

the head of the initiate. This concerns the first initiations which are undergone in the **causal vehicle**. It has been said that the first two initiations take place upon the astral plane, but this is incorrect, and the statement has given rise to a misunderstanding. They are felt profoundly in connection with the astral and physical bodies and the lower mental, and affect their control. The chief effect being felt in those bodies the initiate may interpret them as having taken place on the planes concerned, as the vividness of the effect and the stimulation of the first two initiations work out largely in the astral body. But it must ever be remembered that the major initiations are taken in the **causal body** or--dissociated from that body--on the buddhic plane or atmic plane. At the final two initiations which set a man free from the three worlds, and enable him to function in the body of vitality of the Logos and wield that force, the initiate becomes the five-pointed star and it descends upon him, merges in him, and he is seen at its very center. This descent is brought about by the action of the Initiator, wielding the Rod of Power, and puts a man in touch with the center in the Body of the Planetary Logos of which he is a part, and this consciously. The two initiations called the sixth and seventh take place on the buddhic and atmic planes; the five-pointed star "blazes forth from within Itself," as the esoteric phrase has it, and becomes the seven-pointed star: it descends upon the man and he enters within the flame.

Again, the four initiations, prior to that of the adept, mark respectively the attainment of certain proportions of atomic matter in the bodies--for instance, at the first initiation one-fourth atomic matter, at the second one-half atomic matter, at the third three-quarters atomic matter, and so on to the completion. Since buddhi is the unifying principle (or the welder of all), at the fifth initiation the

have a somewhat analogous situation on the higher levels, though the parallel cannot be pushed to detail. The intuition corresponds to the emotional, and the four higher levels of the mental plane to the etheric. In the destruction of the **causal body** at the time of the fourth initiation (called symbolically "the Crucifixion") you have a process analogous to the burning of the web that leads to the unification of the bodies of the personality. The disintegration that is a part of the arhat initiation leads to unity between the Ego and the Monad, expressing itself in the Triad. It is the perfect at-one-ment.

The whole process is therefore for the purpose of making man consciously one:--

First: With himself, and those in incarnation with him.

Second: With his higher Self, and thus with all selves.

Third: With his Spirit, or "Father in Heaven," and thus with all Monads.

Fourth: With the Logos, the Three in One and the One in Three.

Man becomes a conscious human being through the instrumentality of the Lords of the Flame, through Their enduring sacrifice.

Man becomes a conscious Ego, with the consciousness of the higher Self, at the third initiation, through the instrumentality of the Masters and of the Christ, and through Their sacrifice in taking physical incarnation for the helping of the world

Man unites with the Monad at the fifth initiation, through the instrumentality of the Lord of the World, the Solitary Watcher, the Great Sacrifice.

Man becomes one with the Logos through the instrumentality of *One about Whom naught may be said*.

CHAPTER VII THE PROBATIONARY PATH

Preparation for Initiation.

The Probationary Path precedes the Path of Initiation or Holiness, and marks that period in the life of a man when he definitely sets himself on the side of the forces of evolution, and works at the building of his own character. He takes himself in hand, cultivates the qualities that are lacking in his disposition, and seeks with diligence to bring his personality under control. He is building the **causal body** with deliberate intent, filling any gaps that may exist, and seeking to make it a fit receptacle for the Christ principle. The analogy between the prenatal period in the history of the human being and that of the development of the indwelling spirit is curiously interesting. We might look at it in this way:--

1. The moment of conception, corresponding to that of individualization.
2. Nine months' gestation, corresponding to the wheel of life.
3. The first initiation, corresponding to the birth hour.

The Probationary Path corresponds to the latter period of gestation, to the building in the heart of the babe in Christ. At the first initiation this babe starts on the pilgrimage of the Path. The first initiation stands simply for commencement. A certain structure of right living, thinking, and conduct has been built up. That form we call character. It has now to be vivified and indwelt. Thackeray has well described this process of building, in the words so often quoted:--

vehicle, or--to be exact--has reached a point where molecules of the seventh sub-plane of the buddhic plane can be discerned in the aura of the Ego. When this is so They can go ahead with confidence in the work of instruction, knowing that certain imparted facts will be understood.

(b) Instruction is being given at this time to a special group of people who have come into incarnation at this critical period of the world's history. They have come in, all at the same time, throughout the world, to do the work of *linking up two planes, the physical and the astral, via the etheric.*

This sentence is for serious consideration, for it covers the work that a number of the newer generation have come to do. In this linking up of the two planes people are required who are polarized in their mental bodies (or, if not polarized there, are nevertheless well rounded out and balanced) and can therefore work safely and with intelligence in this type of work. It necessitates primarily people in whose vehicles can be found a certain proportion of atomic sub-plane matter, so that direct communication can be effected between the higher and the lower via the atomic cross-section of the **causal body**. This is not easy to explain clearly, but a consideration of the diagram in "A Study in Consciousness," by Mrs. Besant, page 27, may be helpful in explaining some matters that are apt to puzzle.

We must recognize two things in pondering the subject of the Masters and Their disciples. First, that in the Hierarchy nothing is lost through failure to recognize the law of economy. Every expenditure of force on the part of a Master or Teacher is subjected to wise foresight and discrimination. Just as we do not put university professors to teach the beginners, so the Masters Themselves work not individually with men until they have attained a certain stage of evolution and are ready to profit by Their instruction.

CHAPTER VIII DISCIPLESHIP

A disciple described.

A disciple is one who above all else, is pledged to do three things:--

- a. To serve humanity.
- b. To cooperate with the plan of the Great Ones as he sees it and as best he may.
- c. To develop the powers of the Ego, to expand his consciousness until he can function on the three planes in the three worlds, and in the **causal body**, and to follow the guidance of the higher self and not the dictates of his three-fold lower manifestation.

A disciple is one who is beginning to comprehend group work, and to change his center of activity from himself (as the pivot around which everything revolves) to the group center.

A disciple is one who realizes simultaneously the relative significance of each unit of consciousness, and also its vast importance. His sense of proportion is adjusted, and he sees things as they are; he sees people as they are; he sees himself as he inherently is and seeks then to become that which he is.

A disciple realizes the life or force side of nature, and to him the form makes no appeal. He works with force and through force; he recognizes himself as a force center within a greater force center, and his is the responsibility

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

Cosmic influences and solar initiations.

All that can be done here in dealing with this profound subject is to enumerate briefly some of the cosmic influences which definitely affect our earth, and produce results in the consciousness of men everywhere, and which, during the process of initiation, bring about certain specific phenomena.

First and foremost is the energy or force emanating from the *sun Sirius*. If it might be so expressed, the energy of thought, or mind force, in its totality, reaches the solar system from a distant cosmic center via Sirius. Sirius acts as the transmitter, or the focalizing center, whence emanate those influences which produce self-consciousness in man. During initiation, by means of the Rod of Initiation (acting as a subsidiary transmitter and as a powerful magnet) this energy is momentarily intensified, and applied to the centers of the initiate with terrific force; were it not that the Hierophant and the two sponsors of the initiate pass it primarily through their bodies, it would be more than he could stand. This increase of mind energy results in an expansion and an apprehension of the truth as it is, and is lasting in its effects. It is felt primarily in the throat center, the great organ of creation through sound.

Another type of energy reaches man from the *Pleiades*, passing through the Venusian scheme to us just as the Sirian energy passes through the Saturnian. It has a definite effect upon the *causal body*, and serves to stimulate the heart center.

A third type of energy is applied to the initiate, and affects his head center. It emanates from that one of the seven stars of the *Great Bear* whose ensouling life holds the same relationship to our Planetary Logos as the Ego does to a human being. This energy, therefore, is seven-fold, and differs according to a man's ray or type.

It is not possible here to state the order of the application of these varying types of energy, nor to give the initiation during which the man contacts the different types. These facts involve the secrets of the mysteries, and no purpose is served by revealing them. Other types of force from certain of the planetary schemes, as well as from cosmic centers, are brought into play by the Initiator and transmitted through the medium of the Rod to the various centers in the initiate's three vehicles, the mental, the astral, and the etheric centers. At the fourth initiation a specialized type of force from a center which must remain nameless is applied to a man's *causal body*, and is one of the causes of its final disintegration.

In thinking of this matter of the attainment of the sons of men, we must recognize that as mankind completes one unification after another, the "Heavenly Men" on intuitional levels and on spiritual levels are completed, and in their turn go to the formation of the centers in the great "Heavenly Men" of the solar system. These seven Heavenly Men, in Whose bodies each human Monad and each deva finds his place, form the seven centers in the body of the Logos. He, in His turn, forms the Heart center (for God is Love) of a still greater Entity. The consummation of all for this solar system will be when the Logos takes His fifth initiation. When all the sons of men attain the fifth initiation, He achieves. This is a great mystery and incomprehensible to us.

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

CHAPTER XII THE TWO REVELATIONS

We can now consider the stages of the initiation ceremony, which are five in number, as follows:--

1. The "Presence" revealed.
2. The "Vision" seen.
3. The application of the Rod, affecting:--
 - a. The bodies.
 - b. The centers.
 - c. The **causal vehicle**.
4. The administration of the oath.
5. The giving of the "Secret" and the Word.

These points are given in due order, and it must be remembered that this order is not idly arranged, but carries the initiate on from revelation to revelation until the culminating stage wherein is committed to him one of the secrets and one of the five words of power which open to him the various planes, with all their evolutions. All that is aimed at here is to indicate the five main divisions into which the initiation ceremony naturally divides itself, and the student must bear in mind that each of these five stages is in itself a complete ceremony, and capable of detailed division.

Let us now take up the various points, dwelling briefly upon each, and remembering that words but limit and confine the true meaning.

seeks to materialize them unduly. The thought of an immortal existence, of a divine Entity, of a great center of fiery energy, and of the full flower of evolution, lies hidden in these terms, and they must be thus considered.

At the fourth initiation, the initiate is brought into the presence of that aspect of Himself which is called "His Father in Heaven." He is brought face to face with his own Monad, that pure spiritual essence on the highest plane but one, which is to his Ego or higher self what that Ego is to the personality or lower self.

This Monad has expressed itself on the mental plane through the Ego in a triple fashion, but now all aspects of the mind, as we understand it, are lacking. The solar angel hitherto contacted has withdrawn himself, and the form through which he functioned (the egoic or **causal body**) has gone, and naught is left but love-wisdom and that dynamic will which is the prime characteristic of Spirit. The lower self has served the purposes of the Ego, and has been discarded; the Ego likewise has served the purposes of the Monad, and is no longer required, and the initiate stands free of both, fully liberated and able to contact the Monad, as earlier he learned to contact the Ego. For the remainder of his appearances in the three worlds he is governed only by will and purpose, self-initiated, and creates his body of manifestation, and thus controls (within karmic limits) his own times and seasons. The karma here referred to is planetary karma, and not personal.

At this fourth initiation he contacts the love aspect of the Monad, and at the fifth the will aspect, and thus completes his contacts, responds to all necessary vibrations, and is master on the five planes of human evolution.

Further, it is at the third, the fourth, and the fifth initiations that he becomes aware also of that "Presence" which enfolds even that spiritual Entity, his own Monad.

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

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

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

All Rods of Initiation cause certain effects:--

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

pure fire. The initiate sees no one, save the Hierophant, and is aware of nothing but a fiery blaze of pure, blue-white flame, which burns, but destroys not, which intensifies the activity of every atom in his body without disintegrating, and which purifies his entire nature. The fire tries his work, of what sort it is, and he passes through the Flame.

The Effect of the Application of the Rod.

A. *Upon the Initiate's bodies:* The effect is four-fold and lasting, but varies according to the initiation taken. The action of the Rod is most carefully and scientifically regulated, and at each succeeding initiation the voltage is increased, and the activity of the resulting fire and its heat intensified. By the application of the Rod the initiate finds:--

1. That the activity of each individual atom in the various bodies is increased, resulting in a greater degree of nervous energy and an elasticity and resistance which will serve him in good stead in the strenuous life of service ahead.
2. That matter of an undesirable type in his bodies is shaken loose, and the atomic wall somewhat destroyed, making the atoms radioactive--if it might be so expressed--and therefore more easily eliminated.
3. The fires of the body are stimulated, and the total energy of the threefold lower man is coordinated, so that there is less waste of energy and a greater coherence and uniformity in action.
4. The aligning of the various bodies in connection with the causal, or **egoic body** is aided, and thus continuity of consciousness, and receptivity to the behests of the Ego, become possible.

The initiate will find, when he returns from the ceremony, and takes up his work in the world, that the stimulation received will bring about in his bodies a period of great activity, and also of strife. This strife, persisted in to the point of victory, will result in his taking out of his body undesirable matter, and building in new and better material; he will find that his powers for service are enormously increased, and his nervous energy intensified, so that he can draw upon reserves of force in service hitherto unsuspected. He will find, also, that the response of the physical brain to the voice of the higher Self, and its receptivity to the higher and subtler impressions, is greatly furthered. Eventually, through the work accomplished, he will succeed in eliminating all matter of a subatomic character, and will then build bodies of substance of the highest subplane on each plane; he will become aware that all his energies can be consciously and constructively controlled, that he knows the real meaning of continuity of consciousness, and can function simultaneously on the three planes with full inner realization.

B. *Upon the casual or **egoic body**.*

It is only possible to touch very briefly upon the effect of the application of the Rod to the **causal body** of the initiate. The subject is immense, and will be more fully dealt with in *A Treatise on Cosmic Fire*. There are just two ways in which some idea of the fundamental truth will be conveyed to the mind of the student, which we might now consider.

First, the student should bear in mind the interesting significance of the fact that he, on the physical plane, is a functioning personality, with known and realized characteristics, and yet withal, that he is a subjective Life, who

uses that personality as a medium of expression, and who--through the agency of the physical, emotional, and mental bodies which comprise the threefold lower man--makes his contacts with the physical plane and thus develops. The same general idea of development must be now extended to the higher Self, the Ego on its own plane. This Ego is a great solar angel, who is the medium of expression for the Monad or pure spirit, just as is the personality for the Ego on the lower level. From the point of view of man in the three worlds, this Ego, or Solar Lord, is eternal; he persists throughout the entire cycle of incarnations, just as the personality persists during the tiny physical life cycle. Nevertheless, this period of existence is only relatively permanent, and the day dawns when the life which expresses itself through the medium of the Ego, the Thinker, the Solar Lord or Manasadeva, seeks to loose itself from even this limitation, and to return to the source from which it originally emanated.

The life then, which manifested as a solar angel, and which, through inherent energy, held together through long ages the form egoic, withdraws itself gradually, and the form slowly dissipates; the lesser lives of which it has been constituted, return to the general fount of deva substance, plus the increased consciousness and activity which is theirs through the experience of being built into a form, and utilized by a still higher aspect of existence. Similarly, in the case of the personality, when the life egoic withdraws, the threefold lower self dissipates; the little lives which form the body of what has been called the lunar self (in contradistinction to the solar self, being but its reflection) are absorbed into the general reservoir of deva substance of a lower vibration to that which composed the **body egoic**. Similarly, also, their evolution has been furthered through

having been built into a form for the use of the higher Self.

Through the application of the Rod of Initiation, the work of separating the spiritual self from the higher self is furthered, and the imprisoned life gradually escapes, whilst the **causal body** is slowly absorbed or dissipated.

This has led to the expression, sometimes used in occult books, of "the cracking of the **causal body**" at each initiation, and to the idea of the inner central fire gradually breaking through and destroying the confining walls, and also of the destruction of the **Temple of Solomon** through the withdrawal of the Shekinah. All these phrases are symbolic wordings, and are attempts to convey to the mind of man fundamental truth from different angles.

By the time the fourth initiation has been reached, the work of destruction is accomplished, the solar angel returns to his own place, having performed his function, and the solar lives seek their point of emanation. The life within the form mounts up then in triumph to the bosom of its "Father in Heaven," just as the life within the physical body at the moment of death seeks its source, the Ego, and this likewise in four stages:--

1. By the withdrawal from the dense physical body.
2. By the withdrawal from the etheric body.
3. By a later vacating of the astral body.
4. A final leaving of the mental body.

Another way of emphasizing the same truth is to regard the **egoic body** as a center of force, a wheel of energy, or a lotus, and to picture it as a lotus with nine petals, hiding within these petals a central unit of three petals; these in their turn secrete the central life, or the "jewel in the lotus." As evolution proceeds, these three circles of three petals gradually unfold, having a simultaneous effect on one or

2. A development of psychic faculty that again may lead to temporary distress, but which eventually causes a recognition of the one self in all selves, which is the goal of endeavor.

3. A burning away of the etheric web, through the gradual arousing of kundalini and its correct geometrical progression, and a resultant continuity of consciousness that enables the initiate consciously to utilize *time* as a factor on the planes of evolution.

4. A gradual grasp of the law of vibration as an aspect of the basic law of building, the law of attraction, is brought about, and the initiate learns consciously to build, to manipulate thought matter for the perfecting of the plans of the Logos, to work in mental essence, and to apply the law on mental levels, and thereby affect the physical plane. Motion originates cosmically on cosmic levels, and in the microcosm the same will be seen. There is an occult hint here that, pondered on, will reveal much. At initiation, at the moment of the application of the Rod, the initiate *consciously* realizes the meaning of the Law of Attraction in form building, and in the synthesis of the three fires. Upon his ability to retain that realization, and himself to apply the law, will depend his power to progress.

5. The Hierophant transmits higher manasic energy to the initiate, so that he is enabled consciously to know and recognize the plan for his group center, through the immensely increased stimulation. This force descends from the manasic permanent atom via the antahkarana, and is directed to whichever center the Hierophant--under the law--sees should be stimulated.

6. The Initiator stabilizes the force and regulates its flow, as it circulates through the *egoic body*, so that when the work of unfoldment is accomplished, the seventh prin-

Therefore man must recognize the cyclic nature of initiation, and the place of the process in time and space. This is a special period of activity in the cycle of a Heavenly Man, and it works out on our planet as a vast period of trial or initiatory testing; it is, nevertheless, equally a period of vitalization and of opportunity.

We must also endeavor to realize the fact that initiation may be seen taking place on the three planes in the three worlds, and the thought must ever be borne in mind of the relative value and place of the unit, or cell, in the body of a Heavenly Man. The point must here be emphasized that *the major initiations, or the initiations of manas, are those taken on the mental plane and in the causal body.* They mark the point in evolution where the unit recognizes in fact, and not only in theory, his identity with the divine Manasaputra in Whose body he has place. Initiations can be taken on the physical plane, on the astral, and on the lower mental, but they are not considered major initiations, and are not a conscious, coordinated, unified stimulation that involves the whole man.

A man, therefore, may take initiation on each plane, but only those initiations which mark his transference from a *lower four into a higher three* are considered so in the real sense of the word, and only those in which a man transfers his consciousness from the lower quarternary into the triad are major initiations. We have, therefore, three grades of initiations:--

First, initiations in which a man transfers his consciousness from the lower four subplanes of the physical, astral, and mental planes respectively, into the higher three subplanes. When this is done upon the mental plane a man is then known technically as a disciple, an initiate, an adept. He uses then each of the three higher subplanes of the mental plane as a point from

of the hierarchical life, then, one by one, the doors will open, and nothing can keep them closed.

Rule 4.

Let the disciple tend the evolution of the fire; nourish the lesser lives, and thus keep the wheel revolving.

Here comes an injunction to the disciple to remember his responsibility to those many lesser lives which in their sum-total, compose his triple body of manifestation. Thus is evolution possible, and thus each life, in the different kingdoms of nature, consciously or unconsciously, fulfills its function of rightly energizing that which is to it as is the planet to the sun. Thus will the unfolding of the plan logoi proceed with greater accuracy. The kingdom of God is within, and the duty of that inner hidden Ruler is twofold, first, to the lives which form the bodies, physical, astral, and mental, and then to the macrocosm, the world of which the microcosm is but an infinitesimal part.

Rule 5.

Let the applicant see to it that the solar angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.

To fulfill this injunction all applicants need to do two things, first, to study their origin, to realize their own true psychology occultly understood, and to become scientifically aware of the real nature of the Ego, or the Higher Self, functioning, in the **causal body**. Then they have to assert upon the physical plane, through the medium of the three lower bodies, their innate divinity, and to demonstrate in ever increasing degree their essential value. Secondly, to study the constitution of man, to understand the method

students have gleaned anent the planet Mercury, and which occult students have gathered concerning the inner round.

On the surface, the expression "the eye which looks out from between the two" seems to signify the third eye, which clairvoyants utilize, but the meaning is very much deeper than that, and lies hidden in the following facts:--

- a. That the inner vision is that which all self-conscious beings, from a Logos to a man, are in process of developing.
- b. That the Ego, or Higher Self, is literally to the Monad what the third eye is to man, and therefore is described as looking out from between the Monad or spiritual self on the one hand and the personal self on the other.

In the fullest sense, therefore, this rule incites the applicant to develop self-consciousness, and thus learn to function in the **causal body** on the higher levels of the mental plane, controlling from thence all the lower vehicles and seeing clearly all that can be seen in the three worlds, in the past and in the future.

Rule 13.

Four things the disciple must learn and comprehend before he can be shewn that 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.

This rule cannot be enlarged upon. It concerns mysteries and subjects too immense to be fully handled here. It is

LETTERS ON
OCCULT MEDITATION.

LETTER I

ALIGNMENT OF THE EGO WITH
THE PERSONALITY.

Sunday, May 16, 1920.

It is in the aligning of the three vehicles, the physical, the emotional, and the lower mind body, within the causal periphery, and their stabilizing there by an effort of the will, that the real work of the Ego or Higher Self in any particular incarnation can be accomplished. The great thinkers of the race, the true exponents of lower mind, are fundamentally those whose three lower bodies are aligned; that is to say, those whose mental body holds the other two in circumspect alignment. The mental body, then, is in direct communication, unobstructed and free from interference, straight through to the physical brain.

When the alignment is fourfold and when the three above-mentioned bodies are aligned with the body of the Higher Self, the causal or **egoic body**, and held steady within its circumference, then the great leaders of the race,--those who emotionally and intellectually sway mankind,--can be seen working; then the inspirational writers and dreamers can bring down their inspirations and dreams; and then the synthetic and abstract thinkers

Hence the work of meditation, for it tends to abstraction and seeks to awaken to abstract consciousness both the emotions and the mentality.

Alignment and Vibration.

Forget not either that it is largely a question of matter and vibration. The abstract levels of the mental plane consist of the three higher levels, the first being that termed the third subplane. As I have explained to you before, each subplane has its correlations on the major planes. When, therefore, you have built into your bodies, --physical, emotional and mental,--matter of the third subplane of each of those planes, then the Higher Self commences consciously and ever more continuously to function through the aligning Personality. Perhaps we might reverse the idea and state that it is only when third subplane matter of a certain percentage (which percentage is one of the secrets of Initiation) is contained in the vehicles, that the Personality as a conscious whole recognizes and obeys that Higher Self. After such a percentage is attained, it is then necessary to build in matter of the two higher subplanes on the physical and emotional planes; hence the struggle for the aspirant to purify and discipline the physical body and to subdue the emotional. *Purification* and *subjugation* describe the work to be done on the two planes. This involves the use of lower mind, and the three lower vehicles thus become aligned.

The vibrations of the abstract levels can then begin to be felt. You need to remember that they come via the **causal body**, the vehicle of the Higher Self, and the average **causal body** is on the third subplane of the mental plane. This is a point not sufficiently recognized. Ponder on it. Real abstract thought becomes possible only when the Personality has, by vibration reciprocal to that of the

June 2, 1920.

Microcosmic and Macrocosmic Alignment.

This morning, I would touch on the matter of egoic alignment again, showing you, under the Law of Correspondences, the universal application. It lies based in geometry, or in figures and numbers.

The aim of the evolution of man in the three worlds--the physical, emotional and mental planes--is the alignment of his threefold Personality with the **body egoic**, till the one straight line is achieved and the man becomes the One.

Each life that the Personality leads is, at the close, represented by some geometrical figure, some utilization of the lines of the cube, and their demonstration in a *form* of some kind. Intricate and uncertain in outline and crude in design are the forms of the earlier lives; definite and clear in outline are the forms built by the average advanced man of this generation. But when he steps upon the Path of Discipleship, the purpose consists in merging all these many lines into one line, and gradually this consummation is achieved. The Master is He Who has blended all the lines of fivefold development first into the three, and then into the one. The six-pointed star becomes the five-pointed star, the cube becomes the triangle, and the triangle becomes the one; whilst the one (at the end of the greater cycle) becomes the point in the circle of manifestation.

Hence the effort made to teach all devotees simplicity, based on a trinity of foundation truths, and the inculcation of one-pointedness.

Each life tends to greater stability but seldom is the three-fold Personality yet to be found lined up, if so I

attraction in the swinging and adjustment, is not the physical, touches not the emotional, contacts not the mental (the **causal body** even escaping) and the man is polarized in the spiritual consciousness from thenceforth.

This marks the fourth Initiation; after that Initiation, the Adept makes for Himself a body of manifestation, a free creation,--there is nothing in Him to call into objectivity a body for use in the three worlds and evolved under the Law of Causes.

3--It stabilizes the lower vibrations on the subplanes of the emotional and mental planes. It commences the work of attuning the self to the vibration of the third subplane on each of the three lower planes, until that subplane is dominated. The second subplane is then the next to be synchronized.

A man reaches the point of personality attainment in this cycle when he has the capacity to vibrate and move consciously on the fourth subplane. We might term the fourth subplane on the physical, emotional and mental planes (when dominated, aligned and functioning simultaneously in the same incarnation) the *plane of perfected personality* in the concrete sense of the word, and from the lower vision. That particular incarnation will be one in which the man achieves the fullest expression of his lower self,--physically perfect, emotionally vibrant, and mentally colossal. Then succeeding that, begins the transference to a higher vibration, the keying up to the Higher Self, and the attuning of the Personality, or the major third, to the dominant fifth of the Ego.

4--It assists in the transference of the polarization from one of the permanent atoms of the Personality into the corresponding atom in the spiritual Triad. Later I will elucidate this further.

LETTER III
POINTS CONSIDERED WHEN ASSIGNING
MEDITATION.

June 4, 1920.

We have dealt with the importance of meditation, and I have suggested for your consideration four reasons out of the many why the practice should be followed. At this period when meditation is followed by many of you without the guidance of a teacher who is personally acquainted with you on the physical plane, it has been impossible to do more than formulate a plan for practice that carries in it the elements of safety and of universality.

When a teacher is on the spot, differentiated practice may be carried on suited to the temperament of the pupil, and having certain attributes that make that particular meditation the line of least resistance from the physical brain of the personality to the **causal body**.

In formulating methods of meditation certain factors must be taken into consideration. These factors I will now enumerate. I seek not to give you outlines and methods to be followed. I but indicate the underlying principles that guide the teacher in the choice of method suitable for the pupil. Later, when the teacher comes and the scientific application of the method to the individual is being demonstrated, you can then see if the rules laid down here are fundamentals or not. These fundamentals and principles are all I seek to give. Method and detail must be worked out through the use of discrimination, experience, courage and perseverance.

The factors that must be considered by a teacher when assigning a meditation are six in number, if we deal only with the principal ones. They are as follows:

- 1--The Ray of the pupil's Ego, or Higher Self.
- 2--The Ray of his Personality or Lower Self.
- 3--The Karmic condition of his threefold lower nature.
- 4--The condition of his Causal Body.
- 5--The immediate need of the period and his availability.
- 6--The groups, inner and outer, with which he may be affiliated.

We will now take them up and consider them one by one.

1--*The Ray of the Higher Self.*

The ray on which a man's **causal body** is found, the egoic ray, should determine the type of meditation. Each ray necessitates a different method of approach, for the aim of all meditation is union with the divine. At this stage, it is union with the spiritual Triad, that has its lowest reflection on the mental plane. Let me illustrate briefly:

When the egoic ray is what is termed the *Power Ray*, the method of approach has to be by the application of the will in a dynamic form to the lower vehicles; it is largely what we term achievement by an intense focusing, a terrific one-pointedness, that inhibits all hindrances and literally forces a channel, thus driving itself into the Triad.

When the egoic ray is the *second or the Love-Wisdom Ray*, the path of least resistance lies along the line of expansion, of a gradual inclusion. It is not so much a driving forward as it is a gradual expanding from an inner center to include the entourage, the environment, the allied souls, and the affiliated groups of pupils under

some one Master, until all are included in the consciousness. Carried to the point of achievement, this expansion results in the final shattering of the **causal body** at the fourth Initiation. In the first instance--achievement via the Power Ray--the driving forward and the forcing upward had a like result; the opened channel admitted the downflow of force or fire from the Spirit and the **causal body** in time is equally destroyed.

When the egoic ray is the *third or Activity-adaptability Ray*, the method is somewhat different. Not so much the driving forward, not so much the gradual expansion as the systematic adaptation of all knowledge and of all means to the end in view. It is in fact the process of the utilization of the many for the use of the one; it is more the accumulation of needed material and quality for the helping of the world, and the amassing of information through love and discrimination that eventually causes the shattering of the **causal body**. In these "Rays of Aspect" or of divine expression, if so I may call them, the shattering is brought about by the widening of the channel, due to the driving power of will in the first case; by the expansion of the lower auric egg, the **causal body**, in the second case, due to the inclusiveness of the synthetic Ray of Love and Wisdom; and by the breaking of the periphery of the **causal body** in the third case, due to the accumulative faculty and systematic absorption of the Adaptability Ray.

All these three different methods have the same result, and are fundamentally all forms of the one great method employed in the evolution of love or wisdom--the goal of endeavor in this present solar system.

You have *the will* driving a man on to perfection, through realization of the Higher, and resulting in the service of power through love in activity.

You have *the wisdom or love* aspect driving a man on to perfection through the realization of his oneness with all that breathes, resulting in the service of love through love in activity.

You have the *activity* aspect driving a man on to perfection through the utilization of all in the service of man; first by the utilization of all for himself, then by the graded steps of the utilization of all for the family, of all for those he personally loves, of all for his environment associates, and thus on and up till all is utilized in the service of humanity.

When the egoic ray is the attributive *Ray of Harmony*, the fourth ray, the method will be along the line of the inner realization of beauty and harmony; it causes the shattering of the **causal body** by the knowledge of Sound and Color and the shattering effect of Sound. It is the process that leads to the realization of the notes and tones of the solar system, the note and tone of individuals, and the endeavor to harmonize the egoic note with that of others. When the egoic note is sounded in harmony with other egos, the result is the shattering of the **causal body**, dissociation from the lower and the attainment of perfection. Its exponents develop along the line of music, rhythm and painting. They withdraw within in order to comprehend the life side of the form. The outer manifestation of that life side in the world is through that which we call art. The great painters and the superlative musicians are in many cases reaching their goal that way.

When the fifth ray, the *Ray of Concrete Science or Knowledge* is a man's ray, the method is very interesting. It takes the form of the intense application of the concrete mind to some problem for the helping of the race; it is the bending of every mental quality and the

controlling of the lower nature so that one supreme endeavor is made to pierce through that which hinders the downflow of the higher knowledge. It involves also the will element (as might be expected) and results in the wresting of the desired information from the source of all knowledge.

As the process is continued, the piercing of the periphery of the **causal body** becomes so frequent that in the end disintegration is produced and a man is set free. It is mentality driving a man on to perfection and forcing him to utilize all knowledge in the loving service of his race.

The Ray of Devotion is pre-eminently the ray of sacrifice. When it is the egoic ray the method of approach through meditation takes the form of one-pointed application, through love of some individual or ideal. A man learns to *include* through love of person or ideal; he bends every faculty and every effort to the contemplation of what is required, and in sacrifice for that person or ideal lays even his **causal body** on the flames of the altar. It is the method of divine fanaticism that counts all lost apart from the vision, and that eventually sacrifices joyously the entire personality. The **causal body** is destroyed through fire, and the liberated life streams upward to the Spirit in divine beatification.

When the egoic ray is the seventh or *Ray of Ceremonial Law or Magic*, the method is that of the glorification and comprehension of form in approach. As said earlier, the goal of all the meditation practices is approach to the divine within each one, and, through that, approach to the Deity Himself.

The method, therefore, is the bringing under law, order and rule, of every act of the life in all the three bodies, and the building within the **causal body** of an

expanding form that results in the shattering of that body. It is the building of the Shrine under certain rules into a dwelling place for the Shekinah, and when the spiritual light flames forth, the **Temple of Solomon** rocks, reels and disintegrates. It is the study of the law and the consequent comprehension by the man of how that law is wielded and why; it is then the definite application of that law to the body of causes so as to render it needless and thus effect its shattering. Emancipation is the result, and the man frees himself from the three worlds. Many occultists are coming in on this ray at this time to continue the liberating process. It is the method that leads a man to liberation through the understanding and the intelligent application of the law to his own life, and to the ameliorating of conditions in the body of humanity, thus making the man a server of his race.

This suffices for today.

June 5, 1920.

2--*The Ray of the Personality.*

We have somewhat dealt with the first factor, the egoic ray, in determining the method of meditation. Today we might take up the function of the personality ray in determining this method. As you know, the personality ray is ever a sub-ray of the spiritual ray and varies with greater frequency than the egoic ray. With evolved egos such as may be contacted among the thinkers of the race and among the prominent workers in all departments of world work everywhere, the personality ray may vary from life to life, each life being based on a different note and demonstrating a different color. In this way the **causal body** is more rapidly equipped. When the reincarnating unit has reached a point where he can consciously choose his mode of expression, he

will first review his past lives, and from the knowledge gained thereby, he will guide his choice for the next. Prior to incarnation he will sound his egoic note and will note the lack of fullness or the discord it may contain; he will then decide upon which note he will base his coming personality vibration.

The whole life, therefore, may be given over to the sounding of a particular note and to the stabilizing of one particular vibration. This note must be sounded and this vibration stabilized in diversity of circumstances. Hence the necessity in the life of the aspirant or disciple for frequent change, and the explanation of the obvious condition of variety and apparent chaos in which these lives are spent.

When the discord has been corrected and when the vibration becomes steady and is not subject to change, then the needed work is done. The Ego can call in again his forces, prior to continuing the work of perfecting the *causal body* and carrying to perfect accuracy and clarity of tone the desired chord. See then the necessity of adapting the method of meditation to the need of the personality, and of synchronizing it at the same time with the first factor, involving the ray of the Ego.

A practical illustration.

Let me illustrate, if in any way I can elucidate the matter; accuracy of comprehension is desired.

