; nor that Those Who are predominantly on the second line of energy find the cosmic astral plane Their goal. Such again is not the case. Their response and decision is based on a realization of cosmic need--a need of which you can know nothing, any more than it is possible for you to comprehend the nature of cosmic evil.

As to the detail of the work of Those Who choose--until released--to stay on Earth and work in or with the Hierarchy, is there more that I can tell you? You know much anent this subject for I have given much--far more than has ever been given before. I have not dealt with the work of the Hierarchy in relation to evolutions other than the human, for two reasons:

Your unfoldment is still such that you do not and cannot yet include or register the consciousness or nature of the subhuman kingdoms.

The work done by the Hierarchy in those kingdoms is largely carried forward via humanity and modern scientific development.

There are many Masters Who do not work with the human kingdom at all, but are fully occupied with carrying out the divine Will in other kingdoms. With this work we have, at present, no concern. When any one takes the sixth initiation and makes his decision to follow the Path of Earth Service (either temporarily at the request of **Sanat Kumara**, or until the end of the world cycle) he will find himself faced with a secondary decision as to which of the four kingdoms will profitably provide the field of his sacrifice and service. We will now consider:

of the kingdoms of nature in the three worlds; the Master receives instruction in the handling of the energies which are extra-planetary but within the solar ring-pass-not. Those Masters Whose decision it is to tread the second Path are taught the control and direction of systemic energies and of certain energies emanating from Libra and from one of the stars in the constellation of the Great Bear. In the more advanced stages of Their work, and when the Master is far more advanced than the word indicates, He works consciously upon the cosmic mental plane; His activities will then be concerned with the relation of the energies of the Great Bear to the Pleiades, and their dual relationship (a higher correspondence to atma-buddhi) to the solar system and only incidentally to our Earth. Great is the interlocking, the interdependence and the interpenetration!

3. The Path of Training for Planetary Logoi

It is obviously impossible to say much about this Path. Those Masters Who tread it find Their way to the various schools for the training of planetary Logoi which are found within certain of the major planetary schemes, as stated in *Initiation, Human and Solar*. They are necessarily few in number, and a small group of Them remains to study in our particular planetary enterprise under **Sanat Kumara**. This They do after making Their decision and passing through the door on the periphery of our planetary ring-pass-not. Then--out of incarnation and working through the medium of the higher telepathy--They receive instruction of a nature incomprehensible to us from the Members of the Council Chamber at Shamballa, and primarily from two of the Buddhas of Activity. Having learnt the technique and having passed certain tests, They move into the planetary life of Venus, our Earth's Alter-Ego, and there They complete Their training, as far as our solar system can give it, finding Their way eventually on to the cosmic mental plane.

Two things should be borne in mind in connection with this abstruse subject:

First: These Masters work primarily with the "psyche"

Logos is to impress His sevenfold body of manifestation, via its seven states of consciousness and the seven centers, with His will and intention; these are progressively imparted as the etheric body is brought into an increasing state of receptivity through the awakening of the seven planetary centers, primarily the three major centers. The Masters thus in training gain experience of the methods used by the planetary Logoi of all the seven sacred planets, and the training is therefore an exceedingly lengthy one. It must be remembered however that--except in dense physical incarnation and, therefore, conditioned by the brain and its special limitations--the spiritual man is not conscious of time, once He is separated from the physical body. Time is the sequential registration by the brain of states of awareness and of progressive contacts with phenomena. There is no such thing as time on the inner planes, as humanity understands it. There are only cycles of activity or of non-activity; this non-activity for Masters on the third Path takes the form of cyclic periods of contemplation and mental activity, followed by active periods of energy direction to impress the will of certain planetary Logoi and Their agents upon the Council Chamber of our planet in particular, and upon other planets, as Their training is perfected.

It is the impulsive incentive of these Masters which bridges and links between the Monad on the monadic plane and the three worlds of dense expression on the cosmic physical plane; in this process the antahkarana between the spiritual man in incarnation and the Spiritual Triad is aided and finally constructed, but this is only incidental to the far greater work of relating Shamballa to all kingdoms in nature and to other planets.

The number of Masters deciding on this Path is, as I said, not large; the training is peculiarly arduous and is followed, when opportunity is offered to function as a planetary Logos, by an act of sacrifice which confines Them indefinitely to the limitations of the ring pass-not of Their body of manifestation, a planet. It is for this reason that **Sanat Kumara** has ever been called "The Great Sacrifice."

a wider range of choices and a greater diversity of choice. Thus the Masters will have nine choices to face when They face Their decision; there will then be no need for Those on certain rays to pass to certain already determined Paths, but They can move forward under Their Own inspiration and with greater freedom. The cosmic mental plane is not barred to Them, as has hitherto been the case.

All these changes have been due to the successful response of our planetary life, expressed through the human kingdom at this time, to the processes of evolution and to the inflow (since 1825) of the will energy from Shamballa. This, in its turn, is due to the progress of **Sanat Kumara** Himself, within His Own identified life upon the cosmic Path which emerges from the cosmic mental plane. All that we can contact and know is interdependent, and the unfolding of the Life in Whom we live and move and have our being affects every aspect and department of His manifestation, just as the successful spiritual unfolding of a human being and his ability to contact his soul produces incredible changes in the personality and affects every aspect and organ of his little manifestation upon the physical plane.

2. The intelligence of humanity now is of such a nature that certain earlier initiations no longer exist, and mankind has shown itself to possess the potentialities which will enable its individual units to tread not only the one or two cosmic Paths hitherto open to them, but all of them, if given the right training. This the premature discovery of the release of atomic energy has well demonstrated to the Hierarchy.

All these factors have forced a reorganization in the Plans at Shamballa and, in a unique conference, in that far greater Council Chamber over which our Solar Logos presides; greater opportunity was consequently offered to the Members of our planetary Hierarchy. I stress that point: the opportunity was not offered or presented to the fourth kingdom in nature, but to the fifth kingdom.

It is all these facts which have caused what may look to you like discrepancies and limitations in what I have given and

in comparison with that given in the earlier volumes of this Treatise, but they are not so in reality. The Master of the fifth initiation, even if now He does not at that time make His decision, faces intelligently and with some understanding of the choices to be made, the sixth initiation and its decisions. He begins to take also the particular training, and to this the teaching in *A Treatise on Cosmic Fire* now applies. He is shewn the newer opportunity, the modes of decision, and the limitations which are no longer legitimate. I would like to point out here that these changes are a cause of deep joy to the Hierarchy and to the Great Lives in the Council Chamber at Shamballa, for they indicate the strength and potency of **Sanat Kumara's** success and the incredible progress made in the consciousness of humanity as a consequence; this will lead also to future paralleling decisions on the physical plane in human affairs; this deeply spiritual and mysterious success (mysterious because the human mind knows naught about it) was also the reason for the violent attempt of the Forces of Evil to gain control, and their resultant failure.

4. *The Path to Sirius*

I have frequently hinted in my various books that the Sun, Sirius, is closely related to our planetary Life; much is known in the Hierarchy anent this connection, and the particular relationship of this fourth Path to humanity, the fourth kingdom in nature, but little can be communicated to the general public. I may, however, tell you certain things which may make your imaginative rangings (if I may use so strange a phrase) creatively profitable to you.

This great Sun which is to our solar Logos what the Monad is to the spiritual man, has a peculiar part to play where our Earth is concerned. It might be considered by those with a sound sense of occult proportion that our tiny planet with its planetary Logos (one of the "imperfect Gods" of *The Secret Doctrine*) would be too small to enter in the slightest way into the consciousness of that Supreme Illumined Entity Who is greater even than our Solar Logos.

Such, however, is the case. There is a relationship of very ancient date between our Lord of the World, **Sanat Kumara**, and the Lord of Sirius, and this exists in spite of the fact that our planet is not a sacred planet. It might be added that our planet is, in the immediate cycle, owing to the factors I have lately considered with you, rapidly passing out of this category, and on the inner planes and subjectively considered is a sacred planet; the effects of this transition from non-sacred to sacred have not fully demonstrated themselves objectively. The mystery of this relationship *is* partially revealed at one of the higher initiations and it is then realized by the initiates that there is a good and adequate reason for the relation and that the following esoteric events, relations and happenings are simply consequences:

1. The majority of liberated humanity, and therefore a large number of the initiates who have to make decision, choose this way to the cosmic center.

2. The relationship as it expresses itself is between the Hierarchy and Sirius, and not between Shamballa and that stupendous Sun. The energy evoked in response to this relationship enters the Hierarchy via the Heart of the Sun, creating as a consequence a triangle of spiritual energy of enormous potency. You have, therefore:

Sirius

*

The Hierarchy * * Heart of the Sun

3. As progress is made in the course of taking the higher initiations, it becomes apparent to the initiate that two major streams of energy enter our planetary life:

a. A stream of energy coming from the cosmic mental plane and from that focal point which is to **Sanat Kumara** what the egoic lotus, the soul, is to the spirit man; it carries the life principle of our planet and centers itself in Shamballa. From there it is dispersed throughout all forms upon the planet and we call it LIFE. It must be remembered that this life principle embodies or is impregnated with the will and purpose

of THAT which overshadows **Sanat Kumara** as the soul overshadows the personality.

b. A stream of energy coming from the sun, Sirius; this enters directly into the Hierarchy and carries with it the principle of buddhi, of cosmic love. This, in a mysterious way, is the principle found at the heart of every atom.

The life principle follows the line of 1.3.5.7, whilst the buddhic flow follows the line of 2.4.6. Thus atma-buddhi becomes the blended reality which is brought to full unfoldment as evolution proceeds. The energy of Sirius by-passes (to use a modern word) Shamballa and is focused in the Hierarchy. Its effect is not felt until after the third initiation, though the Masters use this energy whilst training disciples for the second, the fourth and the sixth initiations.

4. The entire work of the Great White Lodge is controlled from Sirius; the Ashrams are subjected to its cyclic inflow; the higher initiations are taken under its stimulation, for the principle of buddhi, of pure love (i.e., love-wisdom) must be active in the heart of every initiate prior to the initiation of the great decision; it is therefore only initiates of the fifth, sixth and higher initiations who can work consciously with the potent buddhic "livingness" which permeates all Ashrams, though unrecognized by the average disciple.

5. This Sirian influence was not recognized, and little of it was definitely focused in the Hierarchy, until Christ came and revealed the love of God to humanity. He is the expression par excellence of a Sirian initiation and it is to that high place He will eventually go--no matter what duties or hierarchical obligations may take Him elsewhere between that time and now. The Buddha was originally to have chosen the fourth Path but other plans confront Him now and will probably claim His choice.