We will assume that the egoic ray of A is that of the Love or Wisdom Ray, whilst the ray of his lower self is that of the fifth or the Ray of Concrete Knowledge. A in past lives has demonstrated love and has made real progress in the method of the synthetic ray, that of expansion. He loves much and expands with fair facility his consciousness to include a just part of his environ-

June 7, 1920.

3--The Karmic Condition of the Threefold Man.

Today the karmic condition of the threefold man and his place in evolution comes up for consideration under our discussion of "Methods of Meditation." It is our third point and of real moment in deciding wisely upon a method suitable for the individual. We have up till now considered first the importance of meditation; then we touched briefly upon the part the egoic ray plays in deciding upon that method, incidentally bringing out a point not much emphasized hitherto that the real goal of meditation is the gradual fracturing, breaking and shattering of the *egoic body*. Each ray necessitated, we saw, a different process. Then we took up the function of the personality ray in combination with the egoic ray, and saw how in wise consideration of the two factors a method could wisely be apportioned.

Now we take up more specifically the factor of time. Karma and time are more synonymous terms than is oft realized. Occult meditation and the definite commencement of the work of liberating the individual from the periphery of the *causal body* can only be begun when a certain point in evolution has been attained, and when (through its content) the *causal body* is of a certain specific gravity, and when the circumference of that body measures up to certain requirements. The whole process is one of Law and not, as is so oft considered, one purely of aspiration and lofty desire. Consider wisely this sentence I have just written upon the karmic condition of the threefold man and his place on the ladder of evolution. What have I specified? Three factors for your consideration:

- a--The point in evolution.
- b--The specific gravity of the **causal body**.
- c--The size and circumference of the **causal body**.

Later I intend definitely taking up with you the question of the mental plane and its three higher subplanes, which are the planes of the Ego. We will deal with the position of the **causal body** on these planes and with the relationship of the **causal body** to other bodies on the same plane. In this letter I deal only with the three above-mentioned points. I deal, therefore, with the **causal body** itself, with the egoic consciousness and its relationship to the lower self. Later I will deal with the same consciousness on its own plane and its relationship to other egos and to the Hierarchy. Keep this clearly in mind:--the development of the egoic consciousness *within the Personality* is my main theme at this time. Do not confuse the two. We might word it otherwise:-- I will deal with the relationship of the Higher Self to the threefold lower man, and the gradually increasing strength of that relationship through meditation. This increase is coincident with the three factors above named. Let us take them in order.

The Point in Evolution.

The life of the evolving personality might be divided into five divisions. Ours is, after all, a fivefold evolution, and the life of the man (as a human being and prior to taking the fifth Initiation) may be considered as a series of five gradual steps, each step being gauged by the condition of the indwelling Flame of Spirit. From the standpoint of our occult planetary Hierarchy, as before I have told you, *we are measured by our light*.

The first division of progress might be measured from the moment when animal-man became a thinking entity,

mind is developing and the polarizing life shifts to the mental unit. Speaking in terms of the solar system and viewing humanity as a unit, all of whose permanent atoms form the molecules in a corresponding cosmic atom, the work has progressed from physical to emotional polarization and remains there. Not till the seventh cycle of the greater cycle, not till the calling of the system into obscurity and out of manifestation will the cosmic mental atom in the body of the Logos achieve polarization. Here and there individuals are, as units, accomplishing the work and demonstrating therefore the hope for all.

This period corresponds to that between the ages fourteen and twenty-eight. The period here is longer for there is much to be done. Two atoms have felt polarization, and one is receiving the shifting. It is the middle point. At this time the light plays between the three atoms (outlining the personality triangle). But the focal point is gradually shifting more and more into the mental unit, and the **egoic body** is becoming gradually more rounded out, and assuming its proportions.

The man has control of the physical body and each life he builds a better; he has a desire body of more refined requirements (note the occult significance of that word); he realizes the joys of intellect and strives ever for a mental body of greater adequacy; his desires turn upward instead of downward, and become transmuted into aspiration,--at first aspiration towards the things of mind, and later towards that which is more abstract and synthetic. The indwelling egoic Flame or Light now radiates from an inner center to the periphery, lighting the **causal body** and giving indication of burning. To the on-looking Hierarchy it is apparent that the divine fire is permeating and warming and radiating through-

out the **causal body**, and that the Ego is becoming ever more conscious on his own plane, and ever more interested--*via the permanent atoms*--in the life of the Personality. The physical brain of the Personality is not yet aware of the difference between inherent mental capacity and the directed impress of the indwelling Ego, but the time is becoming ripe for a change of some kind, and evolution is moving with rapidity. The fourth period approaches. I would here sound a warning. All this proceeds not in ordered sections, if so I may term it. It proceeds as proceeds the greater system, with constant overlapping, and with parallelism, due to the inherent ray of the Spirit or Monad, to cyclic changes, to diversity of forces playing astrologically and oft from unknown cosmic centers upon the palpitating life within the atoms....

The fourth period is that within which coordination of the Personality is completed, and that wherein the man comes to himself (as did the prodigal in the far country) and says: "I will arise and go to my Father." This is the result of the first meditation. The three permanent atoms are functioning and the man is an active, feeling, thinking entity. He reaches the consummation of the personality life and he begins to shift *consciously* his polarization from the personality life to the egoic. He stands upon the Path of Discipleship or Probation, or is close to it. He commences the work of transmutation; he laboriously, painfully and carefully, forces his consciousness higher and to expand at will; at any cost he determines to dominate and function in full liberation on the three lower planes; he realizes that the Ego must have perfect expression,--physical, emotional and mental,--and he makes, therefore, at infinite cost, the necessary channel. He attracts the attention of the Teachers.

In what way does he do this? The **causal body** begins to radiate the indwelling Light. It has been constructed to a point where it is fine enough to act as a transparency and, where the contact of the Ego is made with the Triad, a point of Flame appears.... The light is no longer under the bushel, but suddenly flames forth, and catches the eager eye of the Master.

This marks the period between twenty-eight and thirty-five in the life of the adult. It is the period wherein a man finds himself, discovers what his line of activity may be, what he can accomplish, and from the worldly standpoint, comes into his own.

During *the fifth period*, the Flame gradually breaks through the periphery of the **causal body**, and the "path of the just shineth ever more and more unto the perfect day." It is in the fourth period that meditation commences,--the mystic meditation that leads, in the fifth period, to that occult meditation that brings about results, being under the law and hence following the line of the ray. It is by meditation that the man--as a Personality--feels out the vibration of the Ego, and seeks to reach up to the Ego and bring the egoic consciousness ever more and more down, so as to include consciously the physical plane. It is by meditation or by retreating within that the man learns the significance of Fire, and applies that fire to all the bodies, till naught is left save the fire itself. It is by meditation, or the reaching from the concrete to the abstract, that the causal consciousness is entered, and man--during this final period--becomes the Higher Self and not the Personality.

The polarization shifts during the fifth period (the period of the Path of Initiation) entirely from the Personality to the Ego, until, at the close of that period, liberation is complete, and the man is set free. Even the

causal body is known as a limitation and the emancipation is completed. The polarization then shifts higher into the Triad--the shifting beginning at the third Initiation. The physical permanent atom goes and the polarization becomes higher mental; the emotional permanent atom goes and the polarization becomes intuitional; the mental unit goes and the polarization becomes spiritual. The man then becomes a Master of the Wisdom and is of the symbolic age of forty-two, the point of perfected maturity in the solar system.

A still later period comes, corresponding to the ages forty-two to forty-nine, wherein the sixth and seventh Initiations may be taken, but this period concerns not the readers of these letters....

June 9, 1920.

The Specific Gravity and Content of the Causal Body.

This subject, anent the **causal body**, opens up for the thinker much food for speculation. The literal figures and the dimensional lines cannot be given. They form one of the secrets of initiation but certain ideas may be suggested and submitted to the consideration of all interested.

Just what do you mean when you speak of the causal body? Say not glibly, the body of causes, for words thus spoken are oft but nebulous and vague. Let us now consider the **causal body** and find out its component parts.

On the involutory path you have what is termed the Group Soul, aptly described (as far as earth words permit) as a collection of triads, enclosed in a triple envelop of monadic essence. On the evolutionary path, groups of causal bodies correspond and are similarly composed, three factors entering in.

The **causal body** is a collection of permanent atoms, three in all, enclosed in an envelop of mental essence.... What happens at the moment when animal-man becomes a thinking entity, a human being? The approximation of the self and the not-self by means of mind, for man is "that being in whom highest spirit and lowest matter are linked together by intelligence." What do I mean by this phrase? Just this: that when animal-man had reached a point of adequacy; when his physical body was sufficiently coordinated, when he had an emotional or desire nature sufficiently strong to form a basis for existence, and to guide it by means of instinct, and when the germ of mentality was sufficiently implanted to have donated the instinctive memory and correlation of ideas that can be seen in the average domesticated animal, then the descending Spirit (which had taken to itself an atom on the mental plane) judged the time ripe for taking possession of the lower vehicles. The Lords of the Flame were called in and they effected the transfer of polarization from the lower atom of the Triad to the lowest atom of the Personality. Even then, the indwelling Flame could come no lower than the third subplane of the mental plane. There the two met and became one and the **causal body** was formed. All in nature is interdependent, and the indwelling Thinker cannot control in the three lower worlds without the aid of the lower self. *The life of the first Logos must be blended with that of the second Logos and based on the activity of the third Logos.*

Therefore, you have at the moment of individualization, which is the term used to express this hour of contact, on the third subplane of the mental plane a point of light, enclosing three atoms, and itself enclosed in a

sheath of mental matter. The work then to be done consists of:

1. Causing that point of light to become a flame, by steadily fanning the spark and feeding the fire.
2. Causing the **causal body** to grow and expand from being a colorless ovoid, holding the Ego like a yolk within the egg-shell, to a thing of rare beauty, containing within itself all the color of the rainbow. This is an occult fact. The **causal body** will palpitate in due course of time with an inner irradiation, and an inner glowing flame that will gradually work its way from the center to the periphery. It will then pierce through that periphery, using the body (that product of millennia of lives of pain and endeavor) as fuel for its flames. It will burn all up, it will mount upward to the Triad, and (becoming one with that Triad) will be re-absorbed into the spiritual consciousness,--will carry with it--using heat as the symbol--an intensity of heat or quality of color or vibration that before were lacking.

Therefore the work of the Personality--for we have to view all from that angle until egoic vision may be ours,--is first to beautify, build and expand the causal body; secondly to withdraw within it the life of the Personality, sucking the good out of the personal life and storing it in the body of the Ego. We might term this the Divine Vampirism, for always evil is but the other side of good. Then, having accomplished this, comes the application of the flame to the **causal body** itself and the joyous standing by whilst the work of destruction goes on, and the Flame--the live inner man and the spirit of divine life--is set free and mounts to its source.

The specific gravity of the **causal body** fixes the moment of emancipation and marks the time when the work of beautifying and building is completed, when the

Temple of Solomon is erected, and when the *weight* (occultly understood) of the **causal body** measures up to the standard looked for by the Hierarchy. Then the work of destruction supervenes and liberation approaches. Spring has been experienced, the full verdure of summer has succeeded, now must be felt the disintegrating force of autumn,--only this time it is felt and applied on mental levels and not on physical. The axe is laid to the root of the tree, but the life essence is garnered into the divine storehouse.

The content of the **causal body** is the accumulation by slow and gradual process of the good in each life. The building proceeds slowly at first, but towards the end of incarnation,--on the Probationary Path and on the Path of Initiation--the work proceeds rapidly. The structure has been reared, and each stone quarried in the personal life. On the Path, in each of its two divisions, the work of completing and beautifying the Temple proceeds with greater rapidity....

Briefly and in conclusion of this matter, I would seek to point out that the circumference of the **causal body** varies according to type and ray. Some egoic bodies are of a form more circular than others; some are more ovoid, and others more elongated in shape. It is the content and the pliability that matter, and above all the occult permeability of the lower auric egg that permits of contact with other egos, yet retains identity; that merges itself with its fellows, yet preserves individuality; and that absorbs all that is desirable, yet keeps ever its own shape.

June 16, 1920.

4--*Conditions of the Causal Body.*

The fourth factor underlying the choice of a method

of meditation is our subject today and consists of the condition of the **causal body**.

We have dealt with the **causal body** in its relationship to the Personality or lower self, showing the interplay between the two and their interdependence. Through steady application to occult meditation, and through the gradual stilling of the lower mind, through concentration and the wise following of the egoic ray meditation, balanced by the personality ray mediation, we found that the relationship of the **causal body** to the Personality became ever closer and the channel connecting the two became ever more clear and adequate. This resulted eventually, we saw, in a shifting of polarization from the lower to the higher and later to complete emancipation from both,--centralization ensuing then in the spiritual consciousness. We dealt with the matter from the lower point of view, seeing it from the standpoint of a man in the three worlds.

Today we will deal with the matter from the standpoint of the Higher Self, from the egoic level, and consider the relationship of that Self to the Hierarchy, to surrounding egos, and to the Spirit. It will be difficult to do more than give some few hints, for much that I could say would be little comprehended, and much be too occult and dangerous for general communication.

Three things may be imparted, which--when wisely meditated upon--may lead to illumination:

The Ego on its own plane, realizes *consciously* its relationship to the Master, and seeks to transmit that consciousness to the Personality.

The Higher Self on its own plane, is not trammled by time and space, and (knowing the future as well as that which is past) seeks to bring the desired end nearer and make it more rapidly a fact.

through point of vibration. Under the Masters work the disciples who have the consciousness of the Higher Self, and are therefore able to work on causal levels and aid in the development of those egos whose causal bodies are less developed than their own.

All is beautifully subject to law, and as the work of developing the **egoic body** is dependent upon the progress made in the threefold personality, the Ego is consequently aided on lower levels by two different disciples, one working on emotional levels and reporting to another disciple who works upon the mental vehicle. He in his turn reports to the disciple with causal consciousness, who reports again to the Master. All this is done with the co-operation of the indwelling consciousness in the **causal body**. This, as you see, entails five factors concerning themselves with the aiding of the Ego in his evolutionary development:

- 1--The Adept of his Ray.
- 2--The Master of his group.
- 3--A disciple with causal consciousness.
- 4--A disciple on the mental plane.
- 5--A helper on the emotional plane.

For a long period of lives the Ego remains practically unconscious of the Personality. The magnetic link exists, but that is all until the time comes when the personal life reaches a point where it has somewhat to add to the content of the **causal body**--a body at first small, colorless and insignificant. But the hour comes when the stones are first brought perfected from the quarry of the personal life, and the first colors are painted in by the man, the builder and the artist. Then the Ego begins to give attention, rarely at first, but with increasing frequency, until lives come around in which the Ego

Buddhic plane 3rd subplane.....28 groups, 7 x 4
 À 1st subplane.....21 groups, 7 x 3
Atmic plane Atomic subplane.....14 groups, 7 x 2
Monadic plane.....7 great groups

I have given a few hints here. It is so little, compared with what will later be known when those of you now studying expand the consciousness still further, but it is all I can as yet impart, and only this has been given with the intent of showing how much has to be considered, when meditation forms are duly set by a Master. He has to take into wise consideration the egoic ray, and the condition of the *causal body* in its relationship to the lower self and to the Hierarchy. The state of the body must be known, and its content; its relationship to other egos must be duly considered, for all is in group formation. Meditation must therefore be given which is in line with the *group* to which the Ego is assigned, for as each man meditates he contacts not only his own Ego but also his egoic group and through that group the Master to Whom he is consequently linked, though the efficacy of a meditation depends upon the work being done in an occult manner and under law. The group significance of meditation is little understood, but the above thoughts are commended to you for your wise study.

June 17, 1920

5--Immediate Need of Period and Man's Availability.

Today we will consider factor five in deciding methods of Meditation, and will deal with the need of the particular period and the suitability of the man to meet the need.

Let us first of all briefly recapitulate, for the value of reiteration is profound. We have taken up briefly the

factor of the egoic ray, as it is considered by a teacher in assigning a meditation, and we have seen how each ray aimed at the same goal along a different route, and that each ray necessitated a different type of meditation. We have touched on the modification of the meditation through consideration of the personality ray. Then we took up the factor of time as shown in the *causal body*, its point of development, and the relationship of that body to its three lower expressions, finishing yesterday with a few brief hints anent the *causal body* on its own level and its scope of consciousness. All this will have indicated to you how wise must be the teacher who presumes to indicate meditation. One point I would here interpolate:-- No meditation that is truly and occultly suitable can be assigned by a teacher who has not the capacity of causal consciousness and contact. When the teacher knows the note, the rate of vibration and the color, then he can wisely assign, but not before. Before that time, generalization only is possible, and a meditation given that may approximate the need and also be safe.

Another factor enters now--a factor that varies somewhat according to the need of the period. All cycles are not as fundamentally important. The periods in a cycle that are of real moment are the termini, and those where overlapping and merging occur. They demonstrate on the physical plane in great revolutions, gigantic cataclysms, and fundamental upheavals in all three departments of the Hierarchy,--the department of the World Teacher, that of the Head of a root-race and that of the Ruler of civilization or of force. At the points of merging in a cycle, cross-currents are found, and all the system seems to be in a chaotic condition. The middle part of a cycle, where the incoming vibration is stabilized and the

There has been too much tendency to believe that to be an oriental holds the goal for all. Forget not that even the Great Ones Themselves are not all orientals, and the Masters in European bodies are of equal accomplishment to the better known Eastern Adepts. Ponder on this. It needs much wise consideration, hence my emphasis of the fact. When more is known along these lines, and when schools of meditation are founded and conducted on truly occult lines by graduated Teachers, forms of meditation will be planned, suited to nationality and to the temperamental differences existing among nations. Each nation has its virtues and each has its defects; it will therefore be the work of the superintending Teacher to apportion meditations that will intensify the virtues and remedy the defects. The field opened up by these ideas is so vast that I cannot deal with it here. Specialists will later take up the problem, and the time comes when the orient and the occident will each have their own schools, subject to the same basic rules and under the superintendence of the same inner Teachers, but wisely differing on certain points, and (though aiming at the same goal) following different routes. You will later see these schools founded in each nation; admission into them will not be easy of attainment, but each applicant for instruction will be subjected to a drastic entrance examination. You will find each school will differ somewhat, not in fundamentals but in methods of application, due to the wise discrimination of the Head of the School. This Head, being of the same nationality as the pupils, and having the faculties of the **causal body** fully developed, will apply the method to the immediate need.

Later I may further expand the future of the meditation schools for your edification, but I seek now principally to generalize.

will increase ability to *serve* will ever be the aim. The greater aim includes, after all, the lesser.

4--The fourth group that has a place in the calculations of the Teacher *is that to which a man belongs on the inner plane*, the band of helpers to which he is assigned or--if he is a disciple--the group of pupils of which he forms a part. Their particular type of group work will be considered, the capacity of the pupil to progress with his fellows will be fostered and his ability to fill his appointed post will be increased.

I have but hinted in these last few communications at the many things that arise for consideration in the assignment of a meditation. You have three rays to consider, the point in evolution of the **causal body** and its interrelation on its own plane with its group, with the Hierarchy, and with its reflection, the Personality. You have also the factor of karma, the need of the time and of the man himself, and his relationship with four different groups.

All this is possible and will some day be recognized, but the period of laying a foundation is not yet over, and for long will remain with you. The control of the mind is the present aim of meditation and must always be the elementary step.

be automatically made, and the necessary vacuum created, eventuating in a downflow from above. All these effects can transpire when the Word is correctly intoned, and each meditation should see the man more aligned, should disperse some of the matter of low vibration in one or other of his bodies, should open up the channel to a greater extent, and so provide a more adequate vehicle for the illumination from higher levels.

But--until correctness is possible--the effect produced by the use of the word is very little, which is fortunate for the man who uses it. In the studying of the seven great Breaths and their effect on each plane, a man can find out much that should transpire on the different sub-planes of each plane, especially in relation to his own development. In the studying of the basic note of the solar system (which was stabilized in System I) , much can be found out about the use of the Word on the physical plane. A hint lies here for consideration. In the endeavor to find the note for this solar system, the note of love and wisdom, the student will make the necessary communication between the emotional or desire plane and the intuitional plane, and find out the secret of the emotional plane. In the study of the Word on mental levels and its effect in form building, the key to the erection of Solomon's Temple will be discovered, and the pupil will develop the faculties of the **causal body**, and eventually find liberation from the three worlds.

The student must remember, nevertheless, that he has first to find his personality note, and then the egoic, before he can touch the monadic chord. When he has done that he has, for himself, sounded his own threefold Word, and is now an intelligent creator animated by love. The goal is reached.

June 23, 1920

You are right in thinking that conditions today are not desirable. The whole world speeds towards a crisis--a crisis reconstructive, even though it seems to the onlooker to be destructive. On all sides, the tearing down of the old forms is progressing, nor is the work as yet fully accomplished. Enough has, nevertheless, been done to permit of the erection of the scaffolding for the new building. In serenity and steady adherence to the next duty will come the simplification of that which must be done.

Today we deal with the effect of the Word on the various centers, on each body, and its utility in aligning the bodies with the **causal vehicle**. This was our fourth point. The first two are closely allied, for the Sacred Word (when properly enunciated) acts on the various bodies through the medium of the centers, and their astral and mental counterparts. Some of the effects, such as the elimination of undesirable matter, and the building in of new, the protective effect of the Word and its work of stabilization and purification, we have somewhat touched upon. We will now focus our attention largely upon the centers and the result upon them of the sounding of the Word.

The Seven Centers and the Sacred Word.

As is our custom, let us divide our thoughts under the following heads. Tabulation has its value; it systematizes knowledge, thus tending to the orderly arrangement of the mental body; it facilitates recollection through the assistance of the eye.

- 1--Enumeration and discussion of the centers.
- 2--Growth and development of the centers.
- 3--The effect of meditation on the centers.
- 4--Their interrelation in the work of alignment.

- 2--*The solar plexus*. Ten petals. The color rosy, with an admixture of green.
- 3--*The heart center*. Twelve petals. Color glowing golden.
- 4--*The throat center*. Sixteen petals. Color silvery blue, the blue predominating.
- 5--*The head centers*. These are in a twofold division:--
- a--Between the eyebrows. Ninety-six petals. Color, one-half of the lotus is rose and yellow and the other half is blue and purple.
- b--The top of the head. There are twelve major petals of white and gold, and 960 secondary petals are arranged around the central twelve. This makes a total of 1068 petals in the two head centers, or 356 triplicities. All these figures have an occult significance.

This description is taken from "The Inner Life." This description applies to the etheric centers, which are themselves the working out into physical plane manifestation of corresponding vortices on the emotional plane, with emotional vitality playing through. They have their mental counterparts, and in their awakening as aforesaid, and in their growth and development, comes the final vivification, and the resultant liberation.

The connection between the centers, the **causal body** and meditation lies bid in the following hint: it is through the rapid whirling and interaction of these centers and their increased force through meditation (the ordered occult meditation) that the shattering of the **causal body** is effected. When the inner fire is circulating through each center and when kundalini is spiraling

accurately and geometrically from vortex to vortex, the intensification interacts in three directions.

a--It focuses the light or the consciousness of the Higher Self into the three lower vehicles, drawing it downward into fuller expression and widening its contact on all the three planes in the three worlds.

b--It draws down from the threefold Spirit more and more of the fire of the Spirit, doing for the causal body what the Ego is doing for the three lower vehicles.

c--It forces the unification of the higher and lower, and it attracts the spiritual life itself. When this is done, when each successive life sees an increase of vitality in the centers, and when kundalini in its seven-fold capacity touches each center, then even the **causal body** proves inadequate for the influx of life from above. If I might so express it, the two fires meet, and eventually the **egoic body** disappears; the fire burns up entirely the **Temple of Solomon**; the permanent atoms are destroyed, and all is reabsorbed into the Triad. The essence of the Personality, the faculties developed, the knowledge gained, and the remembrance of all that has transpired becomes part of the equipment of the Spirit and eventually finds its way to the Spirit or Monad on its own plane.

Now let me enumerate for you the things as to which it will not be possible as yet to furnish more information; the risks involved would be too great.

- 1--The method of arousing the Sacred Fire.
- 2--The order of its progression.
- 3--The geometrical forms it makes as it mounts.
- 4--The order of the development of the centers, according to the ray of the Spirit. The complexity is too great.

LETTER V

July 22, 1920.

DANGERS TO BE AVOIDED IN MEDITATION.

The Withholding of Information.

We have reached a point now where the foundations of knowledge have been laid,—that knowledge which instills into the wise student the desire to submit to the necessary rules, to conform to the prescribed requirements, and to make the comprehended mental concepts practical experiences in daily life. This desire is wise and right, and the object of all that has been imparted, but at this juncture it may be wise to sound a warning note, to point out certain dangerous possibilities, and to put the student on his guard against an enthusiasm that may lead him along paths that will hinder development, and that may build up vibrations that will ultimately have to be offset. This entails delay and a recapitulation in work that (if realized in time) might be obviated.

Certain statements and instructions cannot be made or given in writing to students for three reasons:—

1--Some instructions are always given orally, as they appeal to the intuition and are not for the pondering and logical reasoning of lower mind; they also contain elements of danger if submitted to the unready.

2--Some instructions pertain to the secrets of the Path, and are mainly applicable to the groups to which the student is attached; they can only be given in joint instruction when out of the physical body. They pertain to the group **causal body**, to certain ray secrets, and to the invoking of the assistance of the higher devas to bring

Simply this: Some natures become so polarized on the mental plane that they run the risk of breaking connection with the two lower vehicles. These lower bodies exist for purposes of contact, for the apprehension of knowledge on the lower planes and for reasons of experience in order that the content of the **causal body** may be increased. Therefore it will be apparent to you that if the indwelling consciousness comes no lower than the mental plane and neglects the body of emotions and the dense physical, two things will result. The lower vehicles will be neglected and useless and fail in their purposes, atrophying and dying from the point of view of the Ego, whilst the **causal body** itself will not be built as desired and so time will be lost. The mental body will be rendered useless likewise, and will become a thing of selfish content, of no use in the world and of little value. A dreamer whose dreams never materialize, a builder who stores up material which he never employs, a visionary whose visions are of no use to gods or men, is a clog upon the system universal. He is in great danger of atrophying.

Meditation should have the effect of bringing all three bodies more completely under the control of the Ego, and lead to a coordination and an alignment, to a rounding-out and a symmetrical development that will make a man of real use to the Great Ones. When a man realizes that mayhap he is too much centralized on the mental plane he should definitely aim at making all his mental experiences, aspirations and endeavors matters of *fact* on the physical plane, bringing the two lower vehicles under control of the mental and making them the instruments of his mental creations and activities.

I have here indicated two of the dangers most frequently met with, and I advise all students of occultism

causal body the faculty of "mental apprehension of the basic facts of life." The object of that one incarnation is to develop the mental capacity of the student; to teach him concrete facts and science and thus to enlarge the content of his mental body, with a view to future work. He may be over-developed on the heart side, too much of the devotee; he may have spent many lives in dreaming dreams and in seeing visions and in mystic meditation. To be practical, full of common sense, to know the curriculum of the Hall of Learning and to apply practically the knowledge learnt on the physical plane is his great need. Yet, even though his ring-pass-not seems to prescribe and limit his inherent tendencies, and even though the stage is set so that it would seem he *must* learn the lessons of practical living in the world, he learns not, but follows what is to him the line of least resistance. He dreams his dreams, and stays aloof from world affairs; he does not fulfill the desire of the Ego, but misses opportunity; he suffers much, and in the next life is necessitated a similar staging and a stronger urge, and a closer ring-pass-not until he complies with the will of his Ego.

For such an one, meditation helps not, but mainly hinders. As before I have said, meditation (to be wisely undertaken) is for those who have reached a point in evolution where the rounding out of the **causal body** is somewhat matured and where the student is in one of the final grades in the Hall of Learning. You need to remember that I refer not here to the mystic meditation but to the scientifically occult meditation. The dangers are, therefore, practically those of wasted time, of an intensification of a vibration out of all proportion to the key of the other vibrations, and of an unequal rounding out and a lop-sided building that will necessitate reconstruction in other lives.

and advance toward ultimate liberation; besides this he must carry on his group with him to greater heights and usefulness. Therefore, if through meditation of an unsuitable nature he neglects his proper obligation he delays the purpose of his life, and in another incarnation he will have to play it out. If he builds into that group's **causal body** (the composite product of the several lines) aught that has not its place properly there, he aids not but hinders, and again that involves danger. Let me illustrate, for clarity is desired:--A student is affiliated with a group that has an over-preponderance of devotees, and he has come in for the express purpose of balancing that quality with another factor, that of wise discrimination and mental balance. If he permits himself to be overcome by the group thoughtform and becomes himself a devotee, following a devotional meditation and unwisely omitting to balance that group's **causal body**, he runs into a danger that hurts not only himself but the group to which he belongs.

2--*On the emotional plane:* Here he belongs to several groups such as:--

a--His emotional plane family group, which is more thoroughly his own group than the family into which he happens to be born on the physical plane. You will see this demonstrated many times in life when members of an emotional plane family contact each other on the physical plane. Instant recognition ensues.

b--The class within the Hall of Learning to which he is assigned and in which he receives much instruction.

c--The band of Invisible Helpers with whom he may be working and the band of Servers.

All these groups involve obligation and work and all must be allowed for in studying the wise use of medita-

tions, certain methods employed by them in work need to be realized and certain methods of protection apprehended and utilized. As before I have told you the danger is as yet inappreciable to the majority, but more and more as time elapses shall we find it necessary to teach you, the physical plane workers, how to shield and guard yourselves from attack.

The Dark Brothers are--remember this always--*brothers*, erring and misguided yet still sons of the one Father though straying far, very far, into the land of distances. The way back for them will be long, but the mercy of evolution inevitably forces them back along the path of return in cycles far ahead. Anyone who over-exalts the concrete mind and permits it continuously to shut out the higher, is in danger of straying on the left-hand path. Many so stray... but come back, and then in the future avoid like errors in the same way as a child once burnt avoids the fire. It is the man who persists in spite of warning and of pain who eventually becomes a brother of darkness. Mightily fights the Ego at first to prevent the Personality so developing, but the deficiencies of the *causal body* (for forget not that our vices are but our virtues misused) result in a lop-sided causal body, over-developed in some direction and full of great gulfs and gaps where virtues should be.

The dark brother recognizes no unity with his species, only seeing in them people to be exploited for the furtherance of his own ends. This then, on a small scale, is the mark of those who are being used by them wittingly or unwittingly. They respect no person, they regard all men as fair prey, they use everyone to get their own way enforced, and by fair means or foul they seek to break down all opposition and for the personal self acquire that which they desire.

able at this stage nor proper. At a certain point in meditation, nevertheless, when the pupil has made the desired progress and covered certain specific stages and attained certain objectives (which attainment can be ascertained by a review of the pupil's *causal body*) and when a foundation of right living has been laid which neither storms nor attack will be liable easily to upset or destroy, the Teacher may impart to the earnest pupil instructions whereby he can build in mental matter and under definite rules, forms that will lead to specific actions and reactions. These forms will be imparted gradually, and at times the pupil (this especially at first) may not be in the least conscious of the results achieved. He will obey the orders, say the imparted words, or work through the outlined formulas, and the results attained may do their work even though the pupil is unconscious of the fact. Later--especially after initiation, as the subtler faculties come into activity, and the centers are rotating in fourth dimensional order--he may be aware of the effects of his meditation on the emotional and mental planes.

Results never concern us. Strict obedience to the law and steady adherence to the rules laid down, with skill in action aimed at are the part of the wise pupil. The effects then are sure, and carry no karma with them.

...Let us take up each of the forms in order, but first I would give a warning. I do not intend to outline forms, or to give specific instructions as to how the results indicated may be achieved. That will be done later, but when, it is not possible to say. So much depends upon the work done during the next seven years, or on the group karma, also on the progress made, not only by the human hierarchy, but by the deva or angel evolution as well. The secret of it all lies hid in the seventh Ceremonial Ray, and the hour for the next step onward will

strong vibration within the higher Triad, and so cause a downflow of the monadic force into the **causal body**. All these mantrams can be used separately, and achieve their own result.

There are seven great mantrams, one for each ray, that (when used by the Master or by a member of the Hierarchy) combine all the three effects. They arouse kundalini, they work on the **causal vehicle** on the mental plane, and they set up a vibration in the Triad and thus effect an at-one-ment of the lower, the higher and the fifth principle. This is a reflection of what occurred at the coming of the Lords of Flame. It leads to complete unification, and marks the man out henceforth as one in whom love demonstrates in action by the aid of illuminated mind.

These are the four most important mantrams as regards individual evolution and development, and are well-known to all those who train pupils for initiation. But by themselves, even if discovered by the unready, they could accomplish little, for their use must be accompanied by the power that comes from the application of the Rod of Initiation. This Rod, through its surmounting diamond, focuses the three fires in the same way that a burning-glass reacts to the sun, and causes a conflagration.

I have here given you a lot of information in very few words. The matter is much condensed. It has a special significance for the man who nears the Path of Initiation. Ponder carefully on this which is imparted, for, by brooding upon it in the silence of the heart, light may come, and the inner fire glow with greater heat.

Other mantrams connected with fire can be further enumerated. There are two groups that are contacted by the use of certain rhythmic sounds.

plane in a most undesirable stimulation of the sex organs. In the true use of rhythmic movement the effect is to align the three lower vehicles with the **causal vehicle**, and this lining up--when coupled with intensest aspiration and ardent desire--results in a downflow of force from above. This causes a vivification of the three major centers and a definite illumination.

When an entire concourse of people is thus animated by a single high desire, when their auras blend and form one united channel for the downflow, the effect is tremendously intensified and can be world-wide in its radius. You have an instance of this in the wonderful Wesak festival, kept so universally in India to this day, when the Hierarchy forms itself into a channel for the transmission of power and blessing from the levels on which the Buddha may be found. He acts as a focal point for that power, and--passing it through His Aura--pours it out over mankind by means of the channel provided by the assembled Lords, Masters, graded initiates and disciples. This channel is formed by the use of sound and rhythm simultaneously employed. By the chanting of a certain mantram by means of the slow, measured movements that accompany that chanting, the funnel is formed that reaches upwards to the desired locality. The geometrical figures formed in the matter of the plane higher than the physical (which are the result of the geometrical movement of the concourse gathered in that Himalayan center) form themselves into wonderful avenues of approach to the center of blessing for the inhabitants, deva or otherwise, from any particular plane. For those who can clairvoyantly view the scene, the beauty of the geometrical forms is unbelievable, and that beauty is enhanced by the radiant auras of the Great Ones Who are gathered there.