6. **Sanat Kumara** is not on the Sirian line but--to speak in symbols, not too deeply veiled--Lucifer, Son of the Morning, *is* closely related, and hence the large number of human beings who will become disciples in the Sirian Lodge. This

is the true "Blue Lodge," and to become a candidate in that Lodge, the initiate of the third degree has to become a lowly aspirant, with all the true and full initiations awaiting him "within the sunshine of the major Sun."

7. None of the above facts indicates divergence of view between Shamballa and the Hierarchy, nor do they signify cleavage or differing aims and goals. The whole subject is reflected in such minor relations on Earth as those between:

- a. The Spiritual Triad and the Personality.
- b. The mental unit and the manasic permanent atom.
- c. Atma-Buddhi.
- d. The Christ and the Buddha.

The above somewhat uncorrelated items of information will give you a general idea of the significant connection between our unimportant little planet and that vast expression of divinity, the Life which is manifesting through Sirius; it is an expression which is organized and vital beyond anything man can vision and which is free to a completely unlimited extent, again beyond the power of man to comprehend. The principle of freedom is a leavening energy which can permeate substance in a unique manner; this divine principle represents an aspect of the influence which Sirius exerts on our solar system and particularly on our planet. This principle of freedom is one of the attributes of Deity (like will, love and mind) of which humanity knows as yet little. The freedom for which men fight is one of the lowest aspects of this cosmic freedom, which is related to certain great evolutionary developments that enable the life or spirit aspect to free itself from the impact, the contact and the influence of substance.

It is the principle of freedom which enables **Sanat Kumara** to dwell on the Earth and yet stand free from all contacts, except with Those Who have trodden the Path of Liberation and now stand free upon the cosmic physical plane; it is that which enables the initiate to achieve a state of "isolated unity"; it is that which lies behind the Spirit of Death and forms the motivating power of that great releasing Agency; it is that which provides a "pathway of power"

entirely newly apprehended world of realization, whilst the inclusive has to master the technique of exclusiveness and become exclusive in a new realm of realization; it is an exclusiveness which has in it no slightest element of the great heresy of separateness.

I may not here even indicate the type or quality of the intentions of the ray Lords which the Master of the sixth initiation has to learn to comprehend. The training given Him ends in another tremendous decision which will place Him in a group of Lives on some sacred planet or in some solar system which will be a correspondence to Shamballa on our little planet. Shamballa embodies the will or purpose of our planetary Logos. The goal which these initiates (trained on the ray Path) eventually reach is some sphere of activity wherein sublime purposes and divine intentions are worked out.

6. The Path the Logos Himself is on

It should be remembered as this peculiarly abstruse subject is approached that the Solar Logos is as far removed (in the evolutionary sense) from our planetary Logos as the latter is from the point of attainment of an accepted disciple. Yet the two are linked by a subjective unity and similarity of objective. At certain points upon the Way of the Higher Evolution Their two lines of energy meet and blend. Our Solar Logos also plays a peculiarly interesting part in the development of our entire planetary life. For the sake of clarity, yet at the same time speaking symbolically, **Sanat Kumara** might be regarded as a personal disciple of the Solar Logos, with all that that indicates of cosmic responsibility.

We had much difficulty in considering understandingly the path trodden by Those Masters Who decided to tread the Path of training for planetary Logoi. It is therefore far more difficult and practically impossible to say anything anent this Path which is trodden by Those Great Beings Who are in training for Solar Logoi. Of These, **Sanat Ku-**

marā is One. Not all the planetary Logoi tread the Path of Solar Logoi, for just as exalted positions await Them elsewhere in the universe. Those Masters, as I have said in *A Treatise on Cosmic Fire*, Who tread this Path are rare indeed, and hitherto have had to enter this Path via the angel or deva evolution and by transference then to the fifth or ray Path. Changes have however been made, and a Master can now pass on to this sixth Path directly and without entering the deva evolution.

This sixth Path is one on which the Masters in training have to work with the devas who are so frequently the mobile agents of the creative process in solar creation. The Masters Who enter upon this Path, eventually and as part of Their training, enter the Council Chamber of some of the sacred planets, before transferring into the group which guides our Solar Logos; this in its turn is only a temporary phase, though in both cases the time embraced may cover vast periods, from the point of view of humanity. They work with principles unknown to us on Earth, though two of these principles will later be revealed; many of them are controlling factors on other spheres and in other planetary schemes which are more advanced than ours; the Master in training then acts as the custodian of these "energetic principles" or as distributing agent; in this way Venus was the custodian of what we call the principle of Mind and brought it as a pure gift to embryonic humanity.

7. *The Path of Absolute Sonship*

As I have previously pointed out, not much can be given out concerning this mysterious Path which leads into a triangle (if I may so express it) formed of three lines of energy of differing and greatly varying vibratory effectiveness. This triangle is in the nature of an open door, presenting unique and unprecedented opportunity to Those Who discover this Path. Just as one of the seven Paths produced ultimately relationship to the Pleiades, so this Path relates our solar system to the constellation of the Great Bear. You have, therefore, the following triangle composed

one. Not all the Masters work in the three worlds; not all the Masters need or possess physical bodies; not all the Masters have Their faces turned towards the realm of dark light, but many face for aeons towards the clear cold light of spiritual existence"; not all the Masters make or are required to make the sacrifices which work for the fourth kingdom in nature entails. Not all souls liberated or limited constitute the Kingdom of God in the sense which that phrase conveys to us; that term is limited to the soul which informs units in the human family; not all the Masters work under the great Buddha of Activity Who is responsible to *Sanat Kumara* for the Plan working out in connection with Humanity. He works through the three Great Lords of the Eternal Ashram of *Sanat Kumara*, but His two Brothers have Each of Them an equally important work and are responsible--as He is--to the Council Chamber. Each of Them also works through a triangle of energies with grouped subsidiary forces working in seven departments and differentiated also into forty-nine lesser departments, as is the Ashram which we call the Hierarchy. Forget not, there are many Hierarchies and the Human Hierarchy is but one.

This whole theme is one of great complexity and yet at the same time so simple that when the simplicity of the planetary constitution is truly grasped and the analytic disquisitions of the concrete mind are overcome, the liberated Master enters a world of spiritual endeavor which is free from forms and symbols or the veils which hide the basic truth and the underlying mystery.

Being is simple, free, unlimited and unimpeded and in that world the Master moves and works. Becoming is complex, imprisoning, limited and subjected to hindrances, and in that world the disciple and the lesser initiates live and move and have their being. The Master works simultaneously in two worlds or states of awareness; i.e., that related to pure existence, to the untrammelled life of the planes controlled by the Monad, and also by the Hierarchy. There naught but the Plan engrosses His attention. He deals safely with "the simplicity which is Shamballa" and its

To sum up. We have carried our study of the esoteric aspects of mental unfoldment to a point where we have lifted the entire spiritual man into realms which are neither those of the soul nor of the personality; they are those which make him an integral part of monadic experience. We are therefore dealing definitely with initiate experience. That the personality remains as an instrument or vehicle of expression for the one universal soul in its many aspects upon the physical plane has been duly emphasized; that the soul per se has been lost to consciousness in the sea of universal realization has also been made clear; that the state of being which the initiate has now reached, as a result of the six stages of conscious building of the antahkarana, has been detailed; but I have pointed out in this connection that what has transpired lies beyond what we call consciousness, and is consequently undefinable by the human intellect. We have dealt with certain high stages of unfoldment which remain impossible to any human comprehension outside that of Those Who can function in the Courts of Shamballa. When these stages have been passed, then the goal of all the evolutionary processes has been reached, as far as humanity is concerned. These concepts cover our presentation of truth and of our theme up to the present point. Further we cannot go, for it would be profitless; nor would the human constitution prove adequate to the imposed task.

I have in these previous sections carried our theme to the point where it climaxes all that has been hitherto given out anent the human mind and its capabilities. I have indicated the method whereby the mind, trained in meditation, and therefore soul-conscious, can--through the construction of the antahkarana--reach heights and stages of inclusiveness which will introduce to it certain aspects of the so-called Universal Mind, the mind of God, as it is familiarly called. What I have really done is to deal very briefly with the mode whereby the disciple or the initiate can, with increasing power, tune in on the mind of the planetary Logos, **Sanat Kumara**. Just as the disciple can,

heretofore his capacities within the greatly increased area of possibility.

Initiation is, therefore, a constant fusion of the lights, progressively entered, thus enabling the initiate to see further, deeper and more inclusively. As one of the Masters has said: "The light must enter vertically and be diffused or radiated horizontally." This creates the cross of service upon which the disciple is pendant until the Cross of **Sanat Kumara** is revealed to him; he knows then why this planet is--for wise and adequate reasons--the planet of distress, dispassion and detachment. When he knows this, he knows all that our planetary life can tell him and reveal to him. He has transmuted knowledge into wisdom.

It is at the center of this cross of service that the point of fusion and the point of tension must be found. The point of fusion is created by the focusing of all the power, aims and desires of the disciple dynamically upon the mental plane; the point of tension is created when the invocative power of this focal point becomes capable of evoking response from that which is invoked. For the average aspirant and for the disciple, this is either the soul or the Spiritual Triad. The meeting of the two focused energies produces a point of tension. Disciples should not focus their attention upon the task of producing a point of tension. They should remember the life of dual activity; i.e., that which he is at any given moment of endeavor, and that with which he can fuse and blend this sum total of his achieved development. The potency of his thinking along these dual lines will automatically produce the point of tension, through the medium of the fusion of the appropriate dualities. It is through the activity of the lower mind that fusion with the soul is brought about, with successive, intensifying points of tension; it is through the activity established between higher and lower mind that fusion with the Spiritual Triad becomes possible, with points of tension arising at many points along the bridge, the antahkarana; it is through the activity of pure reason that fusion with the Hierarchy becomes possible, and it

points of fusion and of tension the disciple *consciously* endeavors to bring about.

These are the broad and general lines governing the initiatory process; the work here indicated is followed by all disciple-initiates of all degrees, and even by the Lord of the World Himself. He, in His high Place, holds the manifested world of energies in a state of fusion; points of tension successively occur as a consequence of a growing divine realization within these forms of intelligent activity, of love-wisdom and of the will-to-good. These points of tension vary according to the divine purpose and the individual initiatory problem of *Sanat Kumara* Himself, as He submits to a *cosmic* initiatory process. Such a point of tension of stupendous magnitude is present in the world today; the intention behind this realized fusion and tension is to enable humanity (as an integral part of the divine body of manifestation) to move forward into greater light and nearer to the "heart of love," which is the Hierarchy. As this takes place--and it is taking place--the Hierarchy Itself moves nearer to a conscious fusion with Humanity. The point of tension thereby achieved--and this has not yet appeared--will produce the Kingdom of God on Earth in exoteric form.