Healing groups will work as follows. The circle of workers, with the unit to be healed placed in their midst, will definitely apply themselves to the healing of that unit by the use of set mantrams, and by the following of certain movements they will cause the focal point of the downpouring force to be the sick member in their midst. By the stimulating power of that force, by its re-building quality, or by its capacity to destroy and eliminate, what you call miracles will be matters of everyday occurrence. The subject is too vast to be more than hinted at here. But as the race progresses and the secret of making the at-onement is more comprehended, when many people tread the Probationary Path, when the percentage of initiates is greater than it is now, and when large numbers of the human race are more directly aligned with the *egoic body*, you will see the scientific application of the laws of sound and rhythm.

At the same time you will see the misuse of those powers--a misuse that will herald in one of the final struggles between the Lords of Light and the Lords of Darkness. Great will be the cataclysm and terrific the disaster, but ever the Light shines in darkness, and He Who reigns above all, and Who holds all within the circumference of His Aura knows the hour of opportunity, and knows too how to utilize that which can protect.
Special occasions on which these forms will be employed.

The great event on the planet in direct relation to the human race is the Wesak festival. There is one still greater moment in the calendar when a funnel is created directly between the earth and the supreme Ruler himself, the Logos of our system. This is accomplished through the power of certain mantrams and the united efforts of the Hierarchy and the Deva Lords of the planes. These Deva Lords are aided by the deva evolution, and the Hierarchy

of night, esoterically understood. They are the basis of glamour, of despair, and of corruption, and must be neutralized by the pupil of the Great Ones by the admission the colors connected with light.

6. The synthesis of all the colors, as aforesaid, is the synthetic ray of indigo. This underlies all and absorbs all. But in the three worlds of human evolution the orange of flame irradiates all. This orange emanates from the fifth plane, underlies the fifth principle, and is the effect produced by the esoteric sounding of the occult words " Our God is a consuming Fire." These words apply to the manasic principle, that fire of intelligence or reason which the Lords of the Flame imparted, and which stimulates guides the life of the active personality. It is that light of reason which guides a man through the Hall of Learning on into the Hall of Wisdom. In the latter hall its limitations are discovered, and that structure which knowledge has built (the *causal body* or the *Temple of Solomon*) is itself destroyed by the consuming fire. This fire consumes the gorgeous prison house which man has erected through many incarnations, and lets loose the inner light divine. Then the two fires merge, mount upwards and are lost in the *Triadal Light*.

Certain colors belong more exclusively to the human Hierarchy, others to the deva. In their ultimate blending and intermingling comes eventual perfection....

August 29th, 1920.

1. *Enumeration of the Colors.*

Tonight we must continue our study on color and take up our first point.

In doing this I will make certain comments and give you certain data, impressing upon you nevertheless again the fact that I use the exoteric terms, and that the discus-

3. Effect the necessary transmutation of the colors from the Personality to the Triad, and later from the Triad to the Monad.

The **causal body** acts as a synthesis of these colors in the life of the reincarnating Ego just as the synthetic ray blends all the colors in logoc manifestation. Endeavor to keep clear in your own mind.....that colors are the expressions of force or quality. They hide or veil the abstract qualities of the Logos, which qualities are reflected in the microcosm in the three worlds as virtues or faculties. Therefore, just as the seven colors hide qualities in the Logos, so these virtues demonstrate in the life of the personality and are brought forward objectively through the practice of meditation; thus each life will be seen as corresponding to a color. Ponder on this.

The basic correspondences.

It is in the study of these correspondences in the different departments of the manifested universe, and the application of these colors to their adjusted portion that the beauty of the synthetic whole and the illuminating of the microcosmic life ensues. Let us enumerate or tabulate in broad general fashion, leaving the detailed working out to the student of meditation. More at this juncture is not possible.

1. The threefold solar system.
 - The threefold evolving jiva.
 - The three aspects of the Logos.
 - The threefold Monad.
 - The spiritual Triad, the Ego.
 - The threefold Personality.
 - The three worlds of human evolution.
 - The three persons of the Deity.

sion of consciousness that puts a man eventually en rapport with his own Ego, with other selves, with the waiting eager Master to Whom he is assigned, with fellow disciples and more advanced Initiates whom he may contact in that Master's aura, till he finally contacts the One Initiator, is admitted into the Secret Place, and knows the mystery that underlies consciousness itself.

September 14th, 1920.

Who are the Masters?

It might be of value to us in our consideration of the subject of access to the Masters via meditation if we started with a few fundamental statements, dealing with the Masters and Their place in evolution. We will therefore take up our first point. We shall thus bring before the readers of these letters some idea as to Their status, Their comprehensive development, and Their methods of work. Needless to say, much that will follow will carry nothing new in import. The things that concern us most closely and the things that are to us the most familiar are oft the most frequently overlooked, and the most nebulous to our reasoning faculty.

A Master of the Wisdom is One Who has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion that it now includes the fifth or spiritual kingdom. He has worked His way through the four lower kingdoms:--the mineral, the vegetable, the animal and the human--and has, through meditation and service, expanded His center of consciousness till it now includes the plane of spirit.

A Master of the Wisdom is One Who has effected the transfer of polarization from the three atoms of the personal life--as included in the **causal body**--into the three atoms of the Spiritual Triad. He is consciously

that synthesis exists and has merged those five senses into the synthetic two, that mark the point of attainment in the solar system. Through meditation the geometrical sense of proportion is adjusted, the sense of values is clearly recognized, and through that adjustment and recognition, illusion is dispelled and reality is known. The practice of meditation and the inner concentration there brought about awakens the consciousness to the value and true use of form. Thereby reality is contacted and the three worlds can no more ensnare.

A Master of the Wisdom is He Who knows the meaning of consciousness, of life, and of spirit. He can pass--by the line of least resistance--straight to the "bosom of His Father in Heaven". The approach to the line of least resistance, the direct path, is found through the practice of meditation.

A Master of the Wisdom is He Who has resolved Himself from the five into the three, and from the three into the two. He has become the five-pointed star, and when that moment is reached He sees that star flash out above the One Initiator, and recognizes it in those of equal place to His. He has sanctified (in the occult sense) the Quaternary, has used it as the foundation stone upon which to erect the **Temple of Solomon**. He has grown beyond that Temple itself and has come to recognize it as limitation. He has withdrawn Himself from its confining walls and has entered within the Triad. He has done this always by the occult method, that is, consciously and with full knowledge of each step taken. He learns the meaning of each confining form; then, He has assumed control and wielded the law upon the plane consistent with the form. He has then outgrown the form and has discarded it for other and higher forms. Thus He has progressed always by means of the sacrifice and death of the form. Always

2. The second thing he is supposed to be developing on the probationary path is the faculty of abstract thought, or the power to link up with the higher mind, via the **causal body**. He must learn to contact the lower mind simply as an instrument whereby he can reach the higher, and thus transcend it, until he becomes polarized in the **causal body**. Then, through the medium of the causal body, he links up with the abstract levels. Until he can do this he cannot really contact the Master, for, as you have been told, the pupil has to raise himself from his world (the lower) into Their world (the higher).

Now both these things--the power to touch the Master and the Master's group, and the power to polarize himself in the **causal body** and touch the abstract levels--are definitely the result of meditation, and the earlier letters you have received from me will have made this clear. There is therefore no need to recapitulate the earlier imparted data, save to point out that by strenuous meditation, and the faculty of one-pointed application to the duty in hand (which is after all the fruit of meditation worked out in daily living) will come the increased faculty to hold steadily the higher vibration. Again and again would I reiterate the apparently simple truth that *only similarity of vibration* will draw a man to the higher group to which he may belong, to the Master Who represents to him the Lord of His Ray, to the World Teacher Who administers to him the mysteries, to the One Initiator Who effects the final liberation, and to the center within the Heavenly Man in Whose Body he finds a place. It is the working out of the Law of Attraction and Repulsion on all the planes that gathers the life divine out of the mineral kingdom, out of the vegetable and animal kingdoms, that draws the latent Deity from out of the limitations of the human kingdom, and affiliates the man

He has to watch over the work accomplished by the pupil whilst making the channel between higher and lower mind, whilst he builds and employs this channel (the antahkarana). This channel eventually supersedes the **causal body** as a means of communication between the higher and the lower. The **causal body** is itself eventually done away with when the pupil takes the fourth initiation and can freely create his own body of manifestation.

He definitely assists at the vivification of the various centers and their correct awakening, and He later aids the pupil to work consciously through those centers, and to carry the circulating fire in right geometrical progression from the base of the spine to the head center.

He superintends the work of the pupil on different planes and makes records of the extent of the work accomplished, and the far-reaching effect of the spoken word as enunciated by the pupil. This is (putting it occultly) the effect on the inner planes of the note of the pupil's exoteric life.

He enlarges the consciousness of the pupil in various ways, and develops his capacity to include and contact other rates of vibration than the human, to understand the consciousness of other evolutions than the human and move with facility in other spheres than the earth sphere.

His immediate goal in working with the pupil is to prepare him for the first initiation. This takes place when the capacity of the pupil to hold a certain rate of vibration for a specific length of time is developed, the length of time being that wherein he must stand before the Lord of the first two initiations. This is accomplished by a gradual raising of the vibration at few and stated intervals, and later more frequently, until the pupil can vibrate with greater ease and comfort to the vibration of his Master, and can hold the vibration for an ever in-

creasing length of time. When he can hold it for this period (the length of which is of course one of the secrets of the first initiation) he is subjected to the application of a still higher vibration which--when held--will enable him to stand before the Great Lord for a length of time sufficient to permit of the initiation ceremony. The application then of the Rod of Initiation effects something that stabilizes vibration, and makes it easier to progress in the task of vibrating to the higher measure of the subtler planes.

He develops the capacity of the pupil to work in group formation. He studies his action and interaction on his own affiliated group. He works with the pupil's **causal body** and its expansion and development, and teaches the pupil to understand the law of his own being and through that understanding brings him to a comprehension of the macrocosm.

Now all these various aspects of the Master's work (and these are but a few of the points which might be considered) might be dealt with at length and would prove of illuminating interest to the reader. All the above paragraphs could be extended and prove of exceeding interest. But the main point I seek to make here is in connection with the earlier stages of this work, before the pupil is admitted into the later stages of close intimacy with his Master. The Master during this period works with his disciple principally:--

- a. At night, when he is out of the physical body.
- b. During the periods when the disciple is meditating.

According to the success of the meditation, according to the ability of the student to shut off the lower and contact the higher, so will come the opportunity of the Master to accomplish successfully the scientific definite work that

As the student perseveres in his meditation, as he increases his facility to throw himself into the right vibration, he builds up a pathway (if so we may term it) that leads him direct to his Master. This is a literal statement of fact. Good work earns for the man in time the right to be with the Master at stated periods. This entails good work in meditation coupled with active service for the race. These intervals are rare at first but come more frequently as progress is made. He will then become aware of this contact through remembrance on awakening. He will see the room of the Master, and remember his associates in the work of the class. He will remember certain sentences, as spoken by his Master, and will bring back a recollection of work suggested or of admonition. This is one of the methods which are indicative to the pupil that he is succeeding, through the ability built up in meditation, in gaining access to the Master.

The attainment of a certain amount of causal consciousness. This is indicative of the pupil's having developed (mayhap in small degree, yet definitely realized) the power to enter somewhat into Their world. The faculty of abstract thought and contemplation, the power to transcend the limitations of time and space, are powers of the **body egoic**, and as all egoic groups are--as aforesaid--controlled by some one Master, the development of egoic consciousness (when consciously recognized) is indicative of contact and access. Many souls unconsciously contact their Ego, and temporarily have flashes of egoic consciousness but when the pupil can consciously raise himself, when he with deliberation intensifies his vibration, and transfers his polarization into the **body egoic**, even if for a brief moment, then he can know that he is for that brief moment vibrating to the key of the Master of his group. He has made contact. He may not remember

Schools are organized and watched over by a Master in physical plane consciousness, records will be kept of the times and modes of contact and in this manner much knowledge will accrue. I would in conclusion point out that always the calling forth of the response must be the work of the pupil, and that the hour of that response depends upon the earnestness of his work, the consecration of his service and his karmic liabilities. When he merits certain response it will be demonstrated in his stars, and naught can hinder or delay. Equally, naught can really hasten, so the pupil need not waste time in doleful ponderings upon the lack of response. His the part to obey the rules, to conform to the forms laid down, to ponder and wisely adhere to the prescribed instructions, and to definitely work and to ardently serve his fellowmen. When he has done all this, when he has built the necessary vibrating material into his three lower bodies, when he has aligned them with the **body egoic** (even if only for a brief minute) suddenly he may see, suddenly he may hear, suddenly he may sense a vibration, and then forever he may say that faith is merged in sight, and aspiration has become recognition.

perception of the thinkers of the race and upon the ability of the incarnating jivas to seize upon the opportunities and fulfill their destiny.

We touched yesterday upon the one fundamental school with its four branches. Today I would take up:--

2. *The National subdivisions of the one school.*

At the outset I would point out to you that not every nation in the world will have its occult school. Only as the **causal body** of the national group has reached a certain rate of vibration will it be possible to found and institute these schools. Only as the educational work of the nation has reached a certain height will it be possible to use the mental equipment of the nation as a stepping stone for further expansion, and to use it as a basis for the occult school. And, curiously enough, only those nations which originally had a training school for the mysteries (with three exceptions) will be again, during the earlier stages, permitted national schools. The exceptions are:--

1. Great Britain.
2. Canada and the United States.
3. Australia.

And even these exceptions might be considered only one, the case of Australia, for the other two in Atlantean days had their occult foundations when they formed part of the earlier continent. In the turning of the wheel, earth itself reincarnates; places pass into pralaya and emerge into manifestation, holding within them the seeds that will eventuate in similar vibration, and bring into being again similar modes of expression, and similar *forms*.

It will be found later on, when the Occult Schools are founded, that they will be situated where some of the old magnetism yet lingers, and where in some cases certain

The Head of the school will be an accepted disciple: it is essential that the Master, Who is back of the work of any particular school, should be able at all times to tap the consciousness of that school as focused through the disciple. This Head will be able to act as a medium of communication between the students and the Master and as a focal point for His force to flow through to them. He must be consciously able to function on the astral plane at night and to bring the knowledge through to the physical brain, for part of his work will be with students on the astral plane, guiding them to the Master's ashram at certain intervals for specialized work. He will have to train them too in this conscious functioning.

Under him will work six instructors, of whom one at least must be a conscious clairvoyant, and able to assist the Head with his information as to the auric development of the students; he must be able to gauge the colors and expansion of the students' vehicles, and cooperate with the Head in the work of expanding and attuning those vehicles. These instructors must be on the Probationary Path and earnestly devoted to the work of assisting evolution and devoted to the service of some one Master. They must and will be carefully chosen so as to supplement and complement each other, and in the school will form a miniature hierarchy, showing on the physical plane a tiny replica of the occult prototype. As their work will be largely to develop the lower mind of the pupil and to link it up with the higher consciousness, and as the focal point of their endeavor will be the rapid building-in the **causal body**, they will be men of erudition, and of knowledge, grounded in the knowledge of the Hall of Learning, and able to teach and to compete with the trained teachers of the world universities.

1. The pupil must be free from obligatory karma and able to take the course without neglecting his other duties and family ties.
2. There will be no fees or money charged, and no money transaction. The pupil must be somewhat self-supporting and able to earn the means of livelihood whilst in the school. The schools in both their divisions will be supported through the voluntary contributions of people, and through a knowledge of the laws of supply and demand occultly interpreted.
3. The pupil must be able to measure up to the average educational standards of his day and generation and must show aptitude for some line of thought.
4. He must be seen clairvoyantly to have a certain amount of coordination and alignment and the **causal body** must be of a certain grade or quality before he is admitted. Teachers of occultism waste not time on those not ready. Only when the inner light shines forth, only when the causal body is of a certain capacity can the pupil profit by the curriculum. Therefore, with the Head of the school will the final verdict lie as to whether a pupil may enter or not. That word will be final, and will be passed after due inspection of the pupil by the Head of the school through clairvoyant and causal vision, and after reference to the man's own Master.
5. He must have demonstrated, by a previous period of service, his ability to work in group formation and to think in terms of others.

- b. Study of astronomy and of astrology.
- c. Study of occult cosmogony.
- d. Study of the human hierarchy.
- e. Study of the deva evolution.
- f. Study of the laws of the solar system.
- g. Study of telepathy, mental creation, psychometry.

The Mind.

- a. The study of the mental plane.
- b. The study of the laws of fire.
- c. The study of the **causal body**.
- d. The study of the fifth principle.
- e. The study of color and of sound.

Synthesis.

- a. The study of spirit-matter-mind.
- b. Study of numbers and of symbology.
- c. Study of higher mathematics.
- d. Study of the laws of union.
- e. Study of the laws of sex.

Psychic Development.

- a. Study of practical occultism.
- b. Study of psychism.
- c. Study of the astral light and the akashic records.
- d. Study of mediumship and inspiration.
- e. Study of past lives.
- f. Study of the macrocosmic and microcosmic centers.

Practical Work.

- a. Service to the race.
- b. Study of *group work*.
- c. Review work.

LETTER X.

THE PURIFICATION OF THE VEHICLES.

November 7th, 1920.

The need arises these days for tested instruments. When Those Who guide human evolution at this period cast Their eyes over the race in the search for such instruments They see few as yet ready for the service required. But likewise They see some who, with a certain amount of training, will fill the need fairly adequately.

As evolution proceeds the polarization of the race changes. Men are polarized now principally in their emotional bodies,--the feelings, desires, the concerns of the personality sway them. The emotional body is the focal point for the personality. It acts as the clearing house for all that concerns it, and as the junction of the lower and the higher. It is like a busy railroad terminus, that receives cargo from all directions and empties it into the great city of the personal physical plane life. Then, as progress is made, the scene shifts higher, and the mental body becomes the focal point. Later the **causal body** becomes the important unit, and later still comes the ultimate sacrifice of even that, until the man stands bereft of all that vibrates to the three worlds, and all is over as regards the personal life,--nought remains but the life of the Spirit, and the voluntary giving of that life for the helping of the world.

In the speeding up of evolution, certain things have to be brought about before the man can be used as a reliable instrument, true as tempered steel, for the helping of his race. Forget not that, as a rule, a man (when tested and tried) forms the best tool, because he compre-

The refining of the etheric.

This coincides with that of the physical body. The method consists principally of living in the sunlight, in protection from cold, and in the assimilation of certain definite combinations of vitamins which before long will be given to the race. A combination of these vitamins will be formulated and made into tabloid form, with direct effect upon the etheric body. This will not be until that etheric vehicle is recognized by science, and definitely included in the training offered by the faculty of medicine. The study of etheric diseases--congestion and atrophy--will ere long be a recognized study, and will lead to definite treatments and formulas. As before said, all that you can now do in sensitizing the dual physical is to attend to the above rules, and allow time to bring about the remainder of the work.

The refining of the emotional body.

Here the method of procedure is different. The emotional body is simply a great reflector. It takes color and movement from its surroundings. It receives the impress of every passing desire. It contacts every whim and fancy in its environment; every current sets it in motion; every sound causes it to vibrate unless the aspirant inhibits such a state of affairs and trains it to receive and register only those impressions which come from the intuitional level via the Higher Self, and therefore via the atomic subplane. The aim of the aspirant should be to so train the emotional body that it will become still and clear as a mirror, so that it may reflect perfectly. His aim should be to make it reflect only the **causal body**, to take on color only in line with the great Law, and to move under definite direction and not just as blow the winds of

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

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

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

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

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

Buddhi. The Universal Soul or Mind. It is the spiritual soul in man (the Sixth Principle) and therefore the vehicle of Atma, the Spirit, which is the Seventh Principle.

in the heat of the bodily frame, whether human or animal, and who are likewise the warmth terrestrial.

The Agnichaitans, a higher grade of fire spirit, who form a vortex of fire when viewed on a large scale, such as in volcanos and large destructive burnings. They are closely allied to a still more important group of devas, who form the fiery envelope of the sun.

The pranic elementals, those minute fiery essences who have the ability to permeate the texture of the human body, of a tree, or of all that may be found in the human, vegetable and animal kingdoms, and who blend with the fires of the microcosmic systems.

Certain of the deva kingdom who may be described as ensouling certain of the great light rays, and Who are in Themselves the essence of those rays. Other forms of such elemental lives and of deva groups might be enumerated, but the above tabulation will suffice for our present purpose.

2. *The Astral Plane.*

The fiery essences of this plane are more difficult for us to comprehend, having not, as yet, the seeing eye upon that plane. They are in themselves the warmth and heat of the emotional body, and of the body of feeling. They are of a low order when upon the path of desire, and of a high order when upon the path of aspiration, for the elemental is then transmuted into the deva.

Their grades and ranks are many, but their names matter not save in one instance. It may be of interest to know the appellation applied to the devas of fire whose part it is to tend the fires that will later destroy the **causal body**. We need to remember that it is the upspringing of the latent fire of matter and its merging with two other fires that causes destruction. These elementals and devas are called the *Agnisuryans*, and in

correspondence to the lower quaternary and its stimulation by the ego. The *Egoic Ray* concerns itself with the fifth spirilla and with the sixth, and is the cause of their emerging from latency and potentiality into power and activity. The *Monadical Ray* is the source of the stimulation of the seventh spirilla.

There is great interest attached to this subject and wide reaches of thought and vast fields for investigation open up before the earnest student. This threefold action varies in point of time and sequence according to the ray itself upon which the Monad may be found; but the subject is too vast to be handled at this time.

In looking at the matter from the standpoint of fire the idea may be grasped a little through the realization that the latent fire of matter in the atom is brought into brilliance and usefulness by the action of the personality Ray which merges with this fire and stands in the same position to the permanent atom in the microcosm as FOHAT does on the cosmic plane. The fire is there hidden within the sphere (whether the sphere systemic or the sphere atomic) and the personality Ray in the one case, and Fohat in the other, acts as the force which brings latency into activity and potentiality into demonstrated power. This correspondence should be thought out with care and judgment. Just as Fohat has to do with active manifestation or objectivity, so the personality Ray has to do with the third, or activity aspect in the microcosm. The work of the third aspect logioic was the arranging of the matter of the system so that eventually it could be built into form through the power of the second aspect. Thus the correspondence works out. By life upon the physical plane (that life wherein the physical permanent atom has its full demonstration) the matter is arranged and separated that must eventually be built into the **Temple of Solomon**, the egoic body, through the agency of the egoic life, the second

The karma^{31,32,33} of matter itself is an abstruse subject and has as yet scarcely been hinted at. It is nevertheless indissolubly mixed up with the karma of the individual. It involves a control of the evolution of the monadic essence, the elemental essence and of the atomic matter of the plane; it is concerned with the development of the four spirillae, with their activity, with their attachment to forms when atomic, and with the development of the inner latent heat and its gradual fiery increase until we have within the atom a repetition of what is seen within the **causal body**: the destruction of the periphery of the atom by the means of burning. It deals with the subject of the building of matter into form by the interaction of the two rays, the Divine and the Primordial, producing thereby that fire by friction which tends to life and fusing.

The karma of form is likewise a vast subject, too

³¹From the view taken of Karma as I have done it, you will see that no plane of the highest spiritually, be that the plane of the nirvances, is outside the karmic wheel and when it is said in the Sanskrit writings and even in the Bhagavat Gita that men cross the karmic ocean, it must be understood with some allowance. The entities that have now succeeded in going outside the karmic wheel, have done so, only if that wheel be taken as the one that turns now. The cosmos is not going in one groove all the days of Brahma, but it is going on a higher and higher status as it fulfils its mission. Those who have attained unto a rest in a state of spirituality not reachable now, will therefore in a future day come within the action of the wheel, with perhaps a punishment for the great duties neglected for long ages." *Some Thoughts on the Gita*, p.40.

³²The *Lipika* are the Spirits of the Universe. They are connected with the Law of Cause and Effect (Karma) and its recorders. Lipika comes from "Lipi" writing. For information concerning the Lipika Lords see S.D., I, pp.152,153.

The *Buddhas of Activity*, are the Triad Who stands closet to Sanat Kumara, The Lord of the World. They are the planetary correspondence to the three Aspects of the logioic third Aspect and are concerned with the forces behind planetary manifestation.

Monadical Essence, the matter of atomic (or highest) subplane of each plane. *Elemental Essence*, the matter or the six subplanes which are non atomic. It is molecular matter.

³³*Karma* may be defined to be the force generated by a human centre to act the exterior world, and the reactionary influence that is in turn generated from the exterior world to act on him may be called karmic influence and the visible result that is produced by this influence under proper conditions may be called karmic fruit."--*Some thoughts on the Gita*, p.53.

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

The fourth etheric plane holds the key to the dominance of matter, and it might be noted that:

On the fourth physical ether man begins to coordinate his astral, or emotional body, and to escape at ever more frequent intervals into that vehicle. Continuity of consciousness is achieved when a man has mastered the four ethers.

On the fourth subplane of the mental plane, man begins to control his causal or *egoic body*, and to polarize his consciousness therein until the polarization is complete. He functions then consciously on it when he has mastered the correspondences to the ethers on the mental plane.

On the buddhic plane (the fourth cosmic ether) the Heavenly Men (or the grouped consciousness of the human and deva Monads) begin to function, and to escape eventually from the cosmic etheric planes. When these three cosmic ethers are mastered, the functioning is perfected, polarization is centered in the monadic vehicles, and the seven Heavenly Men have achieved Their goal.

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

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

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

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

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

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

of spirit or the fire from the Ego, comes more actively *downwards* till a flame of real brilliance issues from the top of the head. This flame surges upwards through the bodies towards its source, the *causal body*.

Simultaneously with the activity of these fires of matter and of Spirit, the fires of mind, or manas, burn with greater intensity. These are the fires given at individualization. They are fed continuously by the fire of matter, and their heat is augmented by solar emanatory fire, which originates on the cosmic levels of mind. It is this aspect of the manasic fire that develops under the forms of instinct, animal memory, and functional recollection which are so apparent in the little evolved man. As time progresses the fire of mind burns more brightly and thus reaches a point where it begins to burn through the etheric web--that portion of the web that can be found guarding the center at the very top of the head, and admitting entrance to the downflow from the Spirit. By its means certain things are brought about:

The kundalini fire is consciously directed and controlled by the mind or will aspect from the mental plane. The two fires of matter by the power of the mind of man are blended first with each other, and, secondly, with the fire of mind.

The united result of this blending is the destruction (under rule and order), of the etheric web, and the consequent production of continuity of consciousness and the admission into the personal life of man of "Life more abundant," or the third fire of Spirit.

The downrush of Spirit, and the uprising of the inner fires of matter (controlled and directed by the conscious action of the fire of mind) produce corresponding results on the same levels on the astral and mental planes, so that a paralleling contact is brought about, and the great work of liberation proceeds in an ordered manner.

The three first initiations see these results perfected,

or group, and of the Logos or the Totality) comes a period of rhythm and of stabilization wherein the point of balance is achieved. By the force of balancing the pairs of opposites, and thus producing equilibrium, pralaya is the inevitable sequence.

c. By the severing of the physical from the subtler body on the inner planes, through the shattering of the web. This has a threefold effect:

First. The life that had animated the physical form (both dense and etheric) and which had its starting point in the permanent atom and from thence "pervaded the moving and the unmoving" (in God the Heavenly Man, and the human being, as well as in the atom of matter) is withdrawn entirely within the atom upon the plane of abstraction. This "plane of abstraction" is a different one for the entities involved:

- a.* For the physical permanent atom, it is the atomic level.
- b.* For man, it is the **causal vehicle**.
- c.* For the Heavenly Man, it is the second plane of monadic life, His habitat.
- d.* For the Logos, it is the plane of Adi.

All these mark the points for the disappearance of the unit into pralaya. We need here to remember that it is always pralaya when viewed from *below*. From the higher vision, that sees the subtler continuously overshadowing the dense when not in objective manifestation, pralaya is simply subjectivity, and is not that "which is not," but simply that which is esoteric.

Second. The etheric double of a man, a planetary Logos, and a solar Logos, being shattered, becomes non-polarized as regards its indweller, and permits therefore of escape. It is (to word it otherwise) no longer a source of attraction, nor a focal magnetic point. It becomes non-magnetic, and the great Law of Attraction ceases to

2. They form a manasic triangle, after their juncture with the two fires of the two lower triangles, i.e., when they become synthetic.
3. But the purely manasic triangle prior to this merging is,
 - a.* The throat center,
 - b.* The pineal gland,
 - c.* Pituitary body.

This is during the period when the human unit consciously aspires and throws his will on the side of evolution, thus making his life constructive.

The other fire of matter (the dual fire) is attracted upward, and merges with the fire of mind through a junction effected at the alta major center. This center is situated at the base of the skull, and there is a slight gap between this center and the point at which the fires of matter issue from the spinal channel. Part of the work the man who is developing thought power has to do, is to build a temporary channel in etheric matter to bridge the gap. This channel is the reflection in physical matter of the antaskarana⁶³ that the Ego has to build in order to bridge the gap between the lower and higher mental, between the **causal vehicle** on the third subplane of the mental plane, and the manasic permanent atom on the first subplane. This is the work that all advanced thinkers are unconsciously doing now. When the gap is com-

⁶³ 1. "The Master-soul is Alaya, the universal soul or Atma, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it.

2. Antaskarana is the lower Manas, the path of communication or communion between the personality and the higher Manus or human soul.

At death it is destroyed as a path or medium of communication, and its remains survive in a form as the Kama-rupa--the shell."
--*Voice of the Silence*, page 71.

"The antaskarana is the imaginary path between the personal and the impersonal self, and is the highway of sensation; it is the battlefield for mastery over the personal self. It is the path of aspiration, and where one longing for goodness exists the antaskarana persists."--See *Voice of the Silence*, pp. 50, 55, 56, 88.

Eventually the Indweller of the form feels the urge, or attractive pull, of its Own Self. The reincarnating jiva, for instance, lost in the maze of illusion begins in course of time to recognize (under the Law of Attraction) the vibration of its own Ego, which stands to it as the Logos of its own system, its deity in the three worlds of experience. Later, when the **body egoic** itself is seen as illusion, the vibration of the Monad is felt, and the jiva, working under the same law, works its way back through the matter of the two planes of superhuman evolution, till it is merged in its own essence.

Therefore:

- a. The *goal* of the second Logos is consciousness, to be achieved in cooperation with the third Logos.
- b His *function* is the building of forms to be His instruments of experience.
- c. His *mode* of action is cyclic and spiral, the revolution of the wheel of existence in ordered cycles for a specific purpose, and the progression of these spheres of matter around a fixed center, within the solar periphery.

These three concepts are governed by the Law of Attraction, or the law governing the interplay or the action and reaction.

- a. Between the Sun and its six brothers.
- b. Between the circling whirling seven planes of the solar system.
- c. Between everything in the matter of all forms, the spheres of matter themselves and the aggregate of those spheres that are embodied in the forms of still others.

The *First Logos*. The first Logos is the Ray of Cosmic Will. His mode of action is a literal driving forward of the solar ring-pass-not through space, and until the end of this mahamanvantara or day of Brahma (the logoic

- i. The synthetic activity of matter in the three types of movement,--rotary, spiraling-cyclic and on-ward progression,--which unified movement will be produced by the interaction of the fires of matter, of mind and of Spirit upon each other.

When the point of rhythm or balance is reached in a solar system, in a plane, in a ray, in a **causal body**, and in the physical body, then the occupier of the form is loosed from prison; he can withdraw to his originating source, and is liberated from the sheath which has hitherto acted as a prison; and he can escape from an environment which he has utilized for the gaining of experience and as a battle ground between the pairs of opposites. The sheath or form of whatever kind then automatically dis-integrates.

IV. ROTARY MOTION AND SYMBOLISM

Every rotating sphere of matter can be pictured by using the same general cosmic symbols as are used for the portrayal of evolution.

1. *The circle*. This stands for the ring pass-not of undifferentiated matter. It stands for a solar system or the body logoic, viewed etherically; it stands for a planet or the body of a Heavenly Man viewed etherically; it stands for a human body, viewed likewise, etherically and it stands for them all at the prime or earliest epoch of manifestation. It stands finally for a single cell within the human vehicle, and for the atom of the chemist or physicist.

2. *The circle with the point in the center*. This signifies the production of heat in the heart of matter; the point of fire, the moment of the first rotary activity, the first straining of the atom, motivated by latent heat, into the sphere of influence of another atom. This produced the first radiation, the first pull of attraction, and the

fourth round, and in this fourth chain. As the fifth spirilla or fifth stream of force in an atom becomes developed, and man can conceive of a fourth-dimensional rotary movement, the accuracy of this symbol will be recognized. It will then be seen that all sheaths in their progress from inertia to rhythm, via mobility, pass through all stages, whether they are logocic sheaths, the rays in which the Heavenly Men veil Themselves, the planes which form the bodies of certain solar entities, the **causal body** (or the sheath of the Ego on the mental plane), the human physical body in its etheric constitution, or a cell in that body etheric. All these material forms (existent in etheric matter which is the *true* matter of all forms) are primarily undifferentiated ovoids; they then become actively rotating or manifest latent heat; next they manifest duality or latent and radiatory fire; the expression of these two results in fourth dimensional action or the wheel or rotary form turning upon itself.

5. *The swastika*, or the fire extending not only from the periphery to the center in four directions, but gradually circulating and radiating from and around the entire periphery. This signifies completed activity in every department of matter until finally we have a blazing, fiery wheel, turning every way, with radiant channels of fire from the center to the ring-pass-not,--fire within, without and around until the wheel is consumed and there is naught remaining but perfected fire.

V. MOTION AND THE CENTERS

We can take up this matter of the centers along three lines. Much has been written and discussed anent the centers, and much mystery exists which has aroused the curiosity of the ignorant, and has tempted many to meddle with that which does not concern them. I seek to elucidate somewhat and to give a new angle of vision to

the study of these abstruse matters. I do not in any way intend to take up the subject from such an angle as to convey rules and information that will enable a man to vivify these centers and bring them into play. I sound here a solemn word of warning. Let a man apply himself to a life of high altruism, to a discipline that will refine and bring his lower vehicles into subjection, and to a strenuous endeavor to purify and control his sheaths. When he has done this and has both raised and stabilized his vibration, he will find that the development and functioning of the centers has pursued a parallel course, and that (apart from his active participation) the work has proceeded along the desired lines. Much danger and dire calamity attends the man who arouses these centers by unlawful methods, and who experiments with the fires of his body without the needed technical knowledge. He may, by his efforts, succeed in arousing the fires and in intensifying the action of the centers, but he will pay the price of ignorance in the destruction of matter, in the burning of bodily or brain tissue, in the development of insanity, and in opening the door to currents and forces, undesirable and destructive. It is not the part of a coward, in these matters concerning the subjective life, to move with caution and with care; it is the part of discretion. The aspirant, therefore, has three things to do:

1. Purify, discipline and transmute his threefold lower nature.
2. Develop knowledge of himself, and equip his mental body; build the **causal body** by good deeds and thoughts,
3. Serve his race in utter self-abnegation.