We will now consider one of the lesser, though essential, fusions which must be achieved by the disciple producing consequently in his life a point or points of tension.

Fusion of the Master's consciousness with that of the disciple

Earlier I stated that the disciple's private life automatically falls (once he has been accepted by the Master) into three stages:

- a. The stage in which the lower concrete mind and the higher mind are related in such a manner that the lower mind is not only soul-illuminated but is subject also to impression from the Spiritual Triad.
- b. His relation to the Master is the next and sometimes paralleling stage and involves the bringing to-

tion and initiation--a triple mental fusion between the three aspects of the mind (the lower mental vehicle, the soul or the Son of Mind, and the higher or abstract mind), fusion with the Master's consciousness, fusion with the ashram created by the ray energy which conditions his soul, fusion in consciousness with the sum total of the integrated ashrams which form the Ashram of *Sanat Kumara*. These successive and subsidiary fusions reveal to him the phenomena and quality of the two higher states of consciousness of the Spiritual Triad: the buddhic or the state of pure reason and the atmic or state of spiritually direct will intention. In giving you some insight into the relationship of the rays and the initiations, I find it essential to discover new and arresting words and word phrases by which to express the familiar hints and indications given by the occult groups who have sought to awaken the modern consciousness to the fact and purposes of initiation.

Initiation is a progressive sequence of directed energy impacts, characterized by points of crisis and of tension and governed--in a sense not hitherto realized--by the Law of Cause and Effect. This Law of Cause and Effect (from the spiritual angle) appears to the progressing initiate to reverse the process which has up till now governed his life. Instead of his being impelled forward on the path of evolution by spiritual energies which from higher spheres invoked and evoked his response and a developing expansion of consciousness, each successive initiation undergone, understood and demonstrated upon the physical plane becomes the cause and influence which propels the initiate forward upon the Path of Initiation. In one case the cause of progression is a streaming downward of the energies, producing effects in that which is thus stimulated; in the other case, the cause is to be found in the soul-infused personality and constitutes an upward movement of the initiatory self directed activity, of the measure of love energy which his soul can express, and of the energy of will which is in itself the result of all the fusions he has at any given moment been capable of consciously focusing

cerned with the method whereby the vision is accorded and revelation given:

1. Ambition, implemented by determination.
2. Aspiration, implemented by devotion or one-pointed attention.
3. Revelation, implemented by the will in its two lower aspects.
4. Realization, implemented by the will in its highest aspect.

That, briefly, is the evolutionary story of the "initiate in good standing" and it is basically the story of the will to self-betterment, the will to human service, goodwill, and finally, the will-to-good. You can see, therefore, how the great first aspect of divinity, through its three aspects, is the hidden, basic, motivating potency of life and of evolution, from the very dawn of the evolutionary cycle.

The initiate in good standing looks into the heart of things; he has forced his way to the very "Heart of the Sun" (using those Words in a "planetary" and not in a "solar" sense) and--from that vantage point--he becomes aware of the "Central Spiritual Sun" and the Way of the Higher Evolution which leads inevitably to that assured center of the Most High. The three worlds of material living and the inner world of meaning which the soul has revealed to him are now left behind; he is suddenly confronted with the world of significances, with the true world of causes and of origination, and by the realm of the universal. He discovers that all he had thought anent the Law of Cause and Effect was so limited that--in the light of this Higher Evolution--it has practically become meaningless, except as the A B C whereby he can teach the children of men. He realizes, through the revelation accorded, more clearly than has hitherto been possible, the Purpose of the planetary Logos. From the time of the third initiation, this purpose has been gradually revealing itself; he sees it expressing itself through [Sanat Kumara](#), Who is the Personality expression of the planetary Logos. During the coming interval and cycle of preparation for the sixth

proving His response to the will aspect of the planetary Logos and making Himself responsible for a phase of the planetary Plan, so a planetary Logos has likewise--under the Law of Synthesis--to carry forward a specific project in line with the will of the Solar Logos. This our planetary Logos, [Sanat Kumara](#), is in process of doing, providing a definite culture wherein the germ of the solar will can be fostered in one of its aspects. Then--in conjunction with a similar project going on in two other planets, thus fostering two other aspects--the nucleus of the third solar system will be brought eventually into expression.

It is hard for the human mind to appreciate this basic synthesis and this relationship which exists throughout the entire solar system, with the planetary Logoi implementing divine purpose; men cannot yet grasp the relations within the personality aspect of our planetary Logos--the Earth and all that is therein. But that synthesis exists and is the relating factor between our Earth and the Sun, between the various planetary Logoi and the Solar Logos. All that we can do is to get a general picture of the planetary initiations, the seven initiations and the nine.

The only manner in which we can grasp even a small measure of planetary intention is through a study of the great civilizations which have been developed by humanity under impression from the highest spiritual sources on our planet; these have hitherto reached us via the Hierarchy. To these civilizations must be added the cultures which have evolved out of them. This obviously we cannot do, for it would require research into all the known and the unknown historical periods and cycles, plus a consideration of all the evidence--anthropological, architectural and sociological. To this approach to the intent and the purpose of the planetary Logos must be added a consideration of certain crises in the life of mankind which are in the nature of minor initiations to which the planetary Logos has subjected Himself, in the sense that He is the Initiator. Humanity, being the most highly developed evolutionary product upon our planet, reacts to these initiations; they

produce world events, and those stupendous points of crisis which (up to date) have worked destructively where the form aspect is concerned, but which have developed into those stages of sensitive unfoldment and progression when the work of the Builders (the second divine aspect) is added to and takes advantage of the liberty or release brought about by the Destroyer (the first aspect). There are always these two phases.

Through the past civilizations and their eventual catastrophic destruction, the planetary Logos has gradually prepared the ground or planetary field for the "planting of the germ of Will"--the nurturing of which is a future part of human destiny. The seven major phases of the unfoldment of the human race (of which our modern Aryan race is the fifth) are in the nature of seven planetary initiations or unfoldments; the word "initiation" is not to be understood in the exact sense in which human initiations are understood and interpreted. Men are initiated into phases of the divine consciousness through applied stimulation, whereby their vehicles evidence readiness; in connection with the planetary Logos, it is He Who initiated a new process in seven phases, preparatory to the expected divine planting. It must be borne in mind that the use of the word "planting" is purely symbolic. Each phase brings the original divine purpose or spiritual project nearer to fruition, and it is for this that **Sanat Kumara** came into manifestation or incarnation.

Each of these phases affects all the four kingdoms in nature, producing a higher state of sensitivity in each successive one, but it is only in the fourth kingdom, the human, that there exists the possibility of a conscious registering and recognition of divine intent and a faint vibrating response to the will aspect of divinity. It has taken a millennia of years to bring this about. When you remember that it has only been in the present world crisis that the planetary Logos dared subject the forms in all the four kingdoms to the direct stimulation of His impelling will, you will realize the long, long patience which is perhaps

His most distinctive characteristic. Patience is a quality of will; it is of the nature of a strict adherence to a fixed intention. At each transition from one civilization to another (each being built upon the cultural seed of the preceding one, after a due flowering of the civilization) we could say of **Sanat Kumara** what has been said of the Christ, that "He sees of the travail of His soul and is satisfied." So blind are men that when a civilization comes to an end, when the familiar mode of cultural expression is brought (as is usual) under the hand of the destroyer, humanity regards it as a major disaster and dreads and fears the ruin which usually surrounds such an event. But from the standpoint of the world of significances, progress is seen and the day of fulfillment draws much nearer.

Our modern civilization today (under the hammer of the destroyer aspect) is being changed; old things are passing away, having served their purpose. The new thing is not yet noted or appreciated, though already present. The work of preparation for the planting of the germ or seed of the divine will on Earth is nearly over; when the Hierarchy is externalized, and men as a whole recognize the position on Earth of the Christ and of His church "invisible" (the union of all souls made perfect, which is a true description of the Hierarchy) then in a manner unforeseen by humanity--Shamballa will assume control, and from the Council Chamber of **Sanat Kumara** will issue forth the Sower of the seed; He will sow it *within the ground prepared by humanity*, and thus the future is assured, not for the planetary Logos alone, but for that greater Whole in which our planet plays its little part. That moment lies ahead in the civilization which shall be, and in the next great race which will emerge out of all our modern races and nations, the sowing will take place. The next race will be a fusion of the whole, and a world-wide recognition of the One Humanity is an essential prerequisite of the sowing. It is the creation of this universal recognition which will be one of the major tasks of the reappearing Christ and His attendant Hierarchy. When the "little wills of

men" are beginning to respond on a measurably large scale to the greater Will of the divine Life, then the major task of Shamballa will become possible; nevertheless, prior to that, humanity must respond to the light and the love which are the *preparatory* streams of spiritual energy and which are already pouring forth in response to human invocation.

In comprehending the planetary initiatory processes as instituted by the planetary Logos, men must relate them to the great crises which have occurred in all the races of men. Just as the initiate-disciple passes from one initiation to another through a process of continuously leaving behind those aspects of the form life which have been destroyed by him as useless, so humanity leaves behind civilization after civilization under the stimulus of the evolving purpose of **Sanat Kumara** Who initiates constantly that which is new and that which will better serve His will. Men are apt to think that the whole evolutionary process --including the development of the subhuman kingdoms in nature--is merely a mode whereby men can reach perfection and develop better forms through which to manifest that perfection. But in the last analysis, human progress is purely relative and incidental. The factor of supreme importance is the ability of the planetary Logos to carry out His primary intention and bring His "project" to a sound consummation, thus fulfilling the task given to Him by His great superior, the Solar Logos.

The eighth and the ninth initiations (of which neither you nor I can know practically anything) relate to the initiations of those methods and techniques whereby the "seed of will," which will later flower into the third solar system, can be nurtured and fostered and its growth promoted. This nurturing and fostering will be the task of a group of Masters (to be developed in the next major race) Who, at the Initiation of Decision, the sixth initiation, will dedicate Themselves, *as a group*, to the Path of Earth Service. They will specifically and with full enlightenment pledge Themselves to the promotion of **Sanat Kumara's** project. With this our present group of Masters are not specifically

concerned; Their task is the application of the evolutionary process with a view to the preparation of the field of the world for the future divine sowing.

More I cannot tell you. All I have done is to give you a hint as to the significance of the initiations, instituted by the Lord of the World. These are not, may I repeat, initiation to which the planetary Logos is Himself subjected. The world crises, which ever precede initiation on a planetary scale, are part of the preparatory work, tests and trials which make possible some cosmic initiation to which He has been and will eventually be subjected. With them we have no concern, nor would you understand if I were to be in any way explicit. The Law of Analogy and of Correspondences breaks down at a certain point upon the path of understanding, and something new and utterly different enters in. The Law of Analogy holds good when considering the microcosm *within* the life of the Macrocosm, but if you ventured outside that limited and manifested Life (if that were possible, which it is not) you would contact other Laws and other approaches to truth, existent on cosmic levels.