In doing this he fulfills the law, he puts himself in the right condition for training, fits himself for the ultimate application of the Rod of Initiation, and thus minimizes the danger that attends the awakening of the fire.

destroyed there is left this intangible **spiritual body** of fire, one pure flame, distinguished by seven brilliant centers of intenser burning. This electric fire is the result of the bringing together of the two poles and demonstrates at the moment of complete at-one-ment, the occult truth of the words "Our God is a consuming Fire."⁷³

Three of these centers are called major centers as they embody the three aspects of the threefold Monad--Will, Love and Intelligence:

1. The Head center.....The Monad. Will or Power.
2. The Heart center.....The Ego. Love and Wisdom.
3. The Throat center.....The Personality. Activity or Intelligence.

The other two centers have to do primarily with the etheric body and with the astral plane. The throat center synthesizes the entire personality life, and is definitely connected with the mental plane,--the three planes, and the two higher planes, and the three centers with the two other centers, the heart and head. Yet, we must not forget that the center at the base of spine is also a synthesizer, as would normally be expected, if it is recognized that the lowest plane of all manifestation is the point of deepest reflection. This lowest center, by synthesizing the fire of kundalini and the pranic fires, eventually blends and merges with the fire of mind, and later with the fire of Spirit, producing thus consummation.

We must disabuse our minds of the idea that these centers are *physical things*. They are whirlpools of force that swirl etheric, astral and mental matter into activity of some kind. Because the action is rotary, the result produced in matter is a circular effect that can be seen by the clairvoyant as fiery wheels situated:

1. In the region of the spine, the lowest part.
2. Between the ribs, just below the diaphragm.

⁷³Bible. Deut. IV,24; Hebrews XII,29.

this present solar system to be blended with, and wrought out through it. Centuries go by and the man becomes ever more actively intelligent, and the field of his life The correspondence lies in similitude and not in detail as seen in time and space. It covers the period of the first three triangles dealt with earlier. We must not forget that, for the sake of clarity, we are here differentiating between the different aspects, and considering their separated development, a thing only permissible in time and space or during the evolutionary process, but not permissible from the standpoint of the Eternal Now, and from the Unity of the All-Self. The Vishnu or the Love-Wisdom aspect is latent in the Self and is part of the monadic content, but the Brahma aspect, the Activity-Intelligence aspect precedes its manifestation in time. The Tabernacle in the Wilderness preceded the building of the **Temple of Solomon**; the kernel of wheat has to lie in the darkness of mother Earth before the golden perfected ear can be seen and the Lotus has to cast its roots down into the mud before the beauty of the blossom can be produced.

The second period, wherein the egoic ray holds sway, is not so long comparatively; it covers the period wherein the fourth and fifth triangles are being vivified, and marks the lives wherein the man throws his forces on the side of evolution, disciplines his life, steps upon the Probationary Path, and continues up to the third Initiation. Under the regime of the Personality Ray, the man proceeds upon the five Rays to work consciously with Mind, the sixth sense, passing first upon the four minor Rays and eventually upon the third. He Works

the chain of "manifested forms" This, as you know, is repeated endlessly throughout Eternity. Each man of us has gone this ceaseless round, and will repeat it forever and ever. The deviation of each one's course, and his rate of progress from Nirvana to Nirvana is governed by causes which he himself creates out of the exigencies in which he finds himself entangled."--From *The Mahatma Letters* to A.P. Sinnett, p. 67.

The third period, wherein the monadic ray makes itself felt on the physical plane, is by far the shortest, and covers the period in which the sixth triangle holds sway. It marks the period of achievement, of liberation, and therefore, although it is the shortest period when viewed from below upward, it is the period of comparative permanence when viewed from the plane of the Monad. It covers the totality of time remaining in the one hundred years of Brahma, or the remainder of the process of manifestation.

When we study, therefore, the sets of triangles earlier referred to and the periods of ray dominance, we will find much room for thought. Let me here point out, however, that the six groups of triangles are in all but five if we eliminate the pranic triangle which has to do with matter itself and is not counted any more than the dense physical is counted a principle. Therefore we have:

- a. Two triangles brought to vivification by the personality ray.
- b. Two triangles brought to vivification by the egoic ray.
- c. The synthesizing triangle of the Monad.

We must, nevertheless, recollect that the complexity is increased by the fact that *the personality triangles will be brought to full activity according to the ray of the Monad or Spirit*. Therefore, no hard or fast rule can be laid down about development. The egoic triangles are dependent largely upon the reflection in the personality of the spiritual life force. They are the midway point, just as the causal or **egoic body** is the transmitting point (when sufficiently equipped and built) between the higher and the lower.

The permanent atoms are enclosed within the periphery of the **causal body**, yet that relatively permanent body is built and enlarged, expanded and wrought into

a central receiving and transmitting station (using inadequate words to convey an occult idea) by the direct action of the centers, and *of the centers above all*. Just as it was spiritual force or the will aspect that built the solar system, so it is the same force in the man that builds the **causal body**. By the bringing together of spirit and matter (Father-Mother) in the macrocosm, and their union through the action of the will the objective solar system, or the Son, was produced--that Son of desire, Whose characteristic is love, and Whose nature is buddhi or spiritual wisdom. By the bringing together (in microcosm) of Spirit and matter, and their coherence by means of force (or the spiritual will) that objective system, the **causal body**, is being produced; it is the product of transmuted desire, whose characteristic (when fully demonstrated) will be love, the expression eventually on the physical plane of buddhi. The causal body is but the sheath of the Ego. The solar system is but the sheath of the Son. In both the greater and the lesser systems, force centers exist which are productive of objectivity. The centers in the human being are reflections in the three worlds of those higher force centers.

Before taking up the subject of kundalini and the centers, it would be well to extend the information given above, from its prime significance for man, as that which concerns himself, to the solar system, the macrocosm, and to the cosmos. What can be predicated of the microcosm is naturally true of the macrocosm and of the cosmos. It will not be possible to give the systemic triangles, for the information would have to be so blinded that, except for those who have occult knowledge and the intuition developed, it would be practically useless intellectually, but certain things may be pointed out in this connection that may be of interest.

The Solar System. We might briefly look at this from

He is not ready yet for such a happening; the inner ear is not duly prepared. Only when the threefold hearing is consummated will completed hearing on the physical plane be likewise permitted.

Hearing on the mental plane is simply an extension of the faculty of differentiating sound. The hearing dealt with on all these planes is the hearing that has to do with the form, that concerns the vibration of matter, and that is occupied with the not-self. It has not to do with the psyche, or the telepathic communication that proceeds from mind to mind, but with the sound of the form or that power whereby one separated unit of consciousness is aware of another unit who is not himself. Bear this carefully in mind. When the extension of hearing becomes such that it concerns the psyche, then we call it telepathy or that wordless communication that is the synthesis of hearing on all the three lower planes and which is known by the Ego in the **causal body** on the formless levels of the mental plane.

On the buddhic plane, hearing (now of the synthetic quality called telepathy) demonstrates as complete comprehension, for it has involved two things:

1. A knowledge and recognition of individual sound,
2. A similar knowledge of group sound,

and their complete unification. This causes the most perfect comprehension, and is the secret of the Master's power.

On the atmic plane this perfected hearing is seen as beatitude. Sound, the basis of existence; sound, the method of being; sound, the final unifier; sound therefore realized as the *raison d'être*, as the method of evolution, and therefore as beatitude.⁸⁰

⁸⁰the chief agency by which Nature's wheel is Moved in a phenomenal direction is *sound*. Sound is the first aspect of the manifested pentagon since it is a property of ether called Akas and as I already said Vedic recitation is the highest Yagnam containing in itself all minor

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

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

blend, the stimulation is greatly increased and the ability to touch intensified. The Law of Attraction persists in its work until another fire is attracted and touched, and the threefold merging is completed. Forget not in this connection the mystery of the Rod of Initiation.⁸⁴ Later when we consider the subject of the centers and Initiation it must be remembered that we are definitely studying one aspect of this mysterious faculty of touch, the faculty of the second Logos, wielding the law of Attraction.

Let us now finish what may be imparted on the remaining three senses--sight, taste, smell--and then briefly sum up their relationship to the centers, and their mutual action and interaction. That will then leave two more points to be dealt with in this first division of the Treatise on Cosmic Fire, and a summing up. We shall then be in a position to take up that portion of the treatise that deals with the fire of manas and with the development of the manasaputras,⁸⁵ both in their totality and likewise individually. This topic is of the most imperative importance as it deals entirely with man, the Ego, the thinker, and shows the cosmic blending of the fires of matter and of mind, and their utilization by the indwelling Flame.

c. Sight. This sense, as said before, is the paramount correlating sense of the solar system.

Under the Law of Economy man hears. Sound permeates matter and is the basis of its subsequent heterogeneity.

Under the Law of Attraction, man touches and makes contact with that which is brought to his attention

⁸⁴The Initiations spoken of in this Treatise are the major Initiations which bring about those expansions of consciousness which lead to liberation; these are taken in the *causal body* and from thence reflected into the physical; the Initiate never proclaims his initiation.

⁸⁵*Manasaputras*: These are the Sons of Mind, the individual principle in man, the Ego, the solar Angel, in his own body on the abstract levels of the mental plane.

man becomes *aware* on that plane. We have in the human body an interesting reflection of the transference of the polarization from the Personality to the Ego or into the *causal body*, in the division that exists between the higher and the lower mental planes, and the dividing line of the diaphragm between the higher and the lower portions of the body. Below the diaphragm we have the four lower centers:

1. The solar plexus.
2. The spleen.
3. Organs of generation.
4. Base of the spine.

Above are the three higher:

1. Heart.
2. Throat.
3. Head.

In the microcosm we have the lower quaternary separated from the Triad in a similar manner, and this analogy will bear pondering upon. By careful thought we can therefore work out the reflex action of the centers and the senses from the standpoint of the different planes, remembering that as the centers are awakened the process will be threefold:

First. The awakening on the physical plane, and the gradually increasing activity of the centers, until the Probationary Path is reached. This is paralleled by the increasing use of the senses, and their constant utilization for the identification of the self and its sheaths.

Second. The awakening on the astral plane, and the gradually increasing activity of the centers, until the first Initiation is reached. This is paralleled by the tremendously keen use of the senses for the purposes of discriminating between the Self and the not-self.

then the entire solar system, the greater Son of God, will be the perfected Sun.

The system will then be characterized by a "blaze of refulgent glory," and by a radiation that will link it up with its cosmic center and thus effect the liberation of the Son, and His return to the far distant source from whence the primal impulse originated. Therefore, bear in mind:

First, that the Son is the radiant result of the union of Spirit and Matter, and may be considered as the totality of the solar system, the Sun and the seven sacred planets.

Second, that the Son manifests through his qualities of light and heat, as does the solar Sun.

Third, that the Son is the product of the electrical union of "fire by friction" and electric fire, and is Himself "solar fire" or the manifestation of the other two, hence *that which is seen and that which is felt*.

Finally, that the Son, therefore, is the middle manifestation, and is produced by that which is above, and that which is below, in the occult sense. Therefore, the Son on His own plane (the cosmic mental plane), is the **egoic body** of the Logos in the same sense as the **egoic body** of the microcosm is the product of the union of the Monad, or Spirit, and matter. Just as the body egoic of man (that which is called the **causal body**) is only in process of formation, and is not yet perfected, so we may predicate the same of the solar system, as it expresses the Life of God. It is in process of perfecting. The Son, manifesting through the Sun and its sphere of influence, is yet in a state of gradual development, and not until each cell within His body is fully alive and vibrating to a uniform measure, will He be "full grown" and perfected. Not until His radiation and His display of light is perfectly seen and felt, will His place among the heavenly constellations (the Son of God in a cosmic sense) be fully achieved.

of life at the center. In predicating this we are considering the true man in his fundamental position as the Ego, with his sphere of manifestation, the **causal body**,--that body which forms the middle point between Spirit and matter.

b. A man contains within himself differentiated atoms, which in their totality make up the objective form of the man on the planes of his manifestation. All are animated by his life, by his persistent will-to-be; all vibrate according to the point reached by the man in evolution. As seen from the higher planes man demonstrates as a sphere (or spheres) of differentiated matter, vibrating to a certain measure, tintured by a certain color, and rotating to a fixed key--the key of his life cycle.

c. A man is distinguished by activity on one or more planes in the three worlds, and shows forth the qualities of:

1. Rotary motion, or his particular cycling on the wheel of life, around his egoic pole.
2. Discriminative capacity, or the power to choose and gain experience.
3. Ability to evolve, to increase vibration and to make contact.

d. A man contains within himself three major principles,--will, love-wisdom, active intelligence or adaptability--and their differentiation into the seven principles. These, making the eventual ten of perfected manifestation, are in process of vitalization, but have not yet attained full expression. Only four principles in man are active, and he is in process of developing the fifth, or manasic principle. Note how perfect is the analogy between man, viewed as the lower quaternary developing the principle of mind, and the atom with its four spirillae active, and the fifth in process of stimulation.

e. A man is governed by the Law of Attraction, is

evolved through the Law of Economy, and is coming under the Law of Synthesis. Economy governs the material process with which he is not so much consciously concerned; attraction governs his connection with other units or groups, and synthesis is the law of his inner Self, of the life within the form.

f. Man finds his place within the group form. Egoic groups and the Heavenly Men are formed by the aggregate of human and of deva units.

g. His responsiveness to outer stimulation:

- a.* Electrical stimulation, affecting the outer form, or pranic response.
- b.* Magnetic stimulation, acting upon his subjective life. This emanates from his egoic group, and later from the Heavenly Man, in Whose body he is a cell.
- c.* The united effect of these two stimulations, inducing steady growth and development.

A man is distinguished therefore by:

1. His spheroidal shape. His ring-pass-not is definite and seen.
2. His internal arrangement; his entire sphere of influence is in process of development. At present that sphere is limited and his range of activity is small. As the **body egoic** is developed, the nucleus of life at the center increases its radius of control until the whole is brought under rule and government.
3. His life activity or the extent to which at any given time he demonstrates self-consciousness, or controls his threefold lower nature.
4. His sevenfold inner economy; the development of is seven principles.

Cosmic Karma.

Vibratory capacity.

Responsive coloring or quality.

Numerical factors involved in cosmic mathematics.

He is the embodiment of cosmic manas, and through the use of this faculty He seeks--by means of animated form--to build into His cosmic **causal body**, a paralleling quality of love-wisdom.

Third. Ability to progress, to increase vibration, and to gain full self-consciousness on cosmic levels.

d. The solar Logos contains within Himself the three major principles or aspects, and their differentiation into seven principles. These make the ten of His ultimate perfection and are eventually synthesized into the one perfected principle of love-wisdom. This ultimate principle is His primary coloring. Each principle is embodied in one of the schemes, and is being worked out through one of the Heavenly Men. Only four principles are as yet manifested to any extent, for the evolution of the Logos parallels that of the Heavenly Men.

e. The solar Logos is governed by the Law of Synthesis. He holds all in synthetic unity or homogeneity. His subjective life is governed by the Law of Attraction; His material form is governed by the Law of Economy. He is coming under another cosmic law as yet incomprehensible to men, which law is but revealed to the highest initiates.

f. The solar Logos is in process of ascertaining His place within the greater system in which He holds a place analogous to that of a Heavenly Man in a solar system. He seeks *first* to find the secret of His own existence, and to achieve full Self-Consciousness; *secondly* to ascertain the position and place of His polar opposite; *thirdly* to

maining four fundamentals. Three of these fundamentals are laid down for us in the Proem of the *Secret Doctrine*,⁶ and with the evolving concept of psychology, make the revealed three and the dawning fourth. The other three are esoteric and must remain so until each man has for himself worked at his spiritual development, built the bridge between the higher and the lower mind, prepared the shrine in the **temple of Solomon** for the Light of God, and turned his activities into altruistic helping of the evolutionary plans of the Logos.

When these qualities are assuming a foremost place and when man has demonstrated the thoroughness of his will to serve, then the clue will be put into his hands and he will find the method whereby electrical impulse, demonstrating as heat, light and motion, is controlled and utilized; he will discover the source of the initial impulse from extra-systemic centers, and discover the basic rhythm. Then, and only then, will he be a truly intelligent cooperator, and (escaping from the control of the Law in the three worlds) wield the law himself within the lower spheres.

1. *The Nature of Manifestation.*

Here are three important questions to be dealt with as one, all bearing on the same subject, and all concerned with the fact of intelligent objectivity itself. Perhaps if we paraphrased the threefold query, and brought it down to microcosmic objectivity, the problem might not appear so complex. We might express it thus:

What is the thought aspect of a human being? Why is his mind and mental process of such importance? Who is the Thinker?

Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the egoic or **causal body**, and utilizing the lower threefold personality

⁶S.D., I, 42-44.

as a means to contact the lower three planes. All this has for purpose the development of perfect self-consciousness. Above the triad stands the Monad or the Father in Heaven--a point of abstraction to man as he views the subject from the physical plane. The Monad stands to him in the position of the Absolute, in the same sense as the undifferentiated Logos stands to the threefold Trinity, to the three Persons of logoiic manifestation. The parallel is exact.

1. The Monad.
2. The threefold Triad, Atma-Buddhi-Manas, or spiritual will, intuition, and higher mind.
3. The **body egoic** or the **causal body**, the shrine for the buddhic principle. This body is to be built by the power of the mind. It is the manifestation of the three.
4. The threefold lower nature the points of densest objectivity.
5. This threefold lower nature is in essence a quaternary--the etheric vehicle, animating life or prana, kama-manas, and lower mind. Manas or the fifth principle, forms the link between the lower and the higher.⁷

We have, therefore, our lower four, our higher three, and the relation between them, the principle of mind. Here we have the seven formed by the union of the three and the four, and another factor, making eight. *The ultimate seven will be seen when buddhi and manas are merged.* Much has been hinted at in certain of our occult books about the eighth sphere. I would suggest that in this linking factor of intelligent mind, we have a clue to the mystery. When mind becomes unduly developed and ceases to unite the higher and the lower, it forms a sphere of its own. This is the greatest disaster that can overtake the human unit.

⁷S.D., I, 107.

Therefore we have:

Monad, the microcosmic absolute.

Pure Spirit.

The one and only.

The monadic trinity.

First aspect Atma or spiritual will.

Second aspect Buddhi, the Christ principle.

Third aspect Manas, or higher mind.

The Son aspect in objectivity.

The **body egoic** or **causal body**.

The lower quaternary.

- | | |
|---|----------------------------|
| 1. The mental body. | 3. Prana, or vital energy. |
| 2. The astral or emotional body. ⁸ | 4. Etheric body. |

The microcosm reproduces the solar system in miniature. The above deals with the objective forms, corresponding to the sun and the seven sacred planets. But the exoteric form is paralleled by a psychic development which we call the seven principles. Man develops seven principles, which might be enumerated as follows:

MICROCOSMIC PRINCIPLES⁹

Two higher principles:

1. Active intelligence.
2. Latent love-wisdom.

⁸Kamamanas--That blending of the mental and desire element that forms the personality or common brain-intelligence of the man.

"The energies that express themselves through the lower kinds of mental matter are so changed by it into slower vibrations that are responded to by astral matter that the two bodies are continually vibrating together, and become very closely interwoven."--*The Ancient Wisdom* by Mrs. Besant.

⁹1. There are two main cosmic principles in nature:--

- a. Active and passive, male and female.--S. D., II, 556. I, 46.
- b. Buddhi and mahat. See also S. D., I, 357. II, 649. III, 273.

2. These higher principles united produce the three and the seven.--S. D., I, 46.

a. They are called the three Rays of Essence and the four Aspects.--S. D. I, 147.

b. They can be called the three vehicles with their three Aspects and Atma.--S. D., I, 182.

three worlds, the planes whereon the subjective and the objective are united. What have we there? Let us begin where man begins, with the lowest:

- | | |
|------------------------|-------------------------------------|
| 7. The etheric body. | .1. The vital body. |
| 6. Prana | 2. Vital force. |
| 5. Kama-manas | 3. Desire Mind. |
| 4. Lower mind. | 4. Concrete mind. |
| 3. Manas | 5. Higher or abstract mind. |
| 2. Buddhi | 6. Wisdom, Christ force, intuition. |
| 1. Atma | 7. Spiritual Will. |

This is the lowest enumeration for little evolved man at the present time.

From the standpoint of the Ego what can be seen?

I. The Absolute. Atma. Pure will-to-be.

II. *The Duad.*

1. Buddhi. Pure reason, wisdom.
2. Manas Pure mind.

III. *The Triad.*

3. The **causal body**.
4. Lower mind.

5th Principle. Manas. The energy of thought. The middle principle.--S. D., II, 83, 84. II, 332. S. D., II, 669.

6th Principle. Buddhi. The energy of love.--S. D., II, 649, 676. S. D., III, 58.

7th Principle. Atma. The synthetic principle.--S. D., I, 357, 201. S. D., III, 142.

See S. D., III, 201, note.

- a. Buddhi is the vehicle for atma.
- b. Manas is the vehicle for buddhi.
- c. Kamarupa is the vehicle for manas.--S. D., II, 171.
- d. The etheric body is the vehicle for prana.

Remember also:--

a. That the physical body is not a principle.--S. D., II, 652. III, 445. III, 652.

b. That atma is not a principle. See also S. D., III, 62, 63. III, 293.

(Other enumerations, differing in certain particulars will be found:--S. D., I, 177, 181, 685. II, 669. III, 476, 560. The latter is more esoteric.)

There are ten centers in a planetary Logos.

Microcosm

1. The seven vehicles employed:
 - a. The atmic sheath.
 - b. The buddhic vehicle.
 - c. The causal or **egoic body**.
 - d. The mental body.
 - e. The astral body.
 - f. The etheric body.
 - g. The dense physical.
2. Two synthesizing bodies:
 - a. The **causal body**.
 - b. The physical body.
3. One synthesizing body:
 - a. The monadic sheath.

There are seven centers in the physical vehicle which correspond to these bodies, with the synthesizing centers at the heart and throat; the head is then the ultimate synthesizer. This tabulation deals entirely with the form side, and with the vehicles indwelt by the Logos, the Manasaputras and by Man.

3. *The Subjective Development.*

This is also sevenfold:

1. Astral. pure desire, emotion, feeling.
2. Kama-manas desire-mind.
3. Manas lower concrete mind.
4. Higher manas abstract or pure mind.
5. Buddhi. pure reason, intuition.
6. Atma. pure will, realization.
7. Monadic Will, love-wisdom, intelligence.

This deals with the sevenfold development of inherent love-wisdom by the aid of mind. This proceeds macro-cosmically through the seven Heavenly Men, Who are

Man, will be productive of illumination if carefully studied.

*Just as a human being has an originating source, the Monad, and a semi-permanent vehicle, the **causal body**, but manifests through his lower principles (of which the dense physical is not one) so a Heavenly Man has an originating source, His Monad, a semi-permanent body on the monadic levels of the solar system, but manifests through three lower sheaths, our atmic, buddhic, and manasic levels. He is extraneous to the astral and physical planes just as a human being is to the physical. Man vitalizes the physical vehicle with his force or heat but he does not occultly count it as a principle. So the Heavenly Man is extraneous to the two lower planes of manifestation though He vitalizes them with His force. The human being realizes his relationship (as a cell in the body) to a Heavenly Man only when he is developing the consciousness of the Ego on its own plane. If it might be so expressed, the groups of causal bodies are the lowest forms through which a Heavenly Man manifests just as the physical body is the lowest through which a human being manifests, and this in its etheric connotation.*

It should be borne in mind that the manifesting Existences embody certain planes, and have Their points of deepest involution on diverse levels:

a. A Man originates on the monadic level, has his main focal point on the fifth level, the mental, but is seeking full conscious development on the three lower planes, the mental, the astral and the physical.

b. A Heavenly Man has His source outside the solar system (as man outside the three worlds of his endeavor), has His main focal point on the second plane of the system, the monadic, and is seeking consciousness on the planes of the Triad,—this in relation to all the cells in His body. He developed consciousness on the three

3. *The Third Idea Involved Is That of the Two Types of Cycles*

1. *Rotation on the axis:* This is to be seen whether we are dealing with a minute atom of substance, with a planet revolving on its axis, with the rotation of the **causal body**, or with the rotation of a solar system.

a. In relation to the human being, this might be considered as the rotation of the various sheaths around the central consciousness during any one incarnation.

b. In relation to a Heavenly Man it might be considered as the rotation of a globe within a chain, or the period of one incarnation.

c. In relation to a solar Logos it might be considered as one complete revolution of the Sun in space, with all that is included within the ring-pass-not.

2. *Rotation around an orbit.* This is the revolution of a sphere of life, not only on its axis, but along a spheroidal path or orbit around a central point.

a. In connection with man this might be considered as the revolution of the wheel of life, or the passage of an entity through the three lower planes down into incarnation and back again.

b. In connection with a Heavenly Man it might be considered as the cycle which we call a round in which the life of the Heavenly Man cycles through all the seven globes.

c. In connection with the solar Logos it is the complete revolution of the solar system around its cosmic center.

It is to be noted at this point that the ideas dealt with in connection with cyclic evolution cannot be posited apart from the concept of consciousness. The ideas of

a. *Three main types of forms:* A mental form, one aspect of manifestation; an astral form, a second aspect; and a physical form, the third aspect. The mental vibration sets the key measure and seeks to utilize and coordinate the physical body at Will. It deals with or links up the consciousness to the three forms in one direction; it repulses and causes separation in another. The astral vibration deals with the quality, with the attractive measure. It is the psychic element. The physical is the meeting ground of consciousness with the material form. This last is the result produced by the union of the key measure and the quality of tone.

b. *Seven centers of force* which hold the three forms in one coherent whole, and cause their vitalization and their coordination. They put the triple unit into correlation with their main center of consciousness on the higher planes, whether that center is the **causal body** of man, of a planetary Logos, or of a solar Logos.

c. *Millions of infinitesimal cells*, each embodying a lesser life, each in a condition of constant activity, and each repulsing other cells so as to preserve individuality or identity, yet each held to each by a central attractive force. Thus we have produced the objective form of a crystal, a vegetable, an animal, a man, a planet, a system.

Finally, both work, therefore, in a dual manner and each demonstrates both attraction and repulsion.

Attraction of matter to Spirit and the building of a form for the use of Spirit is the result of electrical energy in the universe, which in each case brings the lesser lives or spheres into its range of influence. The magnetic force, the life of the Logos gathers together His body of manifestation. The magnetic force of the Heavenly Man, the planetary Logos, gathers out of the solar ring-pass-not that which He needs for each incarnation.

a. He has to attain to the full consciousness of His entire ring-pass-not, or of the seven planes of the solar system. This covers a period wherein five of the Heavenly Men, or five of His centers, and therefore, five schemes, reach a stage of accurate response to contact and stimulation.

b. He has to attain to the consciousness of the cosmic Logos within Whose body He is a center. He must find by experience His place within the cosmic group of which He is a part, in much the same way as a planetary Logos pursues a similar course. This is achieved when all the Heavenly Men or each of the seven centers are awakened and functioning consciously and freely, with their systemic inter-relation adjusted and controlled by the Law of Action and Reaction. It brings within His control not only the seven subplanes of the cosmic physical plane (our seven major planes) but necessarily also the cosmic astral plane.

c. To attain to the consciousness of the center in the body of the ONE ABOUT WHOM NOUGHT MAY BE SAID. This center is formed by the sphere of influence of a cosmic Logos. In the body of a cosmic Logos, a solar Logos is a center.

We must bear in mind that this enumeration is given from the standpoint of *the present*, and from the angle of vision (relatively limited) of the Heavenly Man of our particular scheme, and that it is therefore circumscribed by His peculiar conditions, which govern the intelligence of the cells in His body; it is given from the point of view of differentiation and not of synthesis. A synthetic absorption proceeds eventually in connection with all these Entities, and each undergoes a process, paralleling on His Own level that undergone by the Microcosm; in the case of the Microcosm the **causal body** or the body of the Ego acts as the synthesizer of the energy of the Quaternary or lower Self, and the spir-

cycles in the three worlds correspond to a complete round in the cycles of a Heavenly Man. There are seven such cycles, but the number of lesser cycles (included within the seven) is one of the secrets of Initiation.

The egoic cycles proceed in groups of sevens and of threes, and not in groups of fours and sevens as do the personality cycles, and the same ratio must be predicated of the central cycles of a Heavenly Man and of a solar Logos.

The monadic cycles proceed in groups of ones and of threes as do the basic cycles of those great Entities of which man is the microcosmic reflection. If the general concept here laid down is studied in relation to the schemes, and other forms of manifestation to each other and, if the microcosm himself is studied as the clue to the whole, some idea will begin to permeate the mind as to the purpose underlying all these manifestations. It should be borne also in mind that just as the average man in each incarnation achieves three objects:

1. The development of consciousness or the awakening of the faculty of *awareness*,
2. The achievement of a certain proportion of permanent faculty, or the definite increase of the content of the **causal body**,
3. The making of karma, or the setting in motion (by action) of causes which necessitate certain unavoidable effects,

so a Heavenly Man at one stage of His evolution does the same. As man progresses and as he enters upon the Probationary Path and the subsequent Path of Initiation, he succeeds in bringing about some further noticeable developments.

1. As before, his consciousness expands, but he begins to work intelligently from above and does not work blindly on the lower planes.

2. The building of the **causal body** is carried to full completion, and he begins next to shatter what he earlier wrought, and to destroy the Temple so carefully constructed, finding it too to be a limitation.
3. He ceases to make karma in the three worlds, but begins to work it off, or, literally, to "wind up his affairs."

So do the Heavenly Men, for They likewise have a cosmic *path* to tread, analogous to that trodden by man, as he nears the goal of his endeavor.

Again we can with exactitude carry the concept further still, and predicate action of a similar nature by the solar Logos.

The consideration of this question is nearly concluded and it must be apparent that the relation between the aforementioned manifestations is of a *psychic* nature (using the word *psychic* in its true sense, as having reference to the psyche, or soul, or consciousness) and deals with the gradual expansion of Soul-Knowledge in a Heavenly Man. A word of warning should here be sounded. Though all these cosmic Beings find in man a reflection of Their Own Nature, yet the analogy of resemblance must not be pushed to extremity. Man reflects, but he reflects not perfectly; man is evolving, but he is not occupied with the same problems in exact detail as are the perfected Manasaputras.

Man aims at becoming a Divine Manasaputra, or perfected Son of Mind showing forth all the powers inherent in mind, and thus becoming like unto his monadic source, a Heavenly Man. A *Heavenly Man* has developed Manas, and is occupied with the problem of becoming a Son of Wisdom, not inherently but in full manifestation. A *solar Logos* is both a Divine Manasaputra and likewise a Dragon of Wisdom, and His problem concerns itself

force in matter. Electricity in the solar system shows itself in seven major forms, which might be expressed as follows:

Electricity on the first plane, the logioic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, is that initial impulse or vibration, which emanates from the logioic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of Spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expresses under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation.

Here on the second plane, the sea of electrical fire, which distinguished the first plane, is transformed into the akasha, or burning etheric matter. It is the plane of the flaming Sun, just as the first plane is that of the fire mist

phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc. This you may perhaps find in some text book. But then Science would be unwilling to admit that all these changes are due to Akasic magnetism incessantly generating electric currents which tend to restore the disturbed equilibrium."

. . . "The sun is neither a Solid nor a Liquid, nor yet a gaseous glow; but a gigantic ball of electromagnetic Forces, the store-house of universal Life and Motion, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the Maha Yug."--*Mahatma Letters to A.P. Sinnett*, pp. 160-165.

three. It should be also remembered that on all the seven subplanes of a solar plane a process, in connection with electrical phenomena in etheric matter, will parallel all the processes on the major planes. This is easily to be seen on the mental plane, for instance, in connection with Man. Theoretically, the absorption of all faculty by the **causal body**, and the discontinuance of all enforced objectivity in the three worlds at the close of the synthesizing period is conceded. On the other planes it is not so obvious. On the buddhic plane, the Builders on the evolutionary arc, or a large part of the deva evolution, undergo a paralleling synthesis. On the physical plane a mysterious synthesis in connection with the "spirit of the Earth" is undergone, and the first three ethers are related to him in a way as yet little understood.

We might sum it up thus:

First, the balancing of electrical phenomena, or the achievement of synthesis in connection with Man, transpires on the three higher levels of the mental plane.

Second, a similar process in connection with a *Heavenly Man* transpires on the three higher subplanes of the monadic plane. Viewed in a larger sense it takes place on the three major planes--the atmic, buddhic, and manasic--just as in the three worlds of human evolution--the physical, astral, and mental--the synthesizing process proceeds on the higher of the three involved.

Third, in connection with a solar Logos (within the system and not considering His cosmic synthesis) the three higher subplanes of the logoic plane see His final absorption or abstraction, and the three planes of the three Logoi are similarly concerned.

It should here be carefully borne in mind that we are dealing with electrical matter, and are therefore concerned with cosmic etheric substance; all matter in the system is necessarily etheric. We are consequently dealing literally with physical phenomena on all planes of

the system. In time and space we are concerned with units of different polarity which--during the evolutionary process--seek union, balance, equilibrium or synthesis and eventually find it. This electrical interplay between two units causes that which we call light, and thereby objectivity. During evolution this demonstrates as heat and magnetic interaction and is the source of all vital growth; at the achievement of the desired goal, at union, or at-one-ment, two things occur:

First, the approximation of the two poles or their blending, causes a blazing forth, or radiant light.

Second, obscuration, or the final disintegration of matter owing to intense heat.

This can be seen in connection with man, a Heavenly Man and a solar Logos, and their bodies of objectivity. In man this polarity is achieved, the three different types of electrical phenomena are demonstrated, and the light blazes forth, irradiating the **causal body**, and lighting up the entire sutratma, or thread (literally the Path) which connects the **causal vehicle** with the physical brain. Then disintegration or destruction ensues; the causal body vanishes in a blaze of electrical fire, and the real "man" or self is abstracted from the three world-bodies. So will it be seen in the body of a Heavenly Man, a planetary scheme, and so likewise in the body of the Logos, a solar system.

The difficulty in apprehending these thoughts is great, for we are necessarily handicapped by lack of adequate terms, but the main ideas only are those I seek to deal with, and the one we are primarily concerned with in this division is *the electrical manifestation of magnetism*, just as earlier we dealt cursorily with the same electrical phenomena, manifesting as the activity of matter.

Therefore you have:

here to handle this delicate subject, save simply to point out that in both will and desire, intelligence or manas is a fundamental factor, and must be recognized. This permeating principle of manas--coloring as it does both the will aspect and the desire aspect--is the cause of much confusion to students, and clarity of thought will eventuate only as it is realized:

First, that all manifestation emanates, or is electrified, from the cosmic mental plane.

Second, that the Universal Mind, or the divine thinker, is the intelligent Principle which makes Itself known as the Will-to-be, Desire or Love-of-Being, and that active intelligent purpose which animates the solar system.

Third, that Maha-deva, or the Divine Will, Vishnu, the Wisdom aspect, or the manifested "Son of Necessity," and Brahma or active purpose are the sum-total of intelligent consciousness, and are (to the manifesting cosmic Entity) what the mental body, the desire body, and the physical body are to man, the thinker in the three worlds, functioning in the **causal body**. We must not forget that the **causal body** contains the three permanent atoms or the three spheres which embody the principle of intelligence, of desire, and of physical objectivity. Always must the analogy be held between the threefold Logos and threefold man, and definiteness of thought and of concept results when the one likeness between these is pondered on. Man is a unit, functioning as a unit in the **causal body**. He is a triplicity functioning under the will aspect, or mental body; under the desire or wisdom aspect, the astral body; and under the activity aspect, the physical body. He electrifies or vitalizes all three bodies or aspects, unifying them into one, and bringing about--by means of the Intelligence He is--coherency of action, simultaneity of purpose, and synthetic endeavor.

higher three planes or the abstract planes, and the lower four or the concrete planes. This division is the best and most purely metaphysical, for it embodies the entire idea of the Self, the Not-Self, and the Intelligence, with their synthesis, which produces the objective universe, whether solar system, planetary scheme, or human incarnation. In connection with the Logos it is fully discussed and illuminatingly considered in the first volume of the *Secret Doctrine*, where the work of the Father and the Mother in producing the Son through conscious intelligent cooperation is handled by H.P.B. in a masterly manner.

In connection with man the point can be grasped more easily if the **causal body** on the abstract levels of the mental plane is considered in connection with the lower four or concrete levels from whence manifestation emanates.

Second. Dividing the seven subplanes into the same higher three but making the fourth plane the plane of meeting or of at-one-ment, and regarding the lower three as the planes of endeavor. This division primarily concerns man.

Both these divisions will be seen later as existing on every plane in the system and as having their origin in electrical force which shows itself differently on each plane but acts on all under three laws: Attraction or Repulsion, Economy, and Synthesis. The lower three planes or subplanes act under the Law of Economy primarily; the plane of meeting or of union acts under a phase of the Law of Attraction. Paralleling them, of course, during evolution are their opposites, showing as Dispersion, Repulsion, and Differentiation.

The question of the electrical manifestation of the akasha on the seven planes has therefore to be studied in its three main divisions, then plane by plane or the sevenfold consideration, and finally as the forty-nine

rately, and it should be observed that the manifestation of the groups of causal bodies on the mental plane is the color manifestation of a Heavenly Man and His lowest point of objectivity. In man his lowest point of objectivity is the fifth subplane of the physical plane, as the liquid and the dense subplanes are not counted as principles any more than the cosmic liquid and dense (the astral and the systemic physical planes) count with a Heavenly Man.

We have seen that manas or mind is the fifth principle, or the basic vibration of the cosmic mental plane, the fifth plane; it was therefore impulse originating from the causal levels of the cosmic mental plane, which drove our solar Logos into manifestation, in the same way that the force which brings man into incarnation emanates from his **causal body** on the mental plane of the solar system. We have seen also that manas is that discriminative faculty which animates all substance, and which is also the electrical fire of the system showing forth as attraction and repulsion, with all that is involved in those two words. In the widest sense of the idea the Laws of Economy and of Synthesis are only divisions of that same cosmic law of which Attraction and Repulsion are also manifestations. This cosmic law, demonstrating thus in a threefold manner, might (for lack of a better term) be called *the Law of Being*, and is of a nature so incomprehensible to the finite mind of man that he can only sense it partially through the aforesaid three branches.

3. MANAS IS THAT WHICH PRODUCES COHESION

We come now to our third definition: The manasic principle is above all else that cohesive something which enables an Entity (whether Logos, Heavenly Man, or man) to work:

a. Through form, and thus exist.

of intelligent apprehension that we will not pause to consider it. In relation to the animal kingdom it might be said that the key whereby entrance is effected into the human kingdom is that of *instinct*. This instinct, towards the final stages of the animal's evolution, and as it becomes more and more detached from the group soul,²⁶ becomes transmuted into mentality, or into that embryo mind which is latent in animal-man, and which simply needed the stimulating vibration which emanated from the Earth's Primary to be fanned into something definitely human. We must always bear in mind that the method of individualization on this globe was not the one followed on others, and that many of the present advanced units of humanity individualized normally, and through the driving force of evolution itself. They found (to express it as far as possible in terms of fire), their opposite electrical pole through the activity of animal instinct, and by the blending of the two a human being was produced,—the union of the three fires in the **causal vehicle**.

Man passes into the fifth kingdom through the transmutation of the discriminative faculty of mind, which—as in the animal's individualization—brings about at a certain stage a spiritual individualization which is the correspondence on higher levels to what transpired in Lemurian days. Therefore, we have:

Instinct. . . The key from the animal into the human kingdom or from the third into the fourth kingdom.

Manas. . . . The key from the human into the spiritual kingdom, or from the fourth kingdom into the fifth kingdom.

²⁶A *Group-soul* is a collection of permanent Triads in a triple envelope of monadic essence. The permanent Triads are a reflection upon the lower planes of the spiritual Triads on the higher. This description is true of all group-souls functioning on the physical plane, but gives no idea of the extreme complexity of the subject."--From *A Study in Consciousness*, by Annie Besant.

evolutions which are a part of His nature but is allied especially to the throat and head centers; it is the active intelligent factor which enables a solar Logos, a planetary Logos or Heavenly Man, and a human being to:

- a. Use intelligently a form or vehicle.
- b. Build faculty into the **causal body**.
- c. Reap the benefit of experience.
- d. Expand the consciousness.
- e. Make progress towards a specified goal.
- f. Discriminate between the two poles.
- g. Choose the direction in which his activity shall trend.
- h. Perfect the form as well as use it.
- i. Obtain control of active substance, and turn its forces into desired channels.
- j. Coordinate the different grades of matter, and synthesize the utilized forms till each and all show a unanimous line of action and express *simultaneously* the will of the Indweller.

All these ends are the result of the manasic development and perhaps the student might apprehend the underlying idea more clearly if it is realized that

- a. The Spirit employs *manas* in all that concerns matter, the electrical substance, or the active akasha.
- b. The Spirit employs *buddhi* in all that relates to the psyche, that relates to the soul of the world, to the soul of an individual, or to the soul of every form.
- c. The Spirit employs will or *atma* in all that relates to the essence of all, to itself, considering the essence and the Self as pure Spirit as distinguished from spirit-matter.

In the first case, the distinctive quality of manas is discrimination which enables the Spirit to differentiate between:

A MAN

- a. The blending of the fire of matter and of the fire of mind liberates from the three worlds.
- b. The blending of electric fire with the two other fires brings about liberation from the five lower planes, and enables a man to function consciously on the cosmic physical plane.

A HEAVENLY MAN

- a. The blending of the fire of matter and of mind liberates from the three planes of His manifestation.
- b. The blending of the electric fire in His case brings about escape from the planetary ring-pass-not and enables Him to function consciously on the cosmic astral plane.

A SOLAR LOGOS

- a. The blending of the fire of matter and of mind liberates Him from the solar ring-pass not and gives Him the freedom of the cosmic physical, astral and the lower subplanes of the cosmic mental planes.
- b. The blending of electric fire with the other two enables Him to function consciously in His **causal body** thus paralleling the work of Man in the three worlds.

Manifesting,
Gradually entering into obscurity.

This point of view is as yet impossible for the average thinker, for it involves an expansion of consciousness unattainable by man. Nevertheless the endeavor to comprehend serves a useful purpose, for it sets a goal for man and enables him to enlarge his present concept.

The chain angle. This brings the Whole idea more within the range of possibility, and has already been indicated to students in *Volume II*, of the *Secret Doctrine*. The student is narrowed down to the contemplation of the seven globes of the chain of which he is a component, though microscopic, part. He has for investigation the globes as seen in *time*, with their mutual interplay; he has for study the part each one may be playing in the great cycle of a Heavenly Man. For instance, in the present Earth chain which concerns us the most nearly, the fourth globe is of paramount interest, inasmuch as it is the physical plane vehicle for a Heavenly Man in dense objective incarnation. Yet it must not be forgotten that, though manifesting thus objectively, He embodies in totality the chain and the scheme. The idea may be clarified for the student if it is stated that:

A scheme, in its totality, corresponds to the Monad, or to the monadic auric egg, in connection with a human being and his forty-nine cycles.

A chain,³⁷ in its totality corresponds to the **body egoic** of a human being, to the **causal body** with its seven great

³⁷Chain--a series of seven globes or worlds which form the field of evolution during the planetary cycle or manvantara. The first three of these globes--generally known as A., B. and C. form a descending arc, the densest physical matter of the densest being reached in the fourth globe, D, of which our earth is an instance. The fifth globe, E, on the ascending arc (correspondence to C on the descending arc) usually belongs to the astral plane, and the sixth and seventh F and G (correspondence to B and A on the descending arc) to the Rupa and Arupa levels of the mental plane; these therefore are invisible to ordinary sight.

whilst two fifths will remain focussed on the astral. These two fifths will pass into temporary pralaya, preparatory to their transference to another scheme, as the Earth scheme will no longer provide for them an adequate place of nurture.

5. Entities will come in from Mars to the Earth scheme, and will there find their necessary field of endeavor.

6. Mercurian life will begin to synthesize, and to be transferred to its synthesizing planet. In the case of Mercury this synthesizing planet is not Saturn, but one of the other two higher major centers.

7. The "Judgment Day" in the fifth round, or the point of attainment of our Heavenly Man, will see a period of planetary strife on mental levels which will cause the present world unrest to seem as nothing. As pointed out earlier, this present struggle has been to test the ability of the entities within the present human forms to appreciate their mental forces, and through the power of MIND to transcend feeling, or pain. The struggle in the fifth round will be between higher and lower mind, and the battle ground will be the **causal body**.³⁸ The

³⁸*The Causal Body.*

"This influence or force, or result, or whatever it may be called, of the antecedent actions of man, forms as it were a seed, from which germinates the plant, yielding good or bad fruit, to be eaten by him during his subsequent existence. (Vishnu Purana I, XIX, 5). This seed is technically called the Karana Sarira, the **causal body** (Paingala Upanishad II), as it is the cause of man's enjoyment or suffering. This Karana Sarira is composed of the fifth Kosa (Anandamaya) of man and adheres to the soul so long as the soul remains enveloped in the gross or subtle body (Sthula or Sukshma Sarira); and vanishes entirely when the soul extricates itself from the trammels of the said two bodies; for then, the soul attains its primeval purity, and burns up as it were every trace of its combination with the body, including this **causal body** (Karana Sarira). This happens when the soul is prepared for final emancipation, Moksha. Till then, of course, the Karana Sarira, the seed, the result of prior actions, remains effective, and asserts a strong controlling influence over man's actions."--*The Theosophist*, Vol. VII, III, p. 59.

"An ordinary person will by Vasana (Aroma or smell) repeat (In Jagra, the waking state) the old story dreamt in a dream that has passed away. So also will he, who, investigating the true nature of the self has attained to real knowledge, express himself and still will never become Chidabhasa (chidabhasa is the reflection of atma in the Karana Sarira, which is the

struggle now being waged on the planet is between a few Egos (or the leaders of the many races who are necessarily in place and position owing to their egoic polarization) and many personalities, who are swept into the vortex through group association; it is necessarily terrific, and forces the destruction of the form. The struggle in the fifth round being on mental levels will be between Egos and egoic groups, each working consciously, and with intellectual application, to bring about certain group results. It will result in the triumph (the ultimate triumph) of Spirit over matter, in the driving out of certain groups as yet unable to shake themselves free from the trammels of matter, and who prefer captivity to the life of the Spirit; it will mark the beginning of the obscuration of our scheme, and the gradual passing into pralaya, during the remaining two and a half rounds of our entire seven chains. It is an interesting occult fact that our Earth should now be in her fifth round and paralleling the Venusian scheme, but the moon chain of our scheme saw a period of temporary retardation of the evolutionary process of our Heavenly Man; it resulted in a temporary slowing down of His activities, and caused "lost time," if such an expression might reverently be permitted. The Lords of the Dark Face, or the inherent forces of matter for a time achieved success, and only the fifth round of our chain will see their ultimate defeat. The Venusian scheme also had its battleground, but the planetary Logos of that scheme overcame the antagonistic forces, triumphed over material forms, and was consequently in a position--when the right time came--to apply the needed stimulation or an

vehicle of ignorance). *He who has become a celestial being will nevertheless be called 'man' till the causal body that has already died (by the birth of Pragna, or wisdom) is completely consumed by the predominant fire of wisdom.*--*Kaivalyanavanita*, Part II, 31.

"By the rarest fire of True Wisdom the body of avidya (i.e. the causal body) will be reduced to ashes."--*Kaivalyanavanita*, Part I, 98.

Copied from *The Theosophist*, Vol. VIII.

the Heavenly Men of these two schemes) stimulated Them to take initiation, and led the planetary Logos of our scheme to form a lesser triangle within His sphere of activity, which triangle eventuated in His taking a lesser initiation, and in the manasic impregnation of animal man. Thus were swept into objective activity that group of monads who go to the composition of a particular center.

Similarly, and microcosmically, a human being is the manasic incentive and the origin of active, intelligent will to all the cells within his threefold body,--astral, mental and physical. His is the directing intelligence, and his the source of all action and endeavor within his periphery, and, like his greater corresponding spheres, a solar Logos and a planetary Logos, he works through seven centers.

Thus we have traced the origin of manas as far as it is possible to do at this time. The mystery of manas is hidden in existence itself, and holds the secret of life and conceals and veils those Entities Whose outstanding quality and characteristic it is. To the life of that little entity we call an atom in the physical body of a man, the Thinker in the **causal body**, his greater directing intelligence, is as obscure and unknown as the Logos is to the Thinker, Man, himself. The analogy is nevertheless accurate.³⁹ Man's physical body, or instance, considering it

³⁹*Forms.*

The *Atharva Veda*, as the summation, instructs us in the principles which equally underlie the methods of the World-process, and of the atom-process--a world in miniature. Whether 'World-process' or 'atom-process'--depends on the speaker and his point of view. As every mantra of this Veda reflects the operations of the World-process, so does it reveal to us cognition within cognition, memory within memory, power within power, world within world, fact within fact, action within action, duty within duty, sin within sin, individuality within individuality, ascending and descending from every point in space, endlessly, ceaselessly. Atoms make up molecules, molecules compounds, compounds cells, cells tissue, tissues organs, organs bodies, bodies communities; communities classes and races; classes and races kingdoms; kingdoms of many grades and varied linkings make up a planet, planets make up a solar system, solar systems a vaster system, and so on, unending; nowhere is found simplicity indivisible;

will merge into their synthesizing scheme that of Saturn, while Venus and Mercury will merge into Uranus and Neptune. No importance need be attached to the sequence of these names. The dual fact is all that is necessary to grasp.

Neptune, Uranus, and Saturn will, therefore, have absorbed the essence of manifestation and (in connection with the solar Logos) they correspond to the three permanent atoms in the **causal body** of a man. We say "correspond" for the analogy is not in detail. Uranus and Neptune are reflections of the logoi astral and mental permanent atoms. Saturn is *in fact* the correspondence to the logoi physical permanent atom. This is an occult mystery and must not be separated from its allied truth in the cosmic scheme.

Viewing manas as the vibratory activity of all atoms and narrowing our concept down to our own scheme it is interesting to note that some correspondences can be traced as we study this fifth principle during the present round, the fourth. The manasic principle is the basis of the coming into activity and the mental recognition of the following facts in nature.

The fifth spirilla within the atom of matter will become active. This fifth spirilla is beginning faintly to vibrate, while the fourth spirilla in this fourth round is assuming a vibration that will cause the intense vitalization of the vehicles, and eventually bring about the shattering of the form, and the subsequent escape of the Spirit into a form composed of matter which responds to the vibration of the fifth spirilla.

The fourth ether is coming into recognition, and along with it will come the knowledge of the lives which it embodies. Hence the success of spiritualistic endeavor, for the larger number of the average discarnate entities at this stage who are willing to make contact with the physical plane are clothed in matter of this ether. The devas

The Logos and all forms within His body.
The planetary Logoi and all forms within Their bodies.
Man and all forms within his body.

That which must be emphasized is the little realized concept that this assertion of "I am" distinguishes not only man, but is *the mantric word which preserves the integrity of all groups* likewise. When man can say "I am That" he is beginning to sense his oneness with his group. When groups make a similar assertion they are beginning to realize their identity with all other groups. When a planetary Logos echoes the words "I am That" He is approaching the hour of synthesis, or of absorption. When a solar Logos utters the words, a year of Brahma will be drawing to a close, and the hour of conscious merging with His greater group will be approaching. Broadly (in relation to man) it might be stated that:

"I am" refers to the *personality* consciousness on three lower planes, or to all that is considered as inferior to the **causal body**. It concerns a man's realization of his place upon the *globe* within a chain.

"I am That" refers to his *egoic* consciousness, and to the planes of the Triad. It concerns a man's realization of his place within the *chain* and his relationship to the group of which he forms a part.

"I am That I am" refers to a man's *monadic* consciousness, and his relationship to the planes of abstraction. It concerns his realization of his position in the *scheme*.

When the initiate can say "I am That I am," then he has merged himself with his divine essence, and is freed from form. The first occult assertion marks his emancipation from the three lower kingdoms, and his con-

produced; thus the exudation; thus mutation: thus change of form. Finally liberation, escape of the volatile essence, and the gathering of the residue back to primordial stuff.

He who ponders these formulas and who meditates upon the method and suggested process will receive a general idea of the evolutionary process of transmutation which will be of more value to him than the formulas whereby the devas transmute the various minerals.

Transmutation concerns the life of the atom, and is hidden in a knowledge of the laws governing radioactivity. It is interesting to note how in the scientific expression 'radioactivity,' we have the eastern conception of Vishnu-Brahma, or the Rays of Light vibrating through matter. Hence the usually accepted interpretation of the term 'atom' must be extended from that of the atom of chemistry to include:

- a. All atoms or spheres upon the physical plane.
- b. All atoms or spheres upon the astral and mental planes.
- c. The human being in physical incarnation.
- d. The causal body of man on its own plane.
- e. All planes as entified spheres.
- f. All planets, chains and globes within the solar system.
- g. All monads on their own plane, whether human monads or Heavenly Men.
- h. The solar Ring-Pass-Not, the aggregate of all lesser atoms.

In all these atoms, stupendous or minute, microcosmic or macrocosmic, the central life corresponds to the positive charge of electrical force predicated by science, whether it is the life of a cosmic Entity such as a solar Logos, or the tiny elemental life within a physical atom. The lesser atoms which revolve round their positive center, and which are at present termed electrons by science, are the negative aspect, and this is true not only of the atom on the physical plane, but of the human atoms, held to their central attractive point, a Heavenly Man, or the

When through the latent internal fires of the matter of his own sheaths he has transmuted the chemical and mineral atoms of those sheaths, then can he safely--through affinity of substance--aid the work of mineral transmutation of the first order. Only when (through the radiatory fires of the sheaths) he has transmuted the correspondence to the vegetable kingdom within his own organism can he alchemically do work of the second order. Only when the fires of mind in himself dominate, can he work with the transmutative processes of the third order, or with the transference of life into the animal forms. Only when the Self within, or the Ego in the causal body, is in control of his threefold personality can he occultly be permitted to be an alchemist of the fourth order, and work in connection with the transmutation of the animal monad into the human kingdom, with all the vast knowledge that is included in that idea. Much lies ahead to be accomplished, but in the appreciation of the magnitude of the task need be no place for discouragement, for in the wise outlining of the future, in the cautious promulgation of knowledge concerning the necessitated stages, will come strenuous effort and aim on the part of many aspirants, and the evolutionary bringing in of those who can achieve.

The problem of speaking clearly on this subject of transmutation is a very real one, owing to the vastness of the subject and the fact that in the transmutation process the magician or alchemist *works with deva essence through the control of the lesser Builders in cooperation with the greater Devas*. In order, therefore, to bring about clarity of thought and definiteness of conjecture in this respect, I desire primarily to lay down certain postulates which must be carefully borne in mind when considering this question of transmutation. They are five in number and concern specifically the field wherein the transmuting process is carried on. The student must

environment on the physical plane. From now on the trend of activity will be towards the understanding of the subjective side of manifestation, and towards the comprehension of the psyche of the individual life, divine, planetary, or human. In the next round, all the previous stages will be recapitulated, and manas will demonstrate in ways inconceivable as yet to the half awakened consciousness of man. In that round three-fifths of the human family will be fully aware, functioning with uninterrupted continuity of recollection on the physical, astral, and lower mental planes. The emphasis of manasic evolution will be laid upon the achievement of causal consciousness, and upon the scientific construction of the bridge which should unite the **causal vehicle** and the permanent manasic atom on the abstract levels.

During the sixth and seventh rounds we shall again have the synthesizing process at work in a manner analogous to that which lies ahead in the sixth and seventh root races of this round.

To express the whole matter in larger terms: The Heavenly Man will be achieving the consciousness of his **causal body** on cosmic levels, with a consequent reaction, repolarization and alignment of His body of manifestation. Under the law this will work out as demonstrated quality, and ordered intelligent purpose in every kingdom of nature, and will produce unifying results within those kingdoms of a kind inexplicable to man at his present stage of manasic development. We need not, therefore, give further time to the consideration of them, for the mental concept of man could not measure up to the magnitude of the theme.

In summing up what I have written anent this matter of the discriminative faculty, the intelligent activity, the adaptability nature, and the transmutative power of manas, I would like to point out that so far-reaching are these developments that every department of nature, mac-

- b. His adaptability to mental currents and vibration, and his utilization of them to control the lower forms.
- c. The working out of purpose through the medium of the two lower vehicles. Impulse emanates from the mental plane.
- d. The transmutative power which transforms the entire lower threefold man into a new form, the **causal body**. This process of transmutation is carried on through the entire series of incarnations.

IV. *On the Abstract Levels of the Mental Plane.*

- a. The ability of the Ego to discriminate as to time and space in the three worlds.
- b. Egoic adaptation of matter and circumstances of time and environment to the specific need under the Law of Karma.
- c. The 'Intelligent Purpose' which lies back of all physical objectivity, and which is seen working out in every life.
- d. The transmutation or transference into the Triad of the life of the Ego as it functions in the causal body. This results in dissociation from manifestation in the three worlds. To effect this transmutation (which is a point at times overlooked) the Thinker in the **causal vehicle** has to do three things:
 1. Build and equip the **causal body**.
 2. Bring about conscious connection or control of the threefold lower nature through the agency of the permanent atoms.
 3. Bridge the interlude between the **causal body** on its own level, and the manasic permanent atom.

SECTION TWO
DIVISION C
THE EGOIC RAY AND SOLAR FIRE

I. THE NATURE OF THE CAUSAL BODY

1. It is formed by the contact of the two fires of Spirit and matter.
2. It is produced at individualization.

II. THE NATURE OF THE PERMANENT ATOMS

1. *Their purpose.*
 - a. They are force distributors.
 - b. Conservers of faculty.
 - c. Assimilators and transmuters.
 - d. Vehicles of memory.
2. *Their place in the Egoic Body.*
 - a. The astral permanent atom.
 - b. The atomic triangle.
3. *The Spirillae and the Egoic Ray.*
 - a. The composition of the permanent atoms.
 - b. The planes and fiery energy.
 - c. The three fires.
4. *Summary.*

III. THE EGOIC LOTUS

1. *Wheels or centers of energy.*
 - a. Centers of force.
 - b. The **causal body**, the monadic heart center.

2. *The twelve-petalled Lotus.*
 - a. The knowledge petals.
 - b. The love petals.
 - c. The sacrifice petals.
3. *Summary.*

I. THE NATURE OF THE EGOIC OR CAUSAL BODY

The subject of the egoic Ray and its relation to the second fire is one of vital import to three types of people: Those who are interested in the true psychology, or in the evolution of the psyche; those who are on or nearing the Path and hence are coming more and more into touch with their own Ego; those who work with the souls of men, the servers of the race.

The reason for this is because in the due comprehension of this subject, that of the Ego functioning in the causal body, comes the ability to work scientifically with the problem of one's own evolution, and to do good work in aiding the evolution of one's brother.

1. *Egoic manifestation is produced through the medium of two fires.*

Let us therefore consider somewhat the subject of the egoic Ray and the **causal body**, viewing it from the standpoint of the microcosm, and leaving the student to work out for himself the analogies where the Logos is concerned, conjuring him to bear in mind that the analogy must ever be drawn with due emphasis upon the fact that all that the human unit can comprehend is the manifestation of the solar Logos in a physical body.

In all manifestation, as we well know, we have duality producing triplicity. Spirit meets and contacts matter; the result of that contact is the birth of the Son, or the Ego, the consciousness aspect. The egoic manifestation is therefore the middle aspect, the place of at-one-ment,

and (after due evolutionary cycles) the place of balance, or of equilibrium. It should be noted that the analogy between the Logos and man is not accurate, for man has to undergo the whole process *within* the solar periphery, whilst the Logos (within that periphery) goes through the stage analogous to that which the man undergoes when his astral sheath clothes itself with etheric matter and he takes physical incarnation, which was touched upon when considering the subject of "Fire by friction." It will consequently be apparent that, in considering the manifestation of the Ego, we are dealing with the point of central emphasis in man's threefold manifestation. We are concerning ourselves with that division of his nature which concerns the process of making him the perfect six-pointed star during the preliminary stage (the threefold personality and the threefold Triad merged and blended and perfectly produced through the intermediate point the **causal body**) and which, when the physical body is eliminated, makes him the five-pointed star or perfected manasaputra.

To state the whole in terms of fire: The causal body is produced by means of the positive life, or fire, of the Spirit (electric fire) meeting the negative fire of matter, or "fire by friction"; this causes the blazing forth of solar fire. This central blaze inevitably in due course burns up the third fire, or absorbs its essence, and is itself eventually blended with the fire of Spirit and passes out of objective display.

I seek here to deal with the subject of the **causal body** in two different ways--one along the old lines and the other strictly along the lines of occult electrical phenomena.

2. *Egoic manifestation is produced at individualization.*

The **causal body** is that sheath of mental substance which is formed at the moment of individualization by

the contact of the two fires. The force or energy that pours through from the higher planes (the breath of the Monad, if you care so to term it) produces a vacuum, or something analogous to a bubble in koilon, and the sheath of the **causal body**--the ring-pass-not of the central Life is formed. Within this sheath are to be found three atoms, which have been termed the mental unit, the astral permanent atom and the physical permanent atom; they correspond individually to the seventh principle of each of the three persons of the microcosmic triad, a reflection (in the three worlds of the microcosm) of the three Persons of the logoc Trinity. H.P.B. hints at this in connection with the Logos when she speaks of the visible sun being the seventh principle of the Brahma aspect, the physical permanent atom of the Logos.^{65,66}

II. THE NATURE OF THE PERMANENT ATOMS

1. *The purpose of the permanent atoms.*

The three permanent atoms are in themselves centers of force, or those aspects of the personality which hold hid the fires of substance, or of objectivity; it cannot be too strongly pointed out at this juncture that, in considering the threefold man in the three worlds, we are dealing with substance which (in connection with logoc manifestation) is considered the dense physical. Surrounding these three atoms is the causal sheath, answering the following purposes:

It separates one unit of egoic consciousness from another unit of consciousness, yet is itself part of the gaseous body (the fifth cosmic physical subplane) in the physical body of the planetary Logos, Who is the central life of any particular group of Monads. This fact has been little appreciated, and merits careful consideration.

⁶⁵S.D., III, 143.

⁶⁶S.D., I, 574.

It holds hid spiritual potentialities in its inherent ability to respond to the higher vibration; from the moment of individualization till it is discarded at initiation, the life within steadily develops these potentialities, and produces certain definite results by the utilization of the three permanent atoms. It gradually vivifies and awakens them until, on the three planes, the central life has an adequate point of contact which can originate the necessitated vibration in the matter of the plane.

The permanent atoms on each plane serve a fourfold purpose as regards the central or egoic life:

They are the distributors of a certain type of force.

They are the conservers of faculty or ability to respond to a particular vibration.

They are the assimilators of experience and the transmuters of that experience into quality. This is the direct result of the work of the egoic Ray as it plays upon the atom.

They hold hid the memory of the unit of consciousness. When fully vibrant they are the *raison d'être* for the continuity of the consciousness of the man functioning in the **causal body**. This distinction must be carefully made.

We must always remember in studying these difficult matters that we are dealing with the logoiic dense physical body and that:

The mental unit is found in logoiic gaseous matter.

The astral permanent atom in logoiic liquid matter.

The physical permanent atom in dense physical substance.

And they therefore have their place in matter of the three lowest subplanes of the physical body of the Logos. Consequently when in the process of evolution, and through initiation, man achieves the consciousness of the Spiritual Triad, and transfers his polarization into the three tri-

rays; these rays are given as seven in number, and play upon these points or circles (analogous to the electrons in the atoms of science) and *at this stage* produce most effect upon the astral permanent atom. The physical permanent atom has a position relatively close to the positive center, and the force plays through it, and passes on to the astral permanent atom in the form of five rays of parti-colored light which blend with the intensely vivid hue of the astral permanent atom, and increase its intensity until the blaze is so excessive that it appears to the onlooker as if the two points blended, or the two electrons merged, and (in merging) produce such an intensity of light that they are seen as dissolving. The mental unit, having a position within the **causal body** analogous to the planet furthest from the sun, becomes vibrant likewise, and the two other points (considered now as one) begin to interact with the mental unit, and a similar process is set up and is pursued until these two points--circulating around their positive center--also approach each other, blend, merge, and dissolve. The center of positive life gathers or synthesizes the three points, and thus the *three fires of the personality* repeat on their tiny scale the microcosmic procedure as seen in the synthesis of electric fire, solar fire, and fire by friction, and only a blazing unit is left. This blazing unit, through the combined heat of its being, burns up the **causal body**, and escapes back on to the planes of abstraction. Thus man is the Path itself, and also the pilgrim upon the Path; thus does he burn, but is also the burning ground.

The analogy holds true in the case of the microcosm viewed from monadic levels in his manifestation as Monad, Ego and Personality, and thus the process is carried on as it concerns a Heavenly Man, and likewise a solar Logos. Should the brain suffice to hold the concept, thus

tion, and lies concealed the mystery of His functional activity; but we cannot penetrate the secret as yet of His three lower permanent atoms as they function as a unity within His **causal vehicle**. Until we can do this it is useless for us to conjecture as to His fundamental Being.

The difference between them: The mental unit is in a unique and peculiar position as regards man, the Thinker in the **causal body**. This point will be discussed shortly, suffice it to say here that its mystery lies hid in the nature of the Heavenly Men Themselves. The following correspondence holds the key to this mystery, but it can only be indicated, leaving it to the student to work out the truth for himself. On the three planes of logioic manifestation--the highest three--we have the three aspects manifesting; on the buddhic plane, the fourth cosmic ether, we have the logioic etheric centers demonstrating, or those force vortices which animate the three lower planes of the dense physical manifestation. In connection with the Heavenly Men we have a secondary manifestation, and on the buddhic plane we have Their third aspect found, leaving for Their paramount manifestation of force, the cosmic gaseous plane, or the manasic plane; They are essentially the divine Thinkers, the Man-asaputras. In connection, therefore, with the Microcosm, viewing him as part of a center in the body of a Heavenly Man, we have a lesser descent within the gaseous or fire manifestation of a solar Lord. This concerns the three higher subplanes of what might be considered as the manifestation of Man's three higher aspects in mental matter, whilst on the fourth subplane we have the mental centers of man within the periphery of his mental body, of which the mental unit is the unifying factor. This is--as has been earlier said--a deep mystery, and one that can be no further amplified.

b. The Planes and Fiery Energy. It seems desirable

plane, and as fire by friction on the lower subplanes of the fifth, on the sixth, and seventh planes.

c. The Planes and the Three Fires. On every plane we have, relatively speaking:

- a. Electric fire demonstrating as the prime condition on the higher three.
- b. Fire by friction as the most significant factor on the lower three.
- c. Solar fire, showing forth as the blaze produced by union on the central plane.

In the solar system this is to be seen in connection with a Heavenly Man on the buddhic plane, where They blaze forth through Their etheric centers. In connection with man on the mental plane, we have a similar condition: the three higher subplanes concern the Spirit aspect in the **causal body**, the three lower subplanes concern primarily the mental sheath, or fire by friction; the fourth subplane is that on which the force centers of the mental body are to be found. So it is on the physical plane for man--his etheric centers being located in matter of the fourth ether.

Each of the three Persons of the Trinity manifests equally as does a man, as Spirit, Soul or Ego, and Substance. In connection with Brahma, we have the Spirit aspect animating the three higher subplanes of every plane, or the first fire aspect. His soul aspect is found on the fourth subplane of each plane whereon are situated the etheric centers of all manifested entities. His substance aspect is primarily contacted on the three lower subplanes. Hence we have the forty-nine fires of matter, or the seven fires of each plane, the union of the higher three and the lower three producing that blaze which we call the wheels of fire or the centers on the fourth subplane of each plane.

In connection with the second aspect there is a similar

the true nature of Spirit. Therefore in man, functioning in the human family, this fact is apparent and the correspondence to be seen. Until he passes out of the three worlds, and until he becomes a Master of the Wisdom, he has this truth concealed in these three aspects. The mental is not a septenary permanent atom, but only responds to four types of force, and not to the entire range of vibrations. Herein lies a reason for tolerance. Until a man is coming consciously under the control of the Ego and is beginning to sense the vibration of the manasic permanent atom, it is useless to expect him to respond to certain ideals, or to grasp certain aspects of truth. The mental unit suffices for his need, and no bridge exists between it and the manasic permanent atom.

Two and a half planes are concerned with the evolution of man, per se, in the fourth kingdom, and he only begins to transcend them as he nears the Path and treads it. From the standpoint of average man in physical incarnation, the egoic consciousness, within the causal periphery, is as abstract as is the Logos viewed as the Dweller within the system. These two and a half planes are of peculiar interest to the Logos, as they embody:

That which, for Him, lies *below* the threshold of consciousness.

Those centers from which logoic kundalini is turning.

That which is not considered a principle.

That which is gradually passing into obscurity.

It is impossible to enlarge further upon this mystery.

4. Summary.

Before proceeding further, however, it might be well to sum up some of the facts anent the spirillae and the atom, and then we can take up the subject of the **causal body** and man, the individual.

lower three permanent atoms of man, while the higher three contain but three spirillae--the major three.

8. It should be noted that there are but six permanent atoms connected with human evolution, while a Heavenly Man has but five, and even then only one in the solar system. (The mystery of a planet and its central life has not yet been revealed. It is connected with another manifestation of which as yet nought is known.)

9. It should be remembered that we are dealing with a physical incarnation of these great Entities and that Their permanent atoms, with the exception of the physical are extra-systemic.

10. The **causal body** of the Heavenly Men is upon the third subplane of the cosmic mental plane, while that of the solar Logos and those of the three Persons of the logoc Trinity are upon the first subplane.

11. The permanent atoms of men are upon the atomic subplane of each plane, with the one exception of the mental unit. Those of the animal groups are upon the second subplane; those of the vegetable groups are upon the third subplane; those of the mineral groups are upon the fourth subplane. There is, therefore, a close analogy between these focal points of force of the group--human or otherwise and a chain, a globe, and a round, and in their due application comes enlightenment. The sum-total of the permanent atoms of any particular kingdom form the streams of force or spirillae in the greater atoms of solar entities or of lunar entities, while the sumtotal of the permanent atoms of man *in the spiritual kingdom* (the three triadal atoms, atma-buddhi-manas) form the spiral streams of force within certain centers.

12. As the permanent atoms become radioactive in due course of evolution, the result within the center is a marked increase of vibration.

13. The permanent atoms concern solar entities when they are found on or above the higher mental. They

may seem incomprehensible, but when scientists come to understand and regulate *force*, that which is written here will become plainer; it will be seen that we have dealt with the positive force in all negative forms above, and including the human kingdom.

III. THE EGOIC LOTUS⁷⁶

We must now deal with the subject of the *causal body* on its own plane from the point of view of FIRE. We have studied it briefly from the more ordinary angle, and in materialistic terms, considering it as a vehicle of rarefied substance, containing within itself the seventh principle of each of the two lower sheaths of the microcosm, and the mental unit. This latter is that which embodies the first aspect in manifestation, and which is analogous to the first logioic aspect--one that in this solar system does not come to full demonstration.

I would like to point out here that in studying the solar system as the physical manifestation of a solar Logos, we are investigating:

- a. The physical permanent atom of a solar Logos as contained within the logioic *causal body* on its own plane.
- b. The seven types of force, or the seven logioic spirillae within that permanent atom. This, if real-

⁷⁶"The Egoic Lotus" . . . the laws of karma are adjusted, the clue being found in the mastery of the sixteen rays of the Ego, for which sixteen rays sixteen mantras or words are given, the real pronunciation being however reserved for initiates only."--*Kali Upanishad*.

"The mystery of the sixteen rays of the Ego will be revealed when the force of the Sacred Tetraktys is merged with that of the Holy Twelve."
--*The Old Commentary*.

The Primordial is the Ray and the direct emanation of the first Sacred Four.--S. D., I, 115, 116.

The Sacred Four are:--

Father Spirit. Existence. Unity.

The Son Soul. Love-Wisdom. Duality.

Mother Matter. The trinity.

and their united manifestation making

The active evolving solar system, the logioic ring-pass-not.

This is the Macrocosm.

of the clairvoyant as fiery wheels or the flaming petals of a lotus.

b. *The causal body . . . monadic heart center.* In studying the *egoic body* it should be remembered that the *causal body* is the correspondence in the monadic manifestation to the *heart center*. It is a flaming wheel of fire within the monadic auric egg, which embraces the five planes of monadic manifestation; it is also seen as the twelve-petalled Lotus. Of these twelve petals, the innermost three are unrevealed or are embryonic, and hence the *causal body* is frequently considered as a nine-petalled Lotus, or as a wheel of fire with only nine spokes or whorls. This is essentially true as regards the evolutionary process, but when a man has succeeded in awakening or unfolding the nine petals, or in arousing the fire of the nine spokes or whorls (which is practically consummated at the three major Initiations) the inner three are revealed. They respond to the monadic vibration, to the aspect of pure Spirit; it is the stimulation or revelation of these inner petals, by the One Initiator at the third and fourth Initiations which brings about the final conflagration and the blazing up of the causal body with the subsequent liberation of the central positive Life or Fire.

2. *The Twelve-Petalled Egoic Lotus*

Solar Fire is dual. It is the fire of matter or substance and the fire of mind blended. This makes man the six-pointed Star of Light, for each of these fires is triple. The fire of mind is also in essence dual, bringing in another triplicity, thus making the nine. When a man has awakened the nine fires, and has unfolded the nine petals, and when he has received the stimulus which is imparted at initiation, through being brought into *conscious* contact with the electric spark of his own particular Heavenly Man, they all blend and merge. The

inner three which complete the twelve and which are concerned with the final, and essentially spiritual stages, of his evolution, are really related more intimately to the evolution of the Heavenly Man, and are connected with the stimulus which He receives Himself in contacting the logoc electric spark, or the pure Spirit aspect of the Logos.

It should here be noted that this ninefold development is hinted at in the *Secret Doctrine* in the various places where H. P. B. deals with the Kumaras⁷⁷ or the Heavenly Men, of Whom the microcosm is a reflection. She calls Them the Lords of Knowledge, the Lords of Love and the Lords of Sacrifice. Each of Them is a nine-petalled Lotus in the logoc body. They are the flaming Wheels, and in Their various names, as found in the *Secret Doctrine*, may be discovered the clue to the mystery. Let us realize this clearly, nevertheless, as regards the microcosm, and later extend the idea to the Heavenly Men. Let us picture the nine-petalled **egoic lotus**, the heart center in the monadic consciousness, unfolding each of its petals in groups of three upon the three subplanes of the higher mental. Their unfolding is worked out through the evolutionary process, undergone on the three planes in the three worlds, or within the three Halls of Ignorance, of Learning, and of Wisdom.

a. *First Group of Petals--Knowledge Petals:*

1. The *Petal of Knowledge* for the physical plane.

Through the breaking of the Law and the ensuing suffering the price of ignorance is paid and knowledge is achieved. This unfoldment is brought about through physical plane experience.

2. The *Petal of Love* for the physical plane. Unfolds through physical relationships, and the gradual growth of love from love of self to love of others.

⁷⁷S.D., II, 257.

through the conscious steady application of all the powers of the soul to the service of humanity with no thought of return nor any desire for reward for the immense sacrifice involved.

3. *The Petal of Sacrifice* for the mental plane: demonstrates as the predominant bias of the soul as seen in a series of many lives spent by the initiate prior to his final emancipation. He becomes in his sphere the "Great Sacrifice."

This stage can be seen objectively to the eye of the clairvoyant as dual in effect:

- a. The mental unit becomes a radiant point of light; its four spirillae transmit force with intense rapidity.
- b. The three higher petals unfold, and the nine-petalled lotus is seen perfected.

The **causal body** is then (expressed in terms of fire) a blazing center of heat, radiating to its group warmth and vitality. Within the periphery of the egoic wheel can be seen the nine spokes rotating with intense rapidity and--after the third Initiation--becoming fourth dimensional, or the wheels "turn upon" themselves.⁷⁸ In the midst forming a certain geometrical triangle (differing according to the ray of the Monad) can be seen three points of fire, or the permanent atoms and the mental unit, in all their glory; at the center can be seen a central blaze of glory growing in intensity as the three inner petals respond to the stimulation. *When the fire of matter, or "fire by friction," becomes sufficiently intense; when the fire of mind, or solar fire (which vitalizes the nine petals) becomes equally fierce, and when the electric spark at the innermost center blazes out and can be seen, the*

⁷⁸Bible. Ezekiel, 1:15:21.

entire causal body becomes radioactive. Then the fires of substance (the vitality of the permanent atoms) escape from the atomic spheres, and add their quota to the great sphere in which they are contained; the fire of mind blends with its emanating source, and the central life escapes. This is the great liberation. The man, in terms of human endeavor, has achieved his goal. He has passed through the three Halls and in each has transferred that which he gained therein to the content of his consciousness; he has in ordered sequence developed and opened the petals of the lotus--first opening the lower three, which involves a process covering a vast period of time. Then the second series of petals are opened, during a period of time covering his participation intelligently in world affairs until he enters the spiritual kingdom at the first Initiation; and a final and briefer period wherein the three higher or inner ring of petals are developed and opened.

In closing what may be said on this subject of the egoic Ray and fire of mind, I would request the student to bear the following points in mind:

First. That the order of the development of the petals and the stimulation of the fires depends upon the Ray of the Monad, and the subray upon which the *causal body* finds itself. This thought would bear expansion, and would prove a fruitful source of study to the occult investigator.

Second. That this unfoldment proceeds slowly in the early stages, and only proceeds with rapidity as the man himself works at it with conscious effort.

The Ego takes no active interest in the development until the second petal in the second series is beginning to open. Before that time, the work proceeds under the

law of its being and through the inherent life of the second Logos which is the life of the petals of the lotus. The life of the first Logos, working through the SELF (who dwells in a form built by the life or energy of the second Logos out of force-substance animated by the life of the third Logos) only responds to opportunity when the above mentioned stage is reached.

Finally: The ceremony of initiation is only undergone when the *causal body* is in a condition to respond to the Will aspect of the Heavenly Man (the first aspect) and to do this through the glad cooperation of the fully conscious self.

More on this is not now possible, but enough has here been indicated to open up various lines of study. These, if followed, will lead the student to much of practical value and application.

3. *Summary.*

Our next subject concerns itself with the elementals of the mental plane, with the thought forms they animate, and with the consideration of them as force centers, capable of producing results--constructive, if rightly directed; destructive, if left blindly to follow their own course. Before taking up this matter, however, I want to gather together some threads of thought in connection with the matter just dealt with. If we have carefully followed the data given about the egoic manifestation on its own plane, and the fires of the *causal body*, we shall have noted the close resemblance between that *egoic body*, viewed as a force center, and certain aspects of logoc manifestation.

The *causal body* has been seen as a wheel of fire, containing within its periphery three focal points of energy, the permanent atoms. They are analogous, as earlier pointed out, to the seventh principle of each of the three aspects--will or power, love-wisdom, and active intel-

The study of occult psychology involves a true conception of the nature of the Ego, or the arousing of the Ego to full activity in manifestation; it will necessitate the sound formulation of the laws of egoic unfoldment, of the methods whereby, petal by petal, the lotus may be brought to perfection, and of the triple nature of its evolution; it will bring about an eventual apprehension of the true meaning of force, and of energy in its dual aspect--internal vibration and external radiation; it will produce the centering of the attention of all advanced students upon the centers--in this case *not* the physical centers on etheric levels but upon the psychical centers, such as the Ego in the **causal body** and egoic groups. This will produce later a better comprehension of the effect of one consciousness upon another consciousness on the physical plane, and this knowledge will be scientifically utilized to produce specific results in group evolution, and thus some of the world problems will find solution. Finally, the laws of fire will be studied, the nature of heat, of radiation and of flame will be occultly investigated, and the action of one fire upon another fire, the result of radiation from one conscious sphere to another will be realized; the method of arousing consciousness on the different planes by action upon the fires of the **causal body** and their stimulation will be gradually revealed.

The whole question is slowly, very slowly, coming to the fore in human thought (even though this is little realized) through the study of vocational education, business efficiency, and the place of the human unit in any trade or enterprise. Men are being spoken of and considered in terms of potential force factors, and this a step in the right direction.

Approaching the same question from the personality standpoint and not the egoic, the time is fast approaching when the emphasis will be laid in education upon

The Law of Synthesis. . . The Will Aspect 1st Aspect.
 The Law of Attraction. . . The Love Aspect. . . . 2nd Aspect.
 The Law of Economy. . . The Activity Aspect. . . 3rd Aspect.

b. Seven Systemic Laws.--Subsidiary to the three major laws, we find the seven laws of our solar system. Again we find the law of analogy elucidating, and the three becoming the seven as elsewhere in the logoic scheme. In each of these seven laws we find an interesting correlation with the seven planes. They are:

1. *The Law of Vibration*, the basis of manifestation, starting on the first plane. This is the atomic law of the system, in the same sense that on each of our planes the first subplane is the atomic plane.
2. *The Law of Cohesion*. On the second plane cohesion is first apparent. It is the first molecular plane of the system, and is the home of the Monad. Divine coherency is demonstrated.
3. *The Law of Disintegration*. On the third plane comes the final casting-off, the ultimate shedding of the sheaths, of the fivefold superman. A Chohan of the sixth Initiation discards all the sheaths beneath the monadic vehicle, from the atmic to the physical.
4. *The Law of Magnetic Control* holds sway paramountly on the buddhic plane, and in the development of the control of this law lies hid the control of the personality by the Monad via the **egoic body**.
5. *The Law of Fixation* demonstrates principally on the mental plane and has a close connection with manas, the fifth principle. The mind controls and stabilizes, and coherency is the result.
6. *The Law of Love* is the law of the astral plane. It aims at the transmutation of the desire nature, and links it up with the greater magnetism of the love aspect on the buddhic plane.
7. *The Law of Sacrifice and Death* is the controlling factor on the physical plane. The destruction of the form, in order that the evolving life may progress, is one of the fundamental methods in evolution.

The Intermediate Law of Karma.--There is also an intermediate law, which is the synthetic law of the sys-

interesting to realize that it is on the second-subplane of the monadic plane that the majority of the Monads have their habitat; there are a few Monads of power or will on the atomic subplane but their numbers are not many, and they simply form a nucleus in evolutionary preparation for System III, the power system. The majority of the Monads are on the second subplane and they are the Monads of love; on the third subplane can be found quite a number of the Monads of activity, but numerically not as many as the Monads of love. They are the failures of System I.

There is a direct channel, as we know, between the atomic subplane on each plane. This is more or less true of each subplane and its corresponding higher subplane numerically, and there is, therefore, a direct and quite expansive channel between the second subplane on all planes, enabling the Monads of love to link up with peculiar facility with all their vehicles when composed of second subplane matter. After initiation, the **causal body** is found on the second subplane of the mental plane, and monadic control then commences.

The Monads of love return (after life in the three worlds and the attainment of the goal) to their originating second subplane, that being also the goal for the monads of activity who have to develop the love aspect. In the five worlds of human evolution both groups of Monads have to control atomic and molecular matter as well and this is done by the utilization to the full (as full as may be possible in this second system), of the will or power aspect.

The "Kingdom of God suffereth violence and the violent take it by force," or by Will or power. It is not Will, as we shall know it in the final system but it is Will as known in this system, and it has to be utilized to the uttermost by the evolving Monad in his struggle to control each atomic subplane. The Monads of power have

(for the law of correspondences has been little studied, nor is it readily apparent) that on the third subplane of each plane this law works in a special manner, causing a very definite breaking-up of something that is tending to separation. Like all that works in the system, the process is slow; the work of disintegration begins on the third subplane, and is finished on the second, when the Law of Disintegration comes under the influence of the Law of Cohesion, the disintegration having effected that which makes cohesion possible. We can see an illustration of this on the mental plane. The causal body of the average man is on the third subplane, and as a man becomes fit for the merging into the Triad, that **causal body** has to be discarded and done away with. Under the Law of Sacrifice and Death, the disintegration is begun on the third level and is consummated on the second, when the man merges with the Triad, preparatory to the final merging with the Monad.

Another illustration of the same thing can be found on the physical plane. When a man has reached the point where he can sense and see the fourth ether, he is ready for the burning away of the etheric web, which has its location midway between the third and second subplane matter which composes his physical body. When this disintegration is effected, the man merges with his astral vehicle, establishing a consequent continuity of consciousness. This correspondence, and this disintegration, can be traced on each plane, till finally on the atomic level on its third subplane comes the final disintegration, which results in a merging with the monadic consciousness.

The third Ray, that of adaptability or activity, has a close connection with this law. It is through activity (or the adaptation of matter to need), that the form comes into being; through activity it is employed, and through that very adaptation it becomes a perfect form,

and at the moment of perfection loses its usefulness; it crystallizes, breaks, and the evolving life escapes to find for itself new forms of greater capacity and adequacy. It is so in the life of the reincarnating Ego; it is so in the rounds and races of humanity; it is so in the solar system; it is so in all cosmic processes.

In the third chain, the moon chain, we have an interesting related fact. On the moon chain the point of attainment for the individual was the arhat or fourth Initiation,--the initiation which marks the final breaking with the three world, and the disintegration of the **egoic body**.

At the end of the third root-race came the first of the great cataclysms that broke the race form, and inaugurated a new one, for it was the first definitely human race as we now know it. The analogy will be found to hold good no matter from what angle the subject may be studied. In the third subrace a correspondence can be traced, though it is not yet apparent to the circumscribed vision which characterizes most of us. Close proximity to an effect often veils a cause.

4. *The Law of Magnetic Control*.⁸²--This law is the basic law controlling the Spiritual Triad. Through this law, the force of evolution drives the Ego to progress through the cycle of reincarnation back to union with his kind. Through separation he finds himself, and then--driven by the indwelling buddhic or Christ principle--transcends himself, and finds himself again in all selves. This law holds the evolving lower self in a coherent form. It controls the Ego in the **causal body**, in the same way that the Logos controls the Monad on the second plane. It is the law of the buddhic plane; the

⁸²Note the correspondence that can be traced here. On the second plane we have the Law of Cohesion--love. On the second plane of the manifesting Triad, the Law of Magnet Control--love. Again lower down on the second plane of the Personality, the Law of Love. The accuracy of the analogy is quite interesting, and provides room for speculation.

Master is one Who can function on the buddhic levels, and Who has magnetic control in the three worlds. The lower is always controlled from above, and the effect the buddhic levels have on the three lower is paramount, though that is scarcely yet conceded by our thinkers. It is the Law of Love, in the three worlds, that holds all together, and that draws all upward. It is the demonstration, in the Triad, of the Law of Attraction.

On the path of involution this law works with the permanent atoms in the **causal body**. It is the buddhic principle, and its relation with the lower permanent atom of the Triad is the mainspring of the life of the Ego. On the path of descent it has much to do with the placing of the permanent atoms, but this matter is very abstruse, and the time has not yet come for further elucidation. At the third outpouring, (in which the forth kingdom, the human, was formed), it was this Law of Magnetic Control that effected the juncture of astro-animal man, and the descending Monad, using the spark of mind as the method of at-one-ment. Again we can see how it works. The monadic plane, the buddhic plane, and the astral plane are all three closely allied, and we find there the line of least resistance. Hence the facility with which the mystic contacts the buddhic and even higher planes. The lines of least resistance in the three systems are:

System I. Physical, mental, and atmic.

The atmic was the highest point of achievement in that system.

II. Astral, buddhic and monadic.

III. Mental, atmic and logoic.

Note the correspondence therefore to be seen between the fourth kingdom and the working of this, the fourth law. It is of vital moment in this fourth chain.

As regards human evolution, this forth law is of prime importance at this time. The aim of human en-

indwelling life free for further progress. All forms are but hindrances and limitations, and ultimately must go, but they have their needed place in the development of the race. Eventually the **causal body** of the entire race itself disintegrates.

This law governs the crystallization of all forms prior to their shattering in the process of evolution.

It governs the *time* of rebirth, being one of the subsidiary branches of the Law of Karma. Each of the seven subsidiary laws is linked to one of the cosmic laws, or with the Sirian Law of Karma. We need always to remember that the consciousness of the cosmic mental plane is the logioic goal of attainment, and that the Sirian Logos is to our solar Logos what the human Ego is to the personality. The Law of Karma, or cosmic Fixation, is the law of the cosmic mental plane, and controls the corresponding law in our system.

In the fifth round this law will act as the divider, temporarily crystallizing and fixing into great classes the human Monads, as they evolve. One group then (containing those who will reach the goal), will pass gradually out from under the domination of this law, and will come under the Law of Magnetic Control. The other will remain under the law in a static condition, until in a later period a fresh opportunity will come; old forms will break, and in another mahamanvantara, and in its fifth period, will come the chance for which they will have waited, when they can again swing into the current of evolution and the imprisoned spirits may mount again towards their source.

In an occult sense this law is for us the one with which we are the most intimately concerned. It plays an important part in the hands of the Lords Flame, and is one of Their main factors in controlling the three worlds. Note here an interesting fact, that Venus is the sixth planet (esoterically the second), and is in her

God, the energy of the Logos, and the manifestation of the radiance which veils the Central Sun. Only as He is recognized as Fohat, the energy of matter as Wisdom, the nature of the Ego and its motivation and as essential unity, can any due conception be arrived at as to His nature or being. He is not the solar Logos on the cosmic mental plane, for the egoic consciousness of the Logos is more than His physical manifestation, but *Agni is the sumtotal of that portion of the logioic Ego which is reflected down into His physical vehicle; He is the life of the logioic Personality with all that is included in that expression.* He is to the solar Logos on His own plane what the coherent personality of a human being is to his Ego in the **causal body**. This is a very important point to be grasped, and if meditated upon will bring to the student much enlightenment. His is the life that fuses and blends the threefold nature of the Logos when in physical incarnation; His is the coherent force that makes a unity of the triple logioic Personality, but man can only arrive at His essential nature by the study of the logioic physical vehicle--hence the difficulty; he can only understand by a consideration of His psychic emanation as it can be sensed and viewed by passing the history of the races in retrospect. Man's personality reveals his nature as his life progresses; his psychic quality unfolds as the years slip away, and when he passes out of incarnation he is spoken of in terms of quality, good or bad, selfish or unselfish; the effect of his "emanation" during life is that which remains in men's minds. Thus only can the logioic personality express itself, and our knowledge of His nature is consequently limited by our close perspective and handicapped by the fact that we are participants in His life, and integral parts of His manifestation.

It is only as we begin to function upon the buddhic plane that we can in any way "live in the subjective"

the Ego manifests its life within the personal life, and produces a shining forth which "groweth ever more and more until the perfect day."⁹⁰ At that perfect day of revelation it is seen what man in essence is, and the Spirit within is revealed. This can be studied from the Christian angle, and Paul was but voicing an occult truth when he enunciated the facts concerning the birth of the Christ within the heart, and the growth of the higher life at the expense of the lower. Thus also can it be taught along occult, and not mystic, lines in the recognition (by science) of the vitalization of the permanent atoms (the force centers of the sheaths or substance), of the unfoldment of the *egoic lotus*, and the awakening of its petals, and in the final revelation of the jewel in the lotus.

All that can be said of man can be predicated of the Logos on an inconceivably greater scale. As man discovers the laws of his own material sheaths--the laws of substance--he is ascertaining the nature of the fires of the outer man or Fohat, as he vitalizes the logoic vehicle; the fires of his own sheaths are aspects of Agni as the fire of matter. As he ascertains the nature of consciousness, and the laws of psychical unfoldment he is studying the nature of the vitality of the subjective man, and the laws of conscious being, thus studying Agni as He manifests as Light and Cool Radiance, shining through the vehicle. Later (for the time is not yet) as he comes to comprehend the nature of his Monad, the spiritual or essential life which is developing consciousness by means of the sheaths, he will discover the nature of Agni as He shows forth as pure electricity. Even though this is not yet possible, nevertheless the statement as to the lines of investigation which can be pursued, and the realization of that which may eventually

⁹⁰Bible. Proverbs IV, 18.

which we call egoic groups or centers--aggregations of causal bodies.

- c. The force which vitalizes all the mental units and which is distributed thence to all the other permanent atoms.

These three types of force deal with the substance aspect--permanent atoms, *causal vehicle*, and mental units, and are therefore directly impressing themselves upon the devas who build these forms out of their own substance, and thus develop the divine plan. These three types of force affect substance, but with a psychic intent, being themselves swayed and actuated according to divine purpose, and from high levels. They emanate from the concrete levels of the cosmic mental plane (being therefore the force flowing through the mental unit of the Logos), and are concerned with the force center which focalizes the logoic mental body. They are the force of Agni in His first aspect. He is that fire which is distinctive of the cosmic mental plane, reflected in the cosmic gaseous subplane of the cosmic physical plane--our systemic mental plane.

The Cosmic Astral Plane. The force from this plane plays through our systemic astral plane, the cosmic liquid physical sub-plane, and it is practically subject only to two differentiations, each of them occultly embodied in two great groups of devas:

First. The devas who are the substance or force of the astral plane, viewing it as the sumtotal of desire, feeling and of sensation. They are, therefore, the nerve centers, or nerve plexi, of the logoic physical body, for the systemic astral plane provides the nervous system of the logoic physical body. It is the body of intensest vibration from the physical standpoint, and the vehicle through which all is transmitted to that portion of the logoic physical body which corresponds to the brain

acknowledge the "entified" nature of substance,^{8,9} and thus account for the life that energizes the substance of the three lower subplanes. This recognition by science that all forms are built of intelligent lives will come about when the science of magic begins again to come to the fore, and when the laws of being are better understood. Magic concerns itself with the manipulation of the lesser lives by a greater life; when the scientist begins to work with the consciousness that animates substance (atomic or electronic), and when he brings under his conscious control the forms built of this substance, he will gradually become cognizant of the fact that all entities of all grades and of varying constitutions go to the construction of that which is seen. This will not be until science has definitely admitted the existence of etheric matter as *understood by the occultist*, and until it has developed the hypothesis that this ether is in differing vibrations. When the etheric counterpart of all that exists is allocated to its rightful place, and known to be of more importance in the scale of being than the dense vehicle, being essentially the body of the

⁸The "entified" nature of all substance is technically known as Hylozoism. H. P. B. says:

"Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic Atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the Monotheists; between which it stands on its own entirely neutral ground. Hylozoism demands absolute Divine Thought, which would pervade the numberless active creating Forces, or "Creators," which Entities are moved by, and have their being in, from and through that Divine Thought. . . . Such active "Creators" are known to exist and are believed in because perceived and sensed by the Inner Man in the Occultist."--S.D., II, 167,168.

⁹An atom is an entified abstraction.--S.D.,I,559-560.

a. The informing entity of the system is the Logos.

b. The informing entity of a plane is its raja-Lord.

Such as Indra, Agni, Varuna, Kshiti.

c. The informing entity of a planet is its planetary Logos.

d. The informing entity in the Microcosm is a Dhyana Chohan.

e. The informing entity in the **causal body** is the Divine Thinker.

f. The informing entity in a physical atom is an elemental life.

Fire is in all things.--S.D.,I,146;II,258.

a. The informing entity is Fire.--S.D.,I,145,146.

b. The matter of the form is permeated with fire.--S.D.,I,112.

c. The developing mind is cosmic fire. S.D.,I,114

may be gathered from an illustration. The occult Hierarchy is concerned with the unfoldment of the nine-petalled Lotus in the Heavenly Man, and in man (the former through reflex action between the cosmic physical and the cosmic mental), while the great deva Hierarchy is concerned with the permanent atoms, with the **egoic body**, and with the development of the spirillae. Thus the function of the Agnichaitans of the lowest furnaces--macrocosmically and microcosmically--will be seen and comprehended by the wise student.

Group B. Agnichaitans. In taking up the matter of the second group of Agnichaitans--Group B--we are dealing with that important group of devas who are designated in some works as the "devas of the shadows." Their function is primarily a fourfold one, and they are the basis of motion or of activity on all planes, which activity is produced by the interplay of the negative and positive aspects of Brahma, the manifested God.

First, they are the builders of the etheric bodies of all sentient existences, and primarily of all the etheric bodies of men.

Second, they are the transmitters of prana.

Third, they perform a very definite function in the evolutionary process of linking up the four kingdoms of nature, being essentially the transmuters and transmitters of the lower into the higher. They build between each kingdom--mineral, vegetable, animal and human--that which in each case corresponds to the antaskarana, or the bridge linking higher and lower manas, and which therefore is the channel for the transmission of the life from out of the lower human kingdom into the higher spiritual one. It will be found that between each of the different stages of consciousness (from the subconscious through the self-conscious to the super-conscious) there is a period of linking, of building, and of bridging, and this is carried out by the agency of

- a. Consciousness at one of its seven stages.
- b. Continuity of existence.
- c. Perpetuation of species or reproduction on some or other of the planes.

It might be of interest here to note that this center is literally a fourfold radiation, and the "Cross of the Holy Spirit," the equal armed Cross, is its symbol. This four-petalled lotus is the result of evolution. In the first kingdom of nature, the mineral, through which a specific Entity is manifesting, this center is a unity on etheric levels, for only one petal is to be seen. In the vegetable kingdom, viewing it as the expression of a great existence, two petals are becoming active. In the third kingdom, the animal, the center at the base of the spine will be found to have three petals, whereas in man, the lotus is vibrating in a fourfold manner. At each initiation of the great Being Who is manifesting through our planet, one of these petals becomes unfolded on etheric levels, so that at individualization, the four became active, and His selfconscious activity was brought right down on to the physical plane. The analogy can be seen typified at His great Initiation which took place in the fourth round and the third rootrace; the correspondence between the third kingdom and the forth, and their production of the esoteric seven is one of the lines of study for the occultist.

As each of the petals of the etheric centers becomes vibrant, or an at-one-ment is brought about in deva substance, a quickening takes place on allied levels in the cosmic etheric body of the planetary Logos, and of the solar Logos. Certain correspondences in the petals of the *egoic lotus* of the different units of the human family, and (on cosmic levels) in the solar and planetary egoic bodies become apparent. It should also be borne in mind that these basic centers, wherein the

- a. The physical sun, and its relation to prana and the etheric body.
- b. The subjective sun, and its connection with the astral plane, with the kama-manasic principle, and the astral body.
- c. The central spiritual sun, and its relation to the Spirit or atma in man.¹⁵
- d. The heart of the sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the *causal body*. In this connection it must be remembered that the force which flows from the heart of the sun, works through a triangle formed by the Venusian scheme, the Earth and the sun.
That another triangle was also formed involving two planets was to be expected under the law, and the triangles vary according to the scheme involved.

Cosmically there is a very interesting series of triangles which will be found by the student of esoteric astronomy and of occult cycles. They originate in the central sun of our particular group of solar systems. This series involves the Pleiades. The fact that this is so will not be known until the last decade of the present century, and will not be recognized by science till that time when certain lines of knowledge and discovery will bring scientists to a realization that there is a third type of electricity, which ever balances and forms the apex of the triangle. But the time is not yet.

All that is here said is expressed in terms of deva groups and deva forces, which form (in their aggregate) substance responsive to analogous vibration. This is occultly expressed under certain definite names. It is possible, therefore, to transmit safely information of a character incomprehensible to the profane in such a phrase, for instance, as: "The triangle of . . . of . . . and of Group . . . of the Agnisuryans formed itself, and in the turning of the Wheel produced the third." This conveys to the mind of the occultist the knowledge

¹⁵S.D.,II,250,251.

those devas who are concerned with the construction of man's **causal body**, and who are the linking group between the Triad and the Quaternary, both in man and the Logos, we will briefly enumerate the principal groups of Agnisuryans on the systemic astral plane, as they, in their totality, form the body of manifestation of the great deva or Raja-Lord of the plane.

First. The Raja-Lord of the Plane, the great deva Varuna, Who is the central Life of the substance of the astral plane of our planetary scheme. He is Himself an outpost of the consciousness of that greater Deva Who embodies the substance of the solar astral plane, or the sixth subplane of the cosmic physical plane. He again in His turn reflects His prototype, that great cosmic Entity Who ensouls the cosmic astral plane.

Second. Seven great Devas, who are the positive force of each of the seven subplanes of the systemic astral plane.

Third. Various groups of devas, performing different functions carrying out varying activities, and producing constructive results. They might be enumerated as follows, bearing in mind the fact that we are but touching upon a few of the many groups, and that there are numbers whose name is utterly unknown to man and would be unintelligible if mentioned:

1. Those devas who form the permanent atomic substance of all the Monads, both in and out of physical incarnation. They are divided into seven groups according to the Ray of the Monad.

2. Those devas who form the "liquid" aspect in the physical body of the planetary Logos and of the solar Logos. They are myriads in number, and include deva existences ranging all the way from those who ensoul the astral plane, and the astral currents of the highest religious and aspirational nature, to the little water

connected with the permanent atoms in the **causal body**, but are very definitely associated with the central tier of petals in the **egoic lotus**, or with the "petals of love." Force interacts between these three petals on the one hand, and the devas who form the "Path of the Heart" upon the other, those who are the bridge of astral-buddhic matter whereby initiates of a certain mystic type make the "great approach."

9. Devas of all degrees and vibratory capacity who make up the bulk of the desire forms of every kind.

10. The devas of transmutative force. They are a peculiar group of devas who embody the "fires of transmutation" and are called by various names, such as:

The furnaces of purifications.

The melting elements.

The gods of incense.

It is impossible to enumerate more now, and likewise profitless and it has only been deemed advisable to bring these many types of deva substance to the notice of students on account of the pre-eminent importance of the astral body in the three worlds. It is by the domination of these deva lives, and the "transmutation of desire" into aspiration, and by the purificatory fires of the astral plane that man eventually succeeds in attaining buddhic consciousness.

It has been the recognition of the cleansing power of the occult fluids--water and blood--that has led to the emphasis laid by Christians (even though erroneously interpreted) upon these two.

3. THE SOLAR ANGLES, THE AGNISHVATTAS.

Introductory Remarks.

We start here upon the consideration of the Agnishvattas, or the Fire devas of the mental plane, and are

duly pondered upon, convey much information. Let us make note of these two statements:

1. Two connecting principles are needed. This requires a living spiritual Fire of the middle principles from the Fifth and third states of Pleroma. This fire is the possession of the Triangles.
2. These Beings are Nirvanis from a preceding Mahamanvantara.

We have been considering somewhat the devas of evolutionary tendency who are grouped roughly together as the lunar Pitris.²⁰ These lunar Pitris are divided into four groups and are concerned with the building of man's dual physical body, with his astral body and with his lower mental body; these sheaths are energized by their force through the medium of the permanent atoms. But for the purposes of the subjective nature of man, they are to be considered in their three groups--etheric, astral and lower mental. The work of the Agnishvattas (the self-conscious principles, the Builders or constructors of the **egoic body** on the higher mental levels) is to unite the higher three principles--atma, buddhi, manas--and the lower three, and thus become in very truth the middle principle in man. They themselves originate from the logioic middle principle.²¹ Thus the esoteric seven is completed. The physical body in its denser manifestation is, as we know, not esoterically considered a principle.

The devas of the lower mental levels in relation to

²⁰The Lunar Pitris are all Nature Spirits.--S. D., II, 107.

1. They possess, or are the containers of the fire of the third aspect.--S. D., II, 81.
2. Their work precedes that of the Solar Angels.--S. D., I, 268.
3. They exist in seven classes as do the Solar Angels.--S. D., II, 96.
 - a. Three incorporeal, which are the three elemental kingdoms of nature, providing man with his etheric, astral and mental bodies.
 - b. Four corporeal which are the forms of the four kingdoms of nature.--S. D., II, 93.
 - c. See S. D., II, 233.

²¹S.D., II, 83.

man work through the mental unit, and are, roughly speaking, divided into four groups, being in fact the first condensation of the threefold lower body of man. They form part of his lunar body. They are directly linked with the highest spiritual essences, and represent the lowest manifestation of force emanating from the cosmic mental plane, and finding its link with the human Hierarchy through the mental units. They are the gaseous devas of the logioic physical body. We will not deal with them in greater detail at this moment for as we study the subject of the fifth principle certain points will become clearer; their work in connection with man can be enlarged upon as we proceed. More detail at this moment would but serve to complicate.

Let us be quite clear in our minds just what we are in process of considering. We are dealing with:

1. That fifth state of consciousness called the mental plane,
2. The substance of that plane as it exists in its dual aspect, rupa and arupa,²²
3. The lives who ensoul that matter, especially in their relation to man,
4. The Egos or the self-conscious units who form the middle point in manifestation,
5. The building of the **causal body**, the opening of the egoic Lotus, and the construction of those groups we call egoic groups,
6. The individuality of those Existences whom we call:
 - a. Agnishvattas.
 - b. Manasa devas.
 - c. Fire dhyanis.
 - d. Solar angels, or solar Pitris.
 - e. The Asuras.

and many other names mentioned in the occult books.

²²For rupa and arupa definitions see pages 615, 616.

should be studied for they hold the mystery hid, and though the true occult meaning will not be revealed until the third major Initiation, nor fully comprehended until the fifth, yet light may stream in on a difficult point. Equally so in the next solar system, individualization (if such an inadequate term may be applied to a state of consciousness inconceivable even to an initiate of the third Initiation) will not be possible until the second or sixth stage of Pleroma. Consciousness will blaze forth then on the Monadic plane, and it will be the plane of individualization. All states of consciousness below that high level will be to the Logos what the consciousness of the three worlds is to Him now. Just as the physical body of man is not a principle, so all planes at this time below the fourth cosmic ether are not considered by the Logos to be a principle.

Our present solar Angels or fire devas will then have a position analogous to that of the lunar Pitris now, for all will form a part of the divine consciousness, and yet, will be esoterically considered as "below the threshold" of consciousness. Man has to learn to control, guide and use the deva substances of which his lower sheaths are made; this goal involves the development of full self-consciousness, which is brought about through the agency of the solar Angels or builders and vitalizers of the **egoic body**; they are those through whom self-consciousness becomes a fact. In the next solar system they too will no longer embody the type of consciousness towards which man aspires; he will have to rise to still greater realizations, and again by occultly "putting his foot upon" them these higher realizations will become possible. In this solar system he has to mount by the putting his foot upon the serpent of matter. He rises by domination of matter and becomes himself a serpent of wisdom. In the next solar system he will mount upward by means of the "serpent of wisdom," and by the domination and control of the Agnishvattas, achieve something of which even the illuminated mind of the highest Dhyan-chohan can not yet conceive.

Creative Hierarchy, the aggregate of purely human Monads. Similarly, this triple force produced by this conscious appropriation by the Heavenly Man, animates deva substance and the dense physical body of the planetary Logos is manifested objectively. This is what is meant by the statements that devas are found only in the three worlds. It is a statement analogous to the one that humanity is only found in the three worlds; nevertheless, the human Monads in their seven types are found on the plane of spirit--as it is the plane of duality--the deva monads are likewise found there.

Students should ever bear in mind that these occult subjects can be expressed in a twofold manner:

In terms of the three worlds, or from the standpoint of the logoc dense physical body.

In terms of force or energy, or from the standpoint of the logoc body of prana or vitality, the four cosmic ethers.

What we understand by the fifth principle is but the expression on the causal plane of that force or energy which emanates from the logoc **causal body** on the fifth cosmic plane via the logoc correspondence to the mental unit. (These correspondences involve a concept far in advance of what is possible even to an initiate at this time). In the fifth round, the inner significance may become more apparent to the disciple. As the logoc will is gradually transmuted into desire and thus the physical incarnation is produced, a tremendous downflow of vitalizing force from the fifth cosmic plane takes place, until it arrives at our fifth plane, the mental. This force it is which--at the correct cyclic moment--causes certain eventualities in time and space and in the three worlds, His dense physical body. The first of these events is the appropriation *by the Logos* of that dense physical vehicle, and the flashing into manifesta-

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

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

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

our planet; but They only reflect (in the Hierarchy of our planet) the function of the five Kumaras or Rishis who are the Lords of the five Rays manifesting through the four lesser planets and the synthesizing planet.

These five Kumaras are the channels for this force and one of Them, the Lord of the planet Venus, embodies in Himself the function of the fifth Hierarchy. This accounts for the activity of Venus at the moment of individualization in this round. In the next round, this fifth Hierarchy will be utilizing our Earth scheme in this way, and we shall then see manas in full fruition working out in the human family. This fifth Hierarchy of Agnishvattas in their many grades embody the "I principle" and are the producers of self-consciousness, and the builders of man's body of realization. In time and space, and on the mental plane, they are Man himself in essential essence; they enable him to build his own body of causes, to unfold his own **egoic lotus**, and gradually to free himself from the limitations of the form which he has constructed, and thus to put himself--in due course of time--into the line of another type of energy, that of buddhi. To word it otherwise, through Their work man can become conscious without the manasic vehicle, for manas is but the form through which a higher principle is making itself known. The life of God comes cyclically under the influence of the different Hierarchies or forces, all of which temporarily build for it a vehicle, pass it through their substance, give to it in this way a certain quality or coloring, and increase thereby its vibratory capacity until eventually the life is set free from hierarchical limitation. It then returns to its eternal Source plus the gain of its experiences and with the increased energy which is the result of its various transitions.

Let us bear carefully in mind, that the Rays are the positive aspect in manifestation and pass down into

bridge the gap between the fourth and third kingdoms, but bridge that found between the fourth and fifth.

We need not consider any further this question of the fifth principle, for two reasons:

First, that the subject has been sufficiently covered for our purpose in an earlier section and secondly, that the full revelation in connection with cosmic manas and the entities who come in on that influence may not further be revealed at this moment. That which is given in the *Secret Doctrine*, and supplemented here by further details, will suffice for the investigations of students for another generation. Each generation should produce those able to ascertain subjective fact for themselves; they will utilize that which is exoteric and known as stepping stones on the path to perfect knowledge. They will know, and they will give out, and only the next cycle of fifty years after their work is accomplished will see the recognition by the many of the truth revealed by the few. In the case of H. P. B. this is apparent. On the tide of the present endeavor, the *Secret Doctrine* will be vindicated and her work justified.

b. On Individualization.

(a). *The Work of the Solar Angels*. Let us briefly consider the general construction of the body of the Ego enumerating its component parts and bearing in mind that the form is ever prepared prior to occupancy. From the study of this body, we can get some idea of, and some light upon macrocosmic Individualization.

The **causal body**, called sometimes (though inaccurately) the "**karana sarira**," has its place on the third subplane of the mental plane, the lowest abstract plane, and the one whereon the Ray of the third Logos provides the necessary "light for construction." (This is because each subplane comes specially under the influence of its Number, Name, or Lord.) When the hour

strikes and the vehicles for buddhi are to be coordinated certain great Beings, Lords of the Flame, or Manasadevas, through driving external force, come in conjunction with the material of that subplane, and vitalize it with Their Own energy. They form a new and positive impulse which coordinates the material of the plane and produces a temporary balancing of forces. Hence the meaning of the "white," or transparent condition of the new **causal body**. It remains with the new-born ego first to upset the equilibrium, and then to regain it, at the close of the process, producing a radiant form, full of primal colors.

At the coming in of the Manasadevas to produce self-consciousness and to bring about the incarnation of the divine Egos, four things occur on that plane. If the student adds to these four those which have been already imparted in various occult books anent the effect of individualization on animal man and his appearance as a self-conscious identity on the physical plane, a working hypothesis is provided whereby man can scientifically undertake his own unfoldment. These four are given in the order of their appearance in time and space:

First. There appear upon the third subplane of the mental plane certain vibratory impulses--nine in number--corresponding to the fivefold vibration of these Manasadevas in conjunction with the fourfold vibration set up from below and inherent in the matter of this subplane, the fifth from the lower standpoint. This produces "the ninefold **egoic lotus**," which is at this stage tightly closed, the nine petals folded one upon the other. They are vibrant, and scintillating "light" but not of excessive brightness. These "lotus buds" are in groups, according to the influence of the particular ones of the fivefold Dhyanis Who are acting upon it and Who form it out of Their own substance, coloring it faintly with the "fire of manas."

Second. There appears a triangle on the mental plane, produced by manasic activity, and this triangle of fire begins slowly to circulate between the manasic permanent atom, and a point at the center of the **egoic lotus**, and thence to the mental unit, which has appeared upon the fourth subplane through innate instinct approximating mentality. This triangle of fire, which is formed of pure electrical manasic force, waxes ever brighter until it produces an answering vibration from both the lower and the higher. This triangle is the nucleus of the an-taskarana. The work of the highly evolved man is to reduce this triangle to a unity, and by means of high aspiration (which is simply transmuted desire affecting mental matter) turn it into the Path and thus reproduce in a higher synthetic form the earlier "path" along which the descending Spirit came to take possession of its vehicle, the **causal body**, and from thence again work through the lower personal self.

Third. At a certain stage of vibratory activity, the work of the Lords of the Flame having produced a body or form and a vibration calling for response, there occurs a practically simultaneous happening.

A downflow of buddhi takes place along the line of the manasic triangle until it reaches a point at the very center of the lotus. There, by the power of its own vibration, it causes a change in the appearance of the lotus. At the very heart of the lotus, three more petals appear which close in on the central flame, covering it closely, and remaining closed until the time comes for the revelation of the "jewel in the Lotus." The egoic lotus is now composed of twelve petals, nine of these appear at this stage in bud form and three are completely hidden and mysterious.

At the same time, the three permanent atoms are enclosed within the lotus, and are seen by the clairvoyant as three points of light in the lower part of the bud, be-

neath the central portion. They form at this stage a dimly burning triangle. The **causal body**, though only in an embryonic condition, is now ready for full activity as the aeons slip away, and is complete in all its threefold nature. *The matter aspect*, which concerns the material form of the man in the three worlds, or his active intelligent personal self can be developed and controlled through the medium of the mental unit, the astral permanent and the physical permanent atom. *The Spirit aspect* lies concealed at the heart of the lotus, in due course of time to stand revealed when the manasadevas have done their work. The will that persists forever is there. *The consciousness aspect* embodying the love-wisdom of the divine Ego as it reveals itself by the means of mind is predominantly there, and in the nine petals and their vibratory capacity lies hid all opportunity, all innate capacity to progress, and all the ability to function as a self-conscious unit, that entity we call Man.³⁷ Mahadeva sits at the heart, Surya or Vishnu reveals Him in His essence as the Wisdom of Love and the Love of Wisdom, and Brahma, the Creative Logos makes that revelation possible. The Father in

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

Heaven is to be revealed through the Christ, the Son, by the method of incarnation made possible through the work of the Holy Spirit. All this has been brought about by the sacrifice and instrumentality of certain cosmic entities who "offer Themselves" up in order that Man may be. From their very essence, they give out that which needed to produce the individualizing principle, and that which we call "self-consciousness," and thus enable the divine Spirit to enter into fuller life by means of limitation by form, by means of the lessons garnered through a long pilgrimage, and through the "assimilation of manifold existences."

The *fourth* point to be noted is that when these three events have occurred, the light or fire that circulates along the manasic triangle is withdrawn to the center of the lotus, and this "prototype" of the future an-taskarana, if so it may be expressed, disappears. The threefold energy of the petals, the atoms and the "jewel" is now centralized, because impulse must now be generated which will produce a downflow of energy from the newly made *causal vehicle* into the three worlds of human endeavor.

We have dealt with the method of individualization through the coming in of the Lords of the Flame because it is the prime method in this solar system; whatever methods may be pursued in the varying schemes and chains, this--at the middle stage--is the universal rule. Karmic conditions having to do with a planetary Logos may effect modifications, and bring into action manasadevas whose activity may not be the same in working detail but the results are ever similar, and the divine Egos in their causal bodies have analogous instruments to work through. ...

A *final* point which is of profound significance is that *the Agnishvattas construct the petals out of Their Own substance, which is substance energized by the principle*

folded and light from the center begins to blaze forth-- a light or fire which ultimately burns through the three enshrining petals, and permits the full inner glory to be seen, and the electric fire of spirit to be manifested. As this is brought about on the second subplane of the mental plane (whereon the *egoic lotus* is now situated) a corresponding stimulation takes place in the dense substance which forms the petals or wheels of the centers on the astral and etheric levels.

(b.) *Individualization and the races.* If this treatise serves no other purpose than to direct the attention of the scientific and philosophic students to the study of force or energy in man and in groups, and to interpret man and the human family in terms of electrical phenomena, much good will have been accomplished. The polarity of a man, of a group, and of a congerie of groups, the polarity of the planets and their relationship to each other and to the Sun, the polarity of the solar system and its relationship to other systems, the polarity of one plane to another, and of one principle to another, the polarity of the subtler vehicles, and the scientific application of the laws of electricity to the totality of existence on the physical plane will bring about a revolution upon the planet second only to that effected at the time of individualization. I would point out here a certain significant fact which students will do well carefully to consider.

*In the third rootrace*³⁹ individualization took place. It was an event which became possible through certain conditions and polar relationships, and because the scientific laws were understood and the Knowers took

³⁹Root races. *The Secret Doctrine teaches that these seven groups of human units inhabit seven continents during evolution.*--S.D.,II,6,7,8.

- a. First race. The Imperishable Sacred Land.
- b. The 2nd race. The Hyperborean Land.
- c. The 3rd race. Lemurian.
- d. The 4th race. Atlantean.
- e. The 5th race. Aryan.
- f. Two more races will succeed the present one.

kingdoms find their seventh principle in the fourth kingdom in nature, $3+4=7$. When the life of God has circled through these seven kingdoms, then full self-consciousness is achieved from a certain relative standpoint, and the Son is on the way to attainment. This relative perfection has then to be carried on to other stages, but they are stages in which the separated self-consciousness of the Identities concerned (whether human or planetary) must eventually merge itself in universal consciousness.

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

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

It also brings about a setting loose of force from the cosmic mental plane which is cyclic in character. In this round, the fourth, the maximum force of this cycle was felt in the third root race. In the next round, during the fourth root race, and for a very brief period, a fresh cycle will reach its zenith, and will again open the door of individualization in order to permit the entry of certain very advanced Egos who are seeking

and the atoms composing the form become dissociated from each other, and are resolved into the reservoir of essence to be re-collected again when the hour strikes. This condition is brought about gradually by stages of which we are aware:

The first stage is the withdrawal of the life force in the etheric vehicle from the threefold (dense, liquid and gaseous) dense physical body and the consequent "falling into corruption," and becoming "scattered to the elements." Objective man fades out, and is no more seen by the physical eye, though still in his etheric body. When etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his etheric physical body by the majority of the race, the dropping of the dense body will be considered just a "release."

The next stage is the withdrawal of the life force from the etheric body or coil, and its devitalization. The etheric coil is but an extension of one aspect of the sutratma or thread, and this thread is spun by the Ego from within the **causal body** much as a spider spins a thread. It can be shortened or at will, and when the period of pralaya has been decided upon, this thread of light, or of solar fire (note the word "solar") is withdrawn, and gathered back to the atomic subplane where it will still vitalize the permanent atom and hold it connected within the **causal body**. The life impulses are then--as far as the physical plane is concerned--centralized within the atomic sphere.

The third stage is the withdrawal of the life force from the astral form so that it disintegrates in a similar manner and the life is centralized within the astral permanent atom. It has gained an increase of vitality through physical plane existence, and added color through astral experience.

The final stage for the human atom is its withdrawal

of all avatars it is the will aspect which is brought into play, and which produces appearance--either the will of the perfected adept, such as the Buddha Himself, or (as in the case of the true Avatar, Who is, and Who has not achieved) the will of the planetary Logos or of the solar Logos, taking form for a specific purpose. It involves a higher display of the creative faculty than that displayed by the Adept in the creation of His body of manifestation, the *Mayavirupa*.⁵² The terms "appropriation of a physical body" and "creation of a physical body" must be extended to include all the planes of the solar system, and not just our physical plane, the seventh sub-plane of the cosmic physical.

The causes which combine to produce incarnation, are seen to be three:

1. Egoic impulse.
2. The activity of the solar and lunar Angels.
3. Karma, or the place which antecedent action plays in producing manifestation.

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

We have seen that on the third level of the mental plane, the **egoic lotus** is found and the student should picture it to himself as follows:

Concealed at the very center or heart of the lotus is a brilliant point of electric fire of a blue-white hue (the

⁵²*The Mayavirupa* is literally the illusory form; it is the body of temporary manifestation which the Adept creates on occasion through the power of the will and in which He functions in order to make certain contacts on the physical plane and to engage in certain work for the race.

jewel in the lotus) surrounded, and completely hidden, by three closely folded petals. Around this central nucleus, or inner flame, are arranged the nine petals in circles of three petals each making three circles in all. These petals are formed out of the substance of the solar angels, as are the central three,--substance which is not only sentient as is the substance of the forms in the three worlds and the lunar bodies, but which has an added quality of "I-ness" or of self-consciousness, enabling the spiritual unity at the center (by means of it) to acquire knowledge, awareness, and self-realization. These nine petals are of a predominant orange hue, though the six other colors are found as secondary colors in a varying degree. The inner three petals are of a lovely lemon-yellow hue. At the base of the lotus petals are the three points of light which mark the position of the permanent atoms, and which are the medium of communication between the solar Angels and the lunar Pitris. By means of these permanent atoms the Ego, according to its state of evolution can construct his lunar bodies, acquire knowledge on the lower three planes, and thus buy his experience, and becomes *aware*. On a higher turn of the spiral, the Monad through the egoic petals, and thus with the aid of the solar Angels, acquires knowledge and equally on more exalted levels becomes aware.

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

These three types of fire on the mental plane--meeting and unified in the **egoic body**--produce in time a radiation or warmth which streams out from all sides of the lotus, and forms that spheroidal shape noted by investi-

Monad, and their blazing out in response produces that merging which destroys the entire sphere, dissipates all appearance of form, and produces a moment of equilibrium, or of suspension, in which the "elements are consumed with fervent heat." The moment of highest radiation is known. Then--through the pronouncement of a certain Word of Power--the great solar Angels gather back into themselves the solar fire, thus producing the final dissipation of the form, and hence the separation of the life from the form; the fire of matter returns to the general reservoir, and the permanent atoms and the *causal body* are no more. The central electric fire becomes centralized in atma-buddhi. The Thinker or spiritual entity stands free of the three worlds, and functions consciously on the buddhic plane. Between these two stages of quiescent (though self-conscious) inertia and of that radiant activity which produces a balancing of forces, is a long series of lives.

In our consideration of the subject of the reincarnating jivas, we have touched upon three subjects:

a. Avatars, with the intent of disposing of the confusion in the minds of student as to certain types of appearances. In our present study we shall deal only with the process followed by ordinary men.

b. Pralayas, with the intent of arousing in the mind of the student the idea of interludes of quiescence dependent upon the intervening periods of activity.

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

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

Having, therefore, very briefly dealt with these three topics, we can now proceed to consider the process followed by the Ego when seeking manifestation in the three worlds. Let us endeavor in our thoughts to interpret all these processes in terms of energy and of force.

The old Commentary says:

"When the Spark is touched to the four wicks, and when spiritual Fire in its threefold essence meets with that which is combustible, the Flame bursts forth. Faint the flicker at the first appearing, and near to death it seems, but the wicks smoulder and glow, and the heat is retained. This is cycle the first, and is called that of the *glowing* wheel.

The flicker grows into a tiny flame and the four wicks burn, but are not consumed, for the heat does not suffice. The light of these three fires is yet so small that the cave is not illumined. Nevertheless, the flame and the essential heat can be felt by the One Who approaches and watches. This is the second cycle, and is called that of the *warming* wheel.

The tiny flame becomes a lighted lamp. The fire flares up, but much smoke is there, for the wicks are burning fast, and the heat suffices for their quick destruction. The lamp, set in the midst of darkness, makes the thick blackness manifest itself; the light and warmth are felt. This, the third cycle, is called that of the *lighted* wheel.

The four wicks and the flame appear as one, and nearly all the smoke is gone, for flame is mostly seen. The cave itself is lighted up, though the lamp is yet apparent. Cycle the fourth is called the hour of the *flaming* wheel.

The final cycle comes when even the lamp itself is burned, destroyed through the intensity of heat. The One Who watches, seeing the work accomplished, fans the central point of fire and produces a sudden flaming. The wicks are naught--the flame is all. This, so the Sacred Science says, is called the cycle of the wheel *consumed*."

Here in the arcane symbology is hid (in terms of energy and of radiant activity) the whole secret of egoic energy, and of impulse making its presence felt in the substance of the lower planes; the student should interpret the above sentences both macrocosmically and microcosmically. In all manifestation, the originating impulse comes from the first aspect which is hidden at the heart of the *egoic lotus*, but this hidden Identity works under law, and in the earlier stages (the first three cycles) the process goes on under the Law of Economy, which is the law of substance itself; in the final two cycles. this law becomes merged (though not superseded, being still potent) with the Law of Attraction, which is, the fundamental law of the divine Self. It is the failure to realize this which has resulted in the confusion existing in the minds of many metaphysicians as to which demonstrated first, desire or will, and as to the distinction between them, between impulse and purpose, and between instinct and intention. In the earlier stages man reincarnates under the Law of Economy, and though the will aspect lies back of the process, yet for a long time it is the pull of sensation and its reflex in consciousness, desire, which produces rebirth. Sensation, being a quality in matter or substance, the Self in the beginning identifies Itself with sensation. Later, when the Self is beginning to identify Itself with Itself, and to recognize the nature of the Not-Self, the Law of Attraction and Repulsion be-

As earlier said, these petals form a bud, each being closely folded. Only faint vibrations are to be seen pulsating in the bud, just enough to testify to its being a living organism. Shadowy and dim can the ring-pass-not be seen, the encircling limit of the activity of the coming Consciousness. It is an ovoid or sphere, and very small as yet. This process of forming the *egoic lotus* has gone on silently from the moment that the lower animal man, or the lower four principles, had reached a point where the energy (generated by him) could begin to make itself felt on mental levels. When the fire of the lower prepared sheaths (the threefold fire of substance itself) becomes radioactive, this nebulous appearance on the third subplane of the mental plane begins to be organized, as the result of the downward pull of the higher by the lower, and as the response of the Spirit aspect to the radiations, or attraction, of matter. But individualization as we understand it is not yet effected. This process of radioactivity on the part of the lower, and of a downflow of energy from the higher, covers a long period wherein the solar Angels are working on Their Own plane and the lower Pitris are also working on theirs; one group is producing the nucleus of the *egoic body*, and the other the receptacle for the life of God, or the Monad in the three worlds.

Then comes a set time in the life of the planetary Logos wherein His centers become active in a particular manner; this is coincident with the incarnation of the Monads, and their descent into the three worlds. A systemic triangle is formed (for ever the three produce the seven), and through their setting loose of threefold energy, the work of the solar and lunar Pitris is coordinated, and the three permanent atoms are appropriated by the jiva concerned, and appear at the base of the *egoic lotus*. Individualization has taken place and the work of at-one-ment is completed; the fourth kingdom

in nature is a "fait accompli;" the Monad has clothed itself in material sheaths, and the self-conscious unit appears on the physical plane. If all that H. P. B. has to say anent the first three rounds of our Earth scheme is read as dealing with the period of condensation of the **causal body** upon the mental level, and as covering the time leading up to the appearance in the fourth round of man as we now have him, some light may be thrown upon this difficult matter.

The egoic lotuses can be seen grouped together, and each of them forms part of a group. These groups in their turn form part of a vaster lotus which embodies the consciousness of a still greater Entity whose "jewel" may be found on the second subplane. All these in their turn may be divided into seven fundamental groups. These seven groups or aggregates of egoic lotuses form the seven types of consciousness of those Entities Who are the seven centers of force for our own planetary Logos. These seven in their turn will be synthesized on higher levels into the three higher centers, till the entire energy and force which they represent is gathered up, and absorbed by the center corresponding to the highest head center of the planetary Logos. Each Logos embodies one type of cosmic energy. Each of His centers embodies this type of energy in one of its seven differentiations. Each of these seven in turn manifests through egoic groups, and these again are composed of those points of energy we call Egos.

These multitudes of egoic groups form a radiant interlocking whole, though all are diverse and differing, both as to their point of development, and their secondary coloring. Just as the petals in the **egoic lotus** of the incarnating jivas unfold in differing order and at different periods, so the egoic groups also unfold diversely as to time and sequence. This produces a wonderful appearance. Again just as the Master can (by

center under stimulation so will the groups concerned be affected. Beyond mentioning this fact, we cannot enlarge, for the subject is stupendous and beyond a man's comprehension; it is only necessary for him to appreciate his dependence in this matter upon the planetary Logos.

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

- a. The first aspect works through a Word of Power.
- b. The second aspect works through mantric combinations.
- c. The third aspect works through mathematical formulas.

Having sounded the Word the first aspect, represented by the electric fire at the center of the lotus, sinks back into quiescence, and becomes an abstraction as far as the self-conscious unit is concerned. The work has been begun, the necessary vibration has been set up, and the whole process then proceeds under law. The solar angels have begun their activity, and until their work has reached a very high stage, the Spirit aspect must become, in the **causal body**, an analogy to the Silent Watcher. As the solar Angels continue sounding out the mantram which is the basis of their work, the lunar Pitris respond

The student should bear in mind the fact that as soon as the mental unit has become the apex of the atomic triangle a condition is brought about wherein force in the future will enter the three atoms simultaneously through the three unfolded petals of the outer circle, and the man has therefore reached a very definite stage in evolution. The direction of force, and its application to the atoms is the work of the solar Pitris. As evolution proceeds, their work in this connection becomes more complex, for the petals are unfolding, and the triangle is revolving more rapidly.

(2.) *Pronouncing the mantram which will make possible the 777 incarnations.*

Each of the figures in this triplicity stands for:

- a. A cycle of egoic manifestation.
- b. A particular sound which will enable the Ego to express some subray of this egoic ray.
- c. The three circles of petals which will unfold as the result of incarnation.
- d. The particular group of manasadevas who form the **causal body** of the Ego concerned.

The mantric sounds are therefore based on these figures, and through the mantram (which grows in volume, depth and number of sounds involved as time elapses) the force is directed, the petals concerned are stimulated into activity, and the lunar Pitris become aware of the work to be done in preparation for any incarnation.

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

In the early stages this work is comparatively small but as the third stage of development is reached, and the man is demonstrating character and ability, their work is rapidly increased, and they are kept fully occupied in the work of perfecting the **egoic body**, in expanding the egoic consciousness, if metaphysical terms are preferred. All

fourth or human kingdom becomes radioactive; it really marks the setting in of the period of obscurity. Venus is a case in point. Metaphysically stated, it marks the point when the Logoi begin to dissociate Themselves from Their dense physical bodies, or from the three worlds of human endeavor.

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

These lunar Pitris embody the substance of man's lower bodies, just as the solar Pitris sacrifice themselves to give him his **egoic body**, and his consciousness.^{55,56} They are substance in its dual aspect, and the Lunar Pitris in their higher grades are the positive energy of atomic substance, and in their lower are the negative

⁵⁵The Ego is described thus in the *Secret Doctrine*: Each is a pillar of Light. Having chosen its vehicle, it expanded, surrounding with an akashic aura the human animal, with the Divine Principle settled within the human form."--S. D.,III,494.

They are the Fire Dhyanis, and emanate from the Heart of the Sun."--S.D.,II, 96.

Read the words of Commentary on S.D.,II, 96.

They are the Sons of Fire and fashion inner man.--S.D.,II,114.

⁵⁶The Solar Angles (Sons of Wisdom) are entities seeking fuller consciousness.--S.D.,II,176,177;II,643.

a. They had intellect through previous contact with matter.

b. They were incarnated under the law of Karma.--S.D.,III,517.

c. They had to become all wise. Read carefully S.D.,II,243 note.

d. These solar Angles are high intelligences.--S.D.,II,266.

e. They are Nirmanakayas.(253)--S.D.,II,266.

f. They are the celestial yogis.--S.D.,II,257.

⁵⁷"Nirmanakaya" is a name made up of two words which signify "having no body," and has no reference whatever to moral qualities. It is a state of consciousness. The great Teachers of Nirvanic spheres are called by this name.

lot, and man functions in his lowest manifestation in etheric matter.

This appropriation of the lowest body is distinguished in several ways from the approach to the other sheaths. For one thing, there is no permanent atom to be vitalized. The physical plane is a complete reflection of the mental; the lowest three subplanes reflect the abstract subplanes and the four etheric subplanes reflect the four mental concrete planes. The manifestation of the Ego on the mental plane (or the **causal body**) is not the result of energy emanating from the permanent atoms as a nucleus of force but is the result of different forces, and primarily of group force. It is predominantly marked by an act of an exterior force, and is lost in the mysteries of planetary karma. This is equally true of man's lowest manifestations. It is the result of reflex action, and is based on the force of the group of etheric centers through which man (as an aggregate of lives) is functioning. The activity of these centers sets up an answering vibration in the three lowest subplanes of the physical plane, and the interaction between the two causes an adherence to, or aggregation around, the etheric body of particles of what we erroneously term "dense substance." This type of energized substance is swept up in the vortex of force currents issuing from the centers and cannot escape. These units of force, therefore, pile up according to the energy direction around and within the etheric sheath till it is hidden and concealed, yet interpenetrating. An inexorable law, the law of matter itself, brings this about, and only those can escape the effect of the vitality of their own centers who are definitely "Lords of Yoga" and can--through the conscious will of their own being--escape the compelling force of the Law of Attraction working on the lowest cosmic physical subplane.

An interesting analogy (accurate on general lines

though in detail not so apparent) exists between the building of the antaskarana on mental levels between the mental unit and the manasic permanent atom (whereby the Path of Liberation is travelled, and man set free) and the opening up of the channel between the center at the base of the spine and the brain and thence to the head center. Through this latter channel man escapes out of the dense physical body, and continuity of consciousness (between the astral and the physical planes) is reached. In the one case, through right direction of force, the etheric web no longer forms a barrier; it is destroyed and the man is fully conscious *in the physical brain* of what transpires on the astral plane. In the other case, the **causal body** also is eventually destroyed through the right direction of force. We will not here take up the specific work of building upon the scaffolding of the etheric body the dense physical form. It has been sufficiently dealt with in other books. We will only want to touch upon two more points which are of interest in this consideration of the work of the lunar Pitris in building man's body.

In connection with the building of the dense body, it should be stated that it appears as a human form, much in the nature of a cross within the ovoid of the other spheres. It is notably of a fivefold nature:

Head.

Two Arms.

Two Legs.

According to the position assumed by the man, he is seen as a symbol of the cross and is then fourfold (the two legs being considered as one lower limb) or, if separated, as fivefold, and has been then considered as the symbol of the five-pointed star. This fivefold nature of the dense physical body is brought about through the fact that only five centers primarily are really active in average man

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

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

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

In these thoughts, we have but approached the study of karma from a fresh angle, and endeavored to show the sources of the "influences" which play upon all atomic lives.

The atom likewise is controlled by its own "esse," or by its own inherent nature or vibration, which was the quality of matter itself before it was aggregated into a solar system, and which was the vibratory activity produced through the rhythmic life of an earlier solar sys-

remains comparatively inactive at this stage. The love nature of the Ego is in process of being developed, and this stage is the longest of the three. It deals with the evolution of the petals of the *egoic lotus*, and with the blending of solar fire and of fire by friction. Reflex action between the lower and the higher during this middle period produces three effects, which will be seen, if carefully studied to convey much information anent the working out of the law of Karma. These three effects are:

1. The development of the astral permanent atom with a concurrent stimulation of the physical permanent atom, and thus the growth and evolution of the two sheaths concerned.
2. The coordination of the threefold man through the innate vitality of the astral body and its effect upon the mental and the physical. This is the kama-manasic period, and as this body is the only complete sphere in the threefold lower man, it is the most powerful body inherently for it embodies (as does the solar system) the heart aspect, or embryonic love nature, which it is the object of macrocosmic and microcosmic evolution to develop.
3. Finally the unfoldment of the nine egoic petals in three stages.

In the working out of the law we must therefore note that man is first of all the victim of the impulses of dense substance or of the brahma aspect, and thus repeats rapidly the evolutionary process of the preceding solar system; in the second stage he is the victim of desire, or of his own love nature.

In the third stage, the law of karma works through a man's mental nature, and awakens in him recognition of the law, and an intellectual apprehension of cause and of effect. This is the shortest stage but is also the most powerful; it concerns the evolution of the three inner

petals shielding the "jewel," and their ability to disclose at the right moment that which lies hidden. It covers the period of the evolution of advanced man, and of the man upon the Path. In connection with the human family it covers the first half of the next round, prior to the great separation. Electric fire is beginning to make its radiations felt, and the will or purpose of the Ego is now consciously realized upon the physical plane. The three permanent atoms form a triangle of light, and the petals of the lotus are rapidly unfolding. When the will and purpose of the Ego are realized by man in his waking consciousness in the physical brain, then the law of karma in the three worlds is becoming neutralized, and man is on the verge of liberation. He has exhausted the initial vibration, and there is no response within his sheaths to the threefold vibration of the three worlds; he stands freed from the three kingdoms and the fourth.

d. On the building of the Causal Body.

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

(a) *Introductory remarks.* We have studied somewhat the constitution of the Triangles, or Pitris, Who, through self-sacrifice, endow man with self-consciousness, building his egoic vehicle out of Their own essence. We

have touched briefly upon the lunar Pitris, who endow man with his lower sheaths and principles through which the energy of the solar Lords may make itself felt, and we shall now proceed to study three things:

First, the effect of the higher energy upon the lower bodies, as it gradually makes itself felt during the evolutionary process, and thus simultaneously "redeems" man in an occult sense and also "elevates" the lunar Pitris.

Second, the effect of this energy on the mental plane in the development and unfoldment of the **egoic lotus**.

Third, the awakening to activity of the central Life within the lotus. This activity demonstrates in a twofold manner:

a. As the realization by the man on the physical plane within the physical brain of his divine nature, resulting in a consequent demonstration of divinity upon earth, prior to liberation.

b. As the conscious activity of the individual Ego on the mental plane in cooperation with its group or groups.

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

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

The science of Electricity. The investigations of sci-

- II. Man is in fact a fragment of the Universal Mind, or world soul,⁶⁰ and as a fragment is thus partaker of the instincts and quality of that soul, as it manifests through the human family. Therefore, unity is only possible upon the plane of mind. This, if true, must lead to the tendency to develop within the physical brain a conscious realization of group affiliations on the mental plane, a conscious recognition of group relationships, ideals and goal, and a conscious manifestation of that continuity of consciousness which is the object of evolution at this time. It will further produce the transference of the race consciousness from the physical plane to the mental, and a consequent solving through "knowledge, love, and sacrifice" of all present problems. This will bring about emancipation from the present physical plane disorder. It must lead to the education of the public as to the nature of man, and the development of the powers latent within him--powers which will set him free from his present limitations, and which will produce in the human family a collective repudiation of the present conditions. When men everywhere recognize themselves and each other, as divine self-conscious units, functioning primarily in the **causal body** but utilizing the three lower vehicles only as a means of contact with the three lower planes, we will have government, politics, economics and the social order readjusted upon sound, sane and divine lines.
- III. Man in his lower nature, and in his three vehicles, is an aggregate of lesser lives, dependent upon him for their group nature, for their type of activity, and collective response, and who--

⁶⁰S.D.,I,Proem.,pp.42-44.

through the energy or activity of the solar Lord --will themselves later be raised, and developed to the human stage.

When these three facts are understood, then and only then will we have a right and just comprehension of the nature of man.

Again, this realization will bring about three changes in the thought of the age:

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

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

This revelation will come when medical men accept this

fourfold lower nature, the personality, and a close investigation of those divine Essences Who build the body of the Ego or higher self. To this must be added a severe application of the laws of nature to the individual problem.

What is proposed in this Treatise is to follow the latter method, as the aim is to make clear the rationale of the process.

(b) *The evolution of the petals.* The building of the **causal body** is the result of dual energy, that of the lower self with its reflex action upon the higher unit, and that of the natural energy of the self as it makes its direct impress upon the substance of the **egoic lotus**. It should here be remembered that, subtle though the material may be, the **egoic lotus** is as truly substance of a particular vibration as is the physical body, only (owing to its rarity) physical plane man regards it practically as non-substantial. It is in fact, as earlier pointed out, the result of the dual vibration of the fivefold Dhyanis or Gods in conjunction with the fourfold Quaternary, or the Pitris of the lower vehicles. Through a conscious effort of the planetary Logoi, these Dhyanis and lower Pitris are brought into a close relationship. This produces (upon the third subplane of the mental plane) a ninefold vibration or whorl in the gaseous matter of the plane--for this is the cosmic gaseous subplane--which, after a certain period of persistence, assumes the form of a nine-petalled lotus. This lotus is folded over in bud shape upon the central point, or heart of the lotus--that spark of electric fire which by its action or innate vitality working upon the substance of the lotus, attracts to itself sufficient of that substance to form three inner petals, which closely shield the central spark; these are nevertheless of the same substance or essence as the nine other petals. The student must be careful not to materialize his concept too much and it might therefore be wise for him to view

this manifestation from other angles and employ other terms to express the same idea. For instance, the body of the Ego may be viewed in the following four ways:

As nine vibrations, emanating from a central point, which, in its pulsation or radiations produces three major vibrations of great force pursuing a circular activity around the center; the nine vibrations pursue a diagonal path until they reach the periphery of the egoic sphere of influence. At this point they swing around, thus forming the well-known spheroidal form of the **causal body**.

As nine petals of a lotus, radiating from a common center, and hiding within themselves three central petals, which conceal a central point of fire. The radiations from the tip of each petal are those which cause the illusion of a spheroidal shape.

As nine spokes of a wheel, converging towards a central hub, which is in itself threefold, and which hides the central energy or dynamo of force--the generator of all the activity.

As nine types of energy which produce definite emanations from a threefold unit, again itself an outgoing from a central unit of force.

For all purposes, the second definition will be the one of the most use to us in our attempt to picture the constitution, nature, method of development and true evolution of the Ego, functioning in the **causal body**.

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

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

have developed the self-conscious unit, man, and the monad (having utilized both) discards both, and withdraws into itself, this time plus the gain of material existence, and plus developed love-wisdom.

In terms of the old Commentary, the truth is thus stated:

"The Lord of Life Himself sits at the heart and watches. The Lords of solar fire pursue their task and sacrifice themselves to the lunar Lords of all the lower planes. They die but resurrect. They pass without, and come again. Yet the Lord of Life sits still.

The Inner Lords begin to die; their power begins to wane with each successive cycle. The solar Lords shine forth in triumph and consign the fourfold ones to fire,—the fire which burns and dissipates the form.

Many times the work repeats itself; the cycles wax and wane until the day triumphant when the solar Lord acclaims himself and knows himself the ruler.

The Lord of Life then turns Himself, and arises in His might. He consumes the solar Lords, and they perish as did the lunar Lords. He speaks a Word; the fire descends. The blaze bursts forth. Gone is the lower fire through the flame of solar burning, gone is the middle fire through the intensity of fire from Heaven.

Naught remaineth save a threefold flame of violet, indigo and yellow. THAT disappears. Then darkness reigns. Yet the Lord of Life persists, though invisible."

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

get a clearer comprehension of the conformation of his own *causal vehicle*, and some idea of the various triangular relationships:

I. *The outer "knowledge" triad:*

- a. Petal 1 Knowledge on the physical plane.
Colors: Orange, green and violet.
- b. Petal 2 Love on the physical plane.
Colors: Orange, rose and blue.
- c. Petal 3 Sacrifice on the physical plane.
Colors: Orange, yellow and indigo.

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

II. *The middle "love" triad:*

- a. Petal 1 Higher Knowledge applied through love on the physical and astral planes.
Colors: Rose, and the original three.
- b. Petal 2 Higher intelligent love on the physical and astral planes.
Colors: Rose and the corresponding three
- c. Petal 3 Loving intelligent sacrifice on the physical and astral planes.
Colors: Rose and the same three.

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

III. *The inner "sacrificial" triad:*

- a. Petal 1 The Will to sacrifice through knowledge on the mental plane, and thus intelligently to dominate the entire threefold lower man.
Colors: Yellow and the four colors, orange, green, violet and rose.

3. Light, or harmonic force. That which is produced by the union of these two. The result is *radiant energy*, and is the result of the equilibrating of the two others.

These three aspects of energy have been called, as has been often said:

- a. Electric fire positive energy Father.
 b. Fire by friction. negative energy Mother.
 c. Solar fire radiant energy Sun or Son.

Each of these two last aspects demonstrates within itself in a dual manner, but the effect is a unified whole as regards the great Unity in which they are demonstrating.

The problem of the devas may be somewhat better understood if it is remembered that they in themselves embody the two types of energy. For instance, the solar Pitris are the substance of the egoic bodies and groups, and the medium of expression for the Spirit aspect, for Spirit manifests by means of soul. The lunar Pitris, who form the personal lower self, being the aggregate of the lower sheaths, are energized and used by the solar Lords. These solar Angels again are in many groups and express within their own ranks a dual energy, both positive and negative. There is the positive life of the *egoic lotus* which coordinates, preserves, and actuates the petals, and there is also the energy of the petal substance itself, or the negative aspect which is swept by the positive force of the greater solar Lords into living whorls or wheels which we symbolically call "petals." There is a close analogy in connection with the planetary Logos, and the solar Logos between *prana*, the life force which animates the etheric body of man, and by means of that

To return to the matter which we were considering:-- just as the moon is a deterrent or malefic force where the Earth is concerned, and productive of evil "influences," so all such disintegrating bodies are equally destructive. Such bodies exist within the solar ring-pass-not,⁶⁷ unrecognized as yet, and disintegrating constellations (of which there are many in the universe, unknown and unrecognized by scientists) have an equally malefic effect upon our system, and upon all that passes into their sphere of influence.

There is one such constellation, situated between the lesser Dipper and our system, and another, interrelated with the Pleiades and our system which still have a profound effect upon the physical body of the solar Logos.

The above paragraph is specifically worded thus because the effects are felt in the *lowest* sheath of all, and are responsible for much that is ignorantly termed "black magic." These two constellations have run their cycles and are dissolving." Some of their life force and energy has been transferred to our solar system,

The higher Principles are latent in the animals.--S. D., II, 266, 279.

a. The solar Pitris embody the fifth principle. . . .S. D., I, 241.

b. They give consciousness to man. S. D., I, 204.

c. They furnish the vehicle for the incarnating

Monad, forming the *egoic body* S. D., I, 237.

d. They develop the human type S. D., II, 243.

Compare S.D., II, 96.

⁶⁷Unseen Planets: "Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune, are yet discovered, although they are strongly suspected. We know that such exist and where they exist; and that there are innumerable planets "burnt out" they say,--in Obscuration we say;--planets in formation and not yet luminous, etc." . . .

"When so attached the 'tasimeter' will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer, an F.T.S., a good deal protected by M., thinks that if, at any point in a blank space of heavens--a space that appears blank even through a telescope of the highest power--the tasimeter indicates an accession of temperature and does so invariably; this will be a regular proof that the instrument is in range with the stellar body either non-luminous or so distant as to be beyond the reach of telescopic vision. His tasimeter, he says, 'is affected by a wider range of etheric undulations than the Eye can take cognisance of.' Science will Hear sounds from certain planets before she Sees them. This is a Prophecy."--*Mahatma Letters to A.P. Sinnett*, p. 169.

Two answer to each other: "The fire is burning; the altar is well-nigh destroyed. What happens next?" "Add to the fire with fuel from Heaven. Breathe on the blazing fire and fan its flame to utter fierceness."

Thus the command goes out from One Who watches, silent hitherto, through countless aeons. They send forth breath. Something prevents the passage of the breath. They call for aid. One makes His appearance Who has not yet been seen.

He lifts His hand. The one, the two, the three, the four and five merge into one and mingle with the sixth. The flame mounts up, responding to the breath. The final disappearance of the cube is needed and then the work stands forth."

From the archives of The Lodge.

(c) *The Names of the Egoic Lotuses*. We might consider briefly the work of forming the **egoic lotus** on its own plane; this is as the result of the work of the Agnishvattas, after its segregation in space, and the formation of its ring-pass-not. We have touched upon the remotest and earliest stages. One point we have not yet emphasized but which is of interest to the thoughtful student.

This is the fact of the difference existing between the egoic bodies owing to their varying stages of development. For instance, up till the middle of the Atlantean rootrace⁶⁸ (when the door of individualization was closed), Egos were to be seen at many differing stages from the newly organized "buds," representing freshly individualized men, to the highly developed causal bodies of the different disciples and initiates, who were superintending the evolution of the race. Now the egoic bodies might be grouped from the evolutionary standpoint as follows:

On the third subplane of the mental plane:

Bud egos. Our planetary scheme, being at the midway point in its evolution, there are therefore no unopened "buds" strictly speaking. All the egoic lotuses have at least one petal open. All the lotuses are organized, but there are vast differences among those of small develop-

⁶⁸S.D.,I,196.

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

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

- a. The higher head center,
- b. The secondary head center,
- c. The heart center.

If the student studies this condition, and links up the idea of the three tiers of petals in the twelve-petalled lotus, he may find illumination. More it is not possible to give at this stage.

It is only when the etheric centers--the two head centers and the heart center--are fully active with their twelve petals completely unfolded that the central circle of petals in the **egoic lotus** (the fourth or inner circle) unfolds. The significance of the four circles in the egoic lotus, and the eight circles of twelve petals each in the etheric lotuses on the mental plane is of great importance.

The centers with which man has to deal are necessarily five at this stage owing to the following facts, which must be studied if a man desires to awaken his centers according to plan, and if he wishes safely to follow along the line of the true psychic unfoldment:

The fact that the energy starts from the fifth plane, the mental, where man is concerned,

The fact that it is through the agency of the fifth principle that man can consciously work at his own unfoldment,

The fact that the path of evolution is for man a five-fold one, covering the five planes of human unfoldment; and is divided into five stages as regards the Ego,

The fact that although this is the second solar system from the standpoint of the egoic cycles of the Logos,

or His second major egoic cycle, yet it is the fifth when viewed from another angle, that of the lesser cycles. It corresponds to the fifth period in human evolution, that in which man treads the Path. The Logos is now treading the cosmic Path.

The fact that the fifth spirilla is in process of awakening. This has to be effected before the interplay of energy between the **egoic lotus** and the etheric centers becomes so powerful as to awaken man's physical brain, and cause him to become aware of the inner currents. This takes place usually when the fifth petal is organized.

This whole question can also be viewed in a larger manner from the standpoint of the five Kumaras. It must be remembered that the aggregate of the etheric centers or minute "energy units" in the larger petals of their group center. These again form petals in some particular planetary center, and the aggregate of these petals form those larger centers of energy which we call "planetary centers." These in their turn form centers of force for the Logos.

Yet the mystery in connection with this is so profound that unless the student carefully guards himself from too mathematical and material a concept, he will go astray. The etheric centers of man are not on the same plane as the etheric centers of a planetary Logos. His centers are on the plane of the fourth cosmic ether, the systemic buddhic plane, and it is only when man has taken the final initiation that his energy becomes incorporated into that of the planetary center on its own plane. The etheric centers of the planetary Logos are transmitters and transmuters of force, and bear the same relation to Him as do the *physical* centers to a human being. All the dense physical centers, such as the mouth, for instance,

for the final process of renunciation. The solar Lords, in their three major groups, are equally ready for the final sacrifice, which involves the "rupture between the sun and the moon" as it is called. This results in the breaking of the magnetic link between the true man, and the vibratory sensitive substance of which his three world bodies are made. The need for incarnation is no longer felt, the chains of karma are broken, and the man is liberated. The "lunar Lords return to their own place" or --as the Christian expresses it--"Satan is bound for a thousand years,"⁷⁸ this meaning only that pralayaic peace is the lot of these entities until the return of manvantaric opportunity.

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

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

⁷⁸Bible. Rev. XX,2.

in thinking of the Pitris, he must ever think in group terms. The Pitris who formed the **egoic body** of a human being do not--alone and isolated--form planetary Logoi. The forty-nine groups of solar fires concerned in the great work are those spoken of, and they become the forty-nine planetary Logoi in connection with seven solar systems. In them is hid the mystery of the three who become the sixteen--united or synthesized by the seventeenth--a correspondence upon cosmic levels of the seven with the eighth sphere. This must remain practically an insoluble mystery to man at present.

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

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

The occult significance of these words in connection with the energy standing behind and working through all appearance might be expressed as follows:

*Knowledge*⁷⁹ is the right apprehension of the laws of energy, of the conservation of force, of the sources of

⁷⁹1. *There are seven branches of knowledge mentioned in the Puranas:--S.D.,I,192.*

2. *The Gnosis, the hidden Knowledge, is the seventh Principle, the six schools of India, philosophy are the six principles.--S.D.,I,299.*

These six schools are:

- a. The school of Logic. Proof of right perception.
- b. The atomic school. System of particulars. Elements.
Alchemy and chemistry.
- c. The Sankhya school. System of numbers. The materialistic school. The theory of the seven states of matter or prakriti.

trumpets of destruction, and by means of the notes sounded produce that shattering which will set loose the energy of forms.

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

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

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

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

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

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

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

The work of the Mahachohan can also be seen in the

of the two together he will gain knowledge as to the type of energy which flows through any particular center. These transmitters likewise can be heard sounding forth the Word with particular force and power in that planetary scheme which corresponds to their note and is keyed to their vibration. The planetary schemes, therefore, will fall into a similar grouping, and this will open up for students a vast field of conjecture. The seven Prajapatis fall into two groups of three, with one dominating. Students will do well to remember in studying the solar system, the planes, the schemes, man and the atom, that the groupings of the lines or streams of energy during the evolutionary cycles fall naturally into four divisions:

1. 1--3--3
2. 4--3
3. 3--4
4. 3--1--3

Division 1 can be understood under the law of correspondences when the nature of the atomic plane of the solar system, the three cosmic etheric planes, and the three planes of human endeavor are investigated in connection with each other.

Division 2 becomes easier of comprehension when the close relation between the four cosmic etheric planes and the three lower planes is grasped. This can be illuminated by a study of the four physical ethers and the three lower subplanes of our physical plane.

Division 3 finds the clue to its mystery in the constitution of the mental plane, with its three formless levels, and its four levels of form.

Division 4 can be grasped as the student arrives at a comprehension of his own nature as a spiritual triad, an *egoic body* and a threefold lower man. He can likewise approach the first division in a similar manner, and view himself as a primary force or Monad, a triple secondary

5. *The builders of the planetary body.*

This proceeds under the same law as that of the solar system and of man, but, as in the solar system, it proceeds upon the higher planes. Students are here recommended to trace the relation between the solar and cosmic planes in this specific connection.

6. *The etheric doubles of all that man creates.*

These are a special group of etheric builders who, under karma, are forced to act in conjunction with human beings.

These are but a few out of the many groups possible to touch upon; it is needless further to enlarge, as no substantial profit will eventuate from the impartation of further information. Only the briefest indications can be given and touched upon. It is neither safe nor advisable as yet to impart to men knowledge anent the workers in etheric matter, which would enable them to contact them, nor is it wise as yet to link up coherently the scattered facts already given in different occult books. Science is treading on the borderland of discovery, and trespassing already into the domain of the building devas. Caution is needed. Yet if the hints given above are studied, if the various secrets of the builders are pondered upon, and if the esoteric side of Masonry is carefully and persistently meditated upon, the work of the Great Architect and His many assistants will stand forth in a clearer and a fuller light. One hint may here be given, forgetting not that the work is twofold:

The construction of the tabernacle, or the building of the temporary forms is the work of the Divine Carpenter, whilst the building of the **Temple of Solomon**, or the construction of the more permanent structure is the work of the Supervising Architect. One concerns operative, and the other speculative Masonry in the true esoteric significance of the word.

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

What has been said above is very superficial, and only that has been imparted which has a profound significance for man at this time. Much must be inferred, and more must be arrived at under the Law of Correspondences. It must ever be borne in mind likewise that our basic conception is one of *fiery energy*, of force centers set in motion, and kept in active vibration, by the pulsation of still greater centers. Every form is built of fiery atoms, or energetic lives, through the agency of greater lives, and is held in coherent form within the still greater sheaths,—that greater sheath being to the lesser what the macrocosm is to the microcosm. All these groups of building lives may be divided into three groups of energy units, and their nature deduced from the phrases:

1. Groups of lives animated by dynamic energy.
2. Groups of lives animated by radiant energy.
3. Groups of lives animated by atomic energy.

These again are the sumtotal of the three fires, electric fire, solar fire and fire by friction. In terms of the cosmic

planes), and it is under them that the black magicians are swept into activity, often unconsciously, but rising to power as they work consciously.⁹⁹

In the early stages of human unfoldment all men are unconscious black magicians, but are not occultly "damned" thereby. As evolution proceeds they come under the force of the second aspect, and the majority respond to it, escaping from the meshes of the black magicians, and coming under the force of a different number. The few who do not do so in this manvantara are the "failures" who have to continue the struggle at a later date. A tiny percentage willfully refuse to "pass on," and they become the true "black magicians." For them the end is ever the same, *first*, severance of the Ego from the Monad, entailing a wait for many aeons until another solar system has its being. In the case of the "failures" the Ego severed itself from the personality or lower self, entailing a setback for a lesser period, but still having opportunity within the system. Second, a cycle of existence, spent in unlimited evil, and dependent upon the vitality of the severed **egoic body** and its innate persistence. These are the ordinary "lost souls" spoken of in the *Secret Doctrine*.¹ If students will study these conditions, and will extend the same concept to an earlier and more matured solar system, they will get

⁹⁹It might here be asked what, if any relation there may be in this connection with the inner round? The inner round has many meanings, some impossible to give, but two things may here be said: That it concerns itself with the effect of the triangular balancing of forces towards the close of the cycle, when the force or energy involved is circulating unimpeded, even if slowly, through:

1. Two constellations of the solar system,
2. The planetary schemes,
3. Three globes in the scheme.

It should be remembered that all these three are interdependent. The force begins thus to flow when any cycle is two thirds run. It deals with the greater Initiations, and is the correspondence on the higher planes to the occult short cut to wisdom and knowledge which we call the Path of Initiation.

¹No soul can be lost where:

- a. One good aspiration is present.
- b. One unselfish deed is done

(the habitat of the real Man) and a reciprocal vibration, emanating from Man, the Reflection. When these two vibrations are attuned, and the interplay is rhythmic, then the two meditations proceed synchronously, and the work of magic and of creation can proceed unimpeded. It will therefore, be apparent that the brain is the physical correspondence to the force centers upon the mental plane, and that the vibration has to be *consciously* set up by the man when meditating. When this is effected, the man can be a conscious creator, and the work proceeds therefore in a triple manner; the force circulates freely via three points of centralized activity:

First. From that circle of petals in the **egoic lotus** which the Ego chooses to use, or is in a position to use. This is conditioned by the objective in view, and the state of egoic unfoldment.

Secondly. The center in the physical brain which is active in meditation. This is also conditioned by the man's point in evolution, and the particular goal in mind.

Thirdly. The center of force generated by the man upon the lower mental plane, as he proceeds to form the necessitated thought form, and to sweep into activity those builders who can respond to the vibration sent forth. This is likewise conditioned by the strength of his meditation, the fullness of the note sent forth by him, and the strength of his initiated vibration.

Hence, the first thing the solar Angel does is to form a triangle, consisting of himself, the man on the physical plane, and the tiny point of force which is the result of their united endeavor. It will be of value to students of meditation to ponder upon this procedure, and to study the correspondence between it and the work of the solar Logos as He created "the Heavens and the Earth." The

tratma or thread, and sever all connection with the lowest sheath. This lowest sheath then may persist for a short time, according to the strength of the animal life, but more probably death would immediately ensue.⁴ Several magicians have perished thus.

RULE IX. Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.

This rule is very briefly summed up in the injunction: Let desire and mind be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive or "left-hand" path.

RULE X. As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labors then, and let the inner workers enter on their cycle.

One of the fundamental concepts which is grasped by all magical workers, is that both will and desire are *force emanations*. They differ in quality and vibration, but are essentially currents of energy, one forming an initial vortex or center of activity, being centrifugal, and the other being centripetal, and the main factor in the accretion of matter into a form around the central vortex. This can be seen demonstrating in an interesting way in the case of the *egoic lotus*, where we have the will aspect forming the "jewel in the lotus," or the inner

⁴The courses open to the Divine Ego after separation are two.--S. D., III, 524.

- a. It can start a fresh series of incarnations.
- b. It can return to the 'bosom of the Father' and be gathered back to the Monad.

Two courses are open to the lower discarded self.--S. D., III, 525, 527.

- a. If with a physical body it becomes a soulless man.
In this case there is hope.
- b. If without a physical body it becomes a spook, or one form of the Dweller on the Threshold.

center of electrical energy, and the desire or love aspect forming the *egoic lotus* itself, or the form which hides the center. The analogy in all form building holds good for gods, men and atoms. The solar system is (from the higher cosmic planes), seen as a vast blue lotus, and so on down the scale; even the tiny atom of substance can be so considered. The distinction between these various lotuses exists in the number and arrangement of the petals. The solar system is literally a twelve-petalled lotus, each petal being formed of forty-nine lesser petals. The planetary lotuses differ in each scheme, and one of the secrets of initiation is revealed when the number of the petals of

- a. Our earth planet,
- b. Our planetary polar opposite,
- c. Our complementary or equilibrizing planet,

is committed to the initiate. Armed with this knowledge, he can then work out certain formulas of magic which enable him to create in the three spheres. It is the same basic concept which governs thought form building and which enables a magician of white magic to produce objective phenomena on the physical plane. He works with the two types of energy, will and desire, and their equilibrizing is what leads to the balancing of the pairs of opposites, and the subsequent release of energy-substance in the formation of the physical plane structure. The magician has to know the following facts:

The formulas for the two aspects of logoc energy, will and desire. This is literally apprehension of the note and formula of the Brahma or substance aspect, and the note and formula of the Vishnu, or building aspect. One he ascertains because he has mastered matter; the other is revealed to him when he has achieved group consciousness.

The formula for the particular type of energy substance which he is seeking to employ. This will have relation to that particular petal in the solar lotus from which the desired force emanates.

The formula for the particular type of energy which is transmitted to him via one or other of the three circles of petals in his own **egoic lotus**.

The formula for the particular petal in a circle of petals with which he may choose to work. All these concern primarily the will aspect, *as far as the thought form to be produced is concerned*, for the magician is the will or purpose or spirit behind the objective phenomenon which he is in process of producing.

The formula which sweeps into activity (and thus produces a form), those Agnisuryans who are energized by any particular aspect of solar force. Where the two forces are brought into contact, the form is produced, or the third energy center appears or manifests:

- a. The energy of the will aspect.
- b. The energy of the desire or love aspect.
- c. The energy of the consequent thought form.

There is no contradiction here to the occult teaching that Father and Mother, or Spirit and Matter, when brought into contact, produce the Son. The difficulty which students have to surmount consists in the true interpretation of the three terms: Mother--Matter--Moisture (or the waters).

In creation, the three vibratory spheres:

1. The dense physical. Mother. Matter,
2. The etheric. Matter Holy Spirit,
3. The astral. Moisture Water,

work as a unit, and in the occult teaching during the earlier stages of creation, must not be separated or distinguished apart. On the path of involution, if the subject may be approached from a different angle, and thus

SECTION TWO DIVISION E MOTION ON THE PLANE OF MIND

I. Introductory Remarks.

II. The Nature of this Motion.

1. Spiral-cyclic.
2. Triple.
3. Attractive.

III. Results of its Activity.

1. The Law of Expansion.
2. The Law of Monadic Return.
3. The Law of Solar Evolution.
4. The Law of Radiation.
 - a. The cause of radiation.
 - b. Radiation in the five kingdoms.
 - c. Radiation and cyclic law.

IV. The Turning of the Wheel.

1. The solar wheel.
2. The planetary wheel.
3. The human wheel.

V. Motion and the Form-Building Aspect.

1. In the mental sheath.
2. In the **causal body**.

VI. Effects of Synthetic Motion.

1. Introductory remarks.
2. It produces periodic manifestation.
3. Causes triangular linking.
4. Produces a relation between three centers.

I. INTRODUCTORY REMARKS

We have now concluded our consideration of thought forms, having viewed the whole universe (including man) as an embodied thought and having dealt with the ability

It will therefore be apparent that, as we consider these laws, we are dealing with matters that concern:

The process of initiation.

The life of the divine pilgrims upon the upward arc.

The impulse which produces the Son, and which drives Him to gain experience through the medium of the solar system.

Magnetism, or Divine Alchemy.

3. The turning of the wheel,

a. The solar wheel,

b. The planetary wheel,

c. The human wheel.

This will involve our taking up the consideration of the orbital paths of these various spheres, their centers, interplay and intercommunication, and of force transference, and will bring out the concept that all spiral-cyclic activity is not the result of the rotary action of matter itself, but of an impulse emanating from without any particular atom, and therefore extraneous to it.

4. Motion, or the form-building impulse latent in:

a. The mental sheath itself, both cosmically and humanly considered.

b. The **causal body** of the macrocosm and the microcosm.

c. The centers, divine and human.

5. The effects of the united activity of the sheath, the centers, and the **causal body** as it produces:

a. Periodic manifestation.

b. The linking of the triangles.

c. The relation between the throat center, the alta major center and the mental center macrocosmically and microcosmically considered.

periodical appearing and disappearing of all existences, great or small. It is intimately linked with the will aspect of Divinity and with the Lipika Lords of the highest degree and its origin is therefore difficult for us to comprehend. Perhaps all that can be said about it is that it is largely due to certain impulses which (as far as our solar system is concerned) can be traced to the sun Sirius. These impulses find their analogy in the impulses emanating in cyclic fashion from the **causal body** of man, which impulses bring about his appearance upon the plane of maya for a temporary period. A hint may here be given to the earnest student; in the threefold Ego (the lives who form the central bud, the lives of the petals, and the triple group of lives who form the three permanent atoms) is seen a correspondence to the three groups of Lipika Lords who are the karmic cause of solar manifestation, and who control its periodic manifestation. These three groups are related to Their guiding Intelligences on Sirius.

The Law of Periodicity is the effect produced by the amalgamation of these two types of force with a third. The two types of force or energy are the activity of the first aspect, the logoc will or purpose, and the energy of the second aspect. This purpose is hidden in foreknowledge of the Logos and is completely hidden even from the Adept of the fifth Initiation. The Adept has achieved a comprehension of the purpose of the Son, and for Him there remains the problem to recognize the purpose of the Father. The one is the impulse behind the *forward* movement of all life, and the other the impulse behind its cyclic activity, and this is called spiral cyclic. When this blended dual force is brought in touch with the rotary activity of matter itself, we have the triple activity of the Ego for instance which is rotary-spiral-cyclic, and that which results in the stimulation of the self-contained atom, in the periodical emergence of form, and in the

dwells within a sphere, as does the planetary Logos and the solar Logos, this sphere being the form matter takes when its own internal activity and the activity of the form are working in unison. It requires the two types of force--rotary and spiral cyclic--to produce this. Scientists are beginning to recognize this more or less, and to realize that it is the Law of Relativity, or the relation between all atoms, which produces that which is called Light, and which, in its aggregated phenomena, forms that composite sphere, a solar system. The motion of the constellations *external* to the solar sphere is responsible for its form in conjunction with its own rotary motion in space. As the wave lengths of the light from the constellations, and their relation to the sun are better understood, and as the effect of those wave lengths or light vibrations (which are either attractive to, or repulsive to, the sun) are understood, much will be revealed. Little has as yet been grasped as to the effect

2. The solar system is a cosmic atom.
3. Each planet is an atom or complete sphere.
4. Each planet is an atom.
5. Each Heavenly man is an atomic unit.
6. Each human Monad is an atom in the body of one of the Heavenly Men.
7. The **causal body** is an atom or sphere.
8. The physical plane elemental is an atomic unit.

What is an atom?

1. A sheath formed of the matter of the solar system in one or other of its seven grades and indwelt by life of some kind.
 - a. Absolute intelligence informs each atom. S.D., I, 298.
 - b. Absolute life informs each atom.---S.D., I, 278, 281; II, 742, note.
2. Atoms and souls are synonymous terms.--S.D., I, 620-622.
 - a. In this solar system atoms and souls are synonymous terms. The Primordial Ray plus the Divine Ray of Wisdom.
 - b. In the previous solar system atoms and mind were probably synonymous terms. It resulted in the Primordial Ray of active intelligent matter, the basis of the present evolution.
 - c. In the next system atoms and the third factor, pure spirit may be synonymous terms. The Primordial Ray and The Divine Ray plus the third cosmic Ray of Will or Power.
3. Atoms are inseparable from Spirit.--S.D., I, 367.
 - a. They are the sheaths through which the informing God manifests
 - b. The form of the sheath is a sphere.
 - c. The quality of the sheath is latent love.
 - d. The matter of the sheath is active intelligent substance.

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

2. The Law of Monadic Return.

Here it is possible to study the Monad from the cyclic and energetic standpoint, and divorce our minds temporarily from that aspect of manifestation we call the human, or man.

In considering the "Divine Pilgrim" we can study him as demonstrating in the form of:

- a. Three focal points of energy or force.
- b. Three fires, each producing a definite effect, and each in turn producing effects upon each other.

In relation to a solar system, these three fires on the cosmic planes are called:⁹

⁹1. The Names of the Sun mentioned in the *Secret Doctrine* are:

- a. Marttanda.--S.D., I, 61, 126-129, 483; II, 221.
- b. Agni.--S.D., II, 60, 400.
- c. Surya.--S.D., I, 127, 643.
- d. Helios.--S.D., II, 47.
- e. Apollo.--S.D., II, 6, 129

2. The sun in the S.D. is used in the three following connotations:

- a. The Central Spiritual Sun.--S.D., I, 519, 520, 700, 736; S.D., II, 120, 249, 251.
- b. The visible physical Sun--S.D., I, 628.
- c. The three secondary Suns.--As above.

Consider the Microcosm, manifesting through the **causal body**, which contains the three permanent atoms, the centres of force for the three bodies, the mental, astral and physical.

3. Consider the following three statements--S.D., I, 574.

- a. In the Kosmos.....The Sun is the kama-rupa, or desire body of Akasha (the second aspect of Brahma). Compare 'Son of necessity.'--S.D., I, 74.

tion of the Divine Pilgrim. It is not the purpose of this *Treatise* to enlarge upon each distinctive impulse. It but seeks to indicate, leaving to later individual students the expansion of the imparted ideas.

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

- a. The energy of the monadic ring-pass-not, viewing it as a unit.
- b. The energy of the **causal body**, within the monadic periphery.
- c. The energy of the physical body, the synthesis upon the physical plane of the force pouring through into manifestation through the three permanent atoms.

2. The activity set up in the seven etheric centers of force, the result of the activity of the seven principles:

- a. The head center--an esoteric seven with an exoteric three.
- b. The throat center.
- c. The heart center--an esoteric three and exoteric seven.
- d. The solar plexus