There is little more that I can tell you anent the planetary initiations or--as they might be more correctly called--the planetary initiatory processes. These affect our entire planetary life but are not essentially initiations as we understand the term, or as that word could be applied to **Sanat Kumara**. They are a definite part of cosmic process and particularly of solar evolution, but they are, as we have seen, only preparatory to that initiation for which our world was made--the manifestation on Earth of the highest of the three aspects: the WILL of God, as it is universally called.

THE SIGNIFICANCE OF THE INITIATION

We now start our consideration of the nine initiations, only this time we shall be occupied with the relationship and the detail connected with each initiation,

1. *The energy of his own soul.* This has a purely group effect and though working through his personality, is consciously directed outward into the world--after the transforming process brought about as the energy received permeates his threefold mechanism.

2. *The energy of the Ashram* to which he belongs. Both this energy and the one above mentioned are necessarily the energy of his soul ray and of the Ashram which is representative of that ray. The effect produced--according to his capacity of absorption and direction--will further the working out of the divine Plan.

3. *The energy of the Hierarchy Itself.* The Hierarchy is primarily controlled by the energy of the second Ray of Love-Wisdom, though this dominant ray is modified and enriched through blending with the other six rays. His use of this energy will at first be largely an unconscious use and he will register at this point no definite intention. This is due to the magnitude of the great reservoir of energies; he is a recipient of the incoming energy largely because he is an initiated member of the Hierarchy and is also a pure channel for transmission.

4. *The peculiar energy which is transmitted to him by Sanat Kumara* at the time of his initiation. This is a totally different energy to that transmitted to him at the earlier initiations. It comes from Shamballa and is uniquely (in a sense undefinable and hence incomprehensible to you) the energy of the planetary Logos Himself. He directs extra-planetary energy (in the initiations which follow the third initiation) from the ajna center of which He is possessed, to the head center of the initiate and from thence immediately to the ajna center of the initiate. Then this energy is directed outward into its destined field of service. This energy is of so high a quality that there is nothing of a registering mechanism in the initiate's equipment capable of registering its admission and circulation through his three head centers. Nevertheless, this energy does pour through him and out into the world, in spite of the fact that he remains unconscious of its presence.

of surety). The cross referred to in reference to this particular initiation is the *Cardinal Cross of the heavens*. It is to this cross that the disciple shifts at the fourth initiation, from the *Fixed Cross of the heavens*. This fixed cross is the one on which he has been crucified from the moment he found himself upon the Path of Probation and passed from thence on to the Path of Discipleship. On that Path--having transcended the world of phenomena and established an unbroken contact with the Monad, via the antahkarana--he renounces the *Mutable Cross of existence in the three worlds* (the world of appearances), and after a period of time he transfers from that cross on to the Fixed Cross, which is set up in the World of meaning where he has steadily learnt to dwell. This covers the period of the first three initiations. Now, being liberated through renunciation, he needs no longer to undergo the tests, trials, and difficulties which crucifixion on the Fixed Cross inevitably entails; he can now take his place upon the Cardinal Cross, with all its cosmic implications and opportunities which are then conferred. This--as far as the individual is concerned--is necessarily symbolic and figurative in its teaching. As far as the Heavenly Man is concerned, however, the application is not symbolic. It is far more factual. From the angle of the supreme Masters on Sirius, our planetary Logos, *Sanat Kumara*, is still on the Fixed Cross; He mounted the Mutable Cross in the first solar system; the Fixed Cross still holds Him in this solar system "fixed in His place"; in the next solar system, He will transfer Himself to the Cardinal Cross, and from "thence return to that High Place from whence He came." You can see, therefore, why I emphasize the fact that these three crosses are simply symbols of experience in relation to the individual disciple. Let us consider this a little more closely:

1. *The Mutable Cross* governs the three worlds and the astral plane in particular. On this cross the average man is "crucified" until he achieves the needed experience and consciously reorients himself to another phase of unfoldment.

This opens up the whole subject of the Will, its nature and relationships and this we must study for a while: the sequence of Revelation. Interpretation. Intention. Will.

The Place that the Will plays in inducing Revelation

There are three words connected with this initiation which are of real importance to its correct understanding. They are: Emergence. Will. Purpose. With the emergence aspect we have already dealt under the term "raising up" or the "transition" from the darkness of matter to the light of the Spirit. But of the Will, its uses and its function, as yet we know little. Knowledge as to the nature of the will in any true sense only comes after the third initiation. From that time on the initiate demonstrates increasingly and steadily the first divine aspect, that of the Will and the right use of Power. This first aspect of divinity is necessarily closely associated with the first Ray of Power or Will. I shall, however, only consider the ray angle incidentally, for I want to elucidate for you the nature of the will in some clear measure, though complete understanding is not possible.

The Lord of the World is, we are told, the sole repository of the will and the purpose of His overshadowing, cosmic soul. These two words--will and purpose--are not identical in meaning. **Sanat Kumara** and His Council at Shamballa are the only Beings upon our planet Who know just what is the nature of the divine purpose. It is Their function and obligation to work that purpose out into manifestation, and this They do by the use of the will. *The will ever implements the purpose.* The repository of the will aspect of man's innate divinity is to be found at the base of the spine; this can only function correctly and be the agent of the divine will after the third initiation. The head center is the one which is the custodian of the purpose; the center at the base of the spine indicates the will as it implements the purpose. The purpose is slowly, very slowly, revealed to the initiate during the final five

initiations and this only becomes possible after the Initiation of Renunciation. At that time the initiate says, in unison with the great head of the Hierarchy, the Christ: "Father, not my will but Thine be done." Then comes the initiation of emergence out of matter and from that point on, the initiate begins to glimpse the purpose of the planetary Logos; hitherto he has only seen the plan, and to the service of the plan he has been dedicated. Hitherto also, he has only sought to be an exponent of the love of God; now he must express, with increasing fullness, the will of God.

Earlier in these pages (Page 410) we are told that the problem which confronts the Hierarchy as it seeks to prepare disciples for the successive initiations is the right use of the will, both Their Own use of the will in relation to the initiate, and the initiate's use of the will as he works for the Plan as that Plan implements Purpose. To produce this, a direct, understanding and powerful expression of this first aspect is demanded. There are several reasons why the will presents a problem. Let us list a few of them and thereby get understanding.

1. This energy of the will is the most potent energy in the whole scheme of planetary existence. It is called the "Shamballa Force," and it is that which holds all things together in life. It is, in reality, life itself. This life force or divine will (implementing divine intention) is that by means of which **Sanat Kumara** arrives at His goal. On a tiny scale it is the use of one of the lowest aspects of the will (human self-will) which enables a man to carry out his plans and attain his fixed purpose--if he has one. Where the will is lacking, the plan dies out and the purpose is not achieved. Even in relation to self-will, it is veritably the "life of the project." The moment **Sanat Kumara** has attained His planetary purpose, He will withdraw this potent energy, and (in this withdrawing) destruction will set in. This Shamballa force is steadily held in leash for fear of too great an impact upon the unprepared kingdoms in nature. This has reference to its impact also upon humanity.

answer to the question: Why did the planetary Logos create this world and start the evolutionary, creative process? Only one answer has as yet been permitted to be given.

Sanat Kumara has created this planet and all that moves and lives therein in order to bring about a planetary synthesis and an integrated system whereby a tremendous solar revelation can be seen. Having said that, we have not really penetrated any distance into the meaning of the divine purpose; We have only indicated the method whereby it is being attained, but the true objective remains still an obscure mystery--guarded rigidly in the Council Chamber of **Sanat Kumara**. It is this mystery and this divine planetary "secret" which is the goal of all the work being done by the Black Lodge. They are not yet sure of the purpose, and all their efforts are directed to the discovery of the nature of the mystery. Hence the hierarchical problem.

3. It is this energy of the will, rightly focused, that enables the senior Members of the Hierarchy to implement that purpose. Only initiates of a certain standing can receive this energy, focus it within the Hierarchy, and then direct its potency to certain ends known only to Them. Speaking symbolically, the Hierarchy has within it, under the custody of its most advanced Members, what might be called a "reservoir of divine intention." It is the higher correspondence of that to which Patanjali refers under the words, "the raincloud of knowable things" which hovers over the head of all disciples who can see somewhat in the Light. Just as advanced humanity can precipitate the rain of knowledge from this cloud of knowable things (the divine ideas, working out as intuitions in all the many areas of human thinking), so the lesser initiates and disciples within the Hierarchy can begin to precipitate into their consciousness some of this "divine intention." It is this reservoir of power which embodies some of the Purpose and implements the Plan. One of the problems of the Hierarchy is, therefore, right timing in the revelation of divine intention and in the direction of the thinking and the planning done in Their Ashrams by the recipients: initiates and disciples.

a certain measure of light can be thrown upon it if it is remembered that this sixth initiation is related in a peculiar way, to Path VI. This is the Path upon which our planetary Logos is found. This Path is necessarily related to the sixth Ray of Devotion or Idealism, and also to the sixth plane, the astral plane--the plane of glamour and of desire. I would have you bear these relationships in mind, but I would have you also remember that at this Initiation of Decision the Master can move forward on any one of the seven Paths which He may decide is, for Him, the field of His future service. This expression of His choice is, as you know, not dependent upon His ray energy or upon what might be the impelling force of the planetary rays; i.e., that of the planet itself (the personality ray of the planetary Logos) or upon the soul ray of **Sanat Kumara**. It is not for me to tell you whether this dominating ray is His soul ray or the monadic or universal ray.

It is of interest to have in mind also that at this sixth initiation a great moment of basically historic interest occurs. All the Masters Who are initiates of the sixth degree meet in conclave and together, and before making Their final decision (which will probably remove Them from the Path of Earth Service), decide what measures They propose the Hierarchy should take which will drastically and permanently affect the planet on which They have lived and for which They have worked. You will notice that I have here called Them "initiates of the sixth degree," bringing to your minds the fact that before a man takes an initiation of any degree, He is already an initiate of that degree. They in Their totality--at any given time--are the group which makes final decision anent human affairs. It was a decision made by this group of initiates during the ancient Atlantean civilization which brought it to an end; the decision which They will make now will produce great changes in our modern civilization. The Masters, however, do not "take this initiation" whenever They are ready to "make decision." The opportunity comes to the Hierarchy every forty-nine years, and the year 1952 will see a group of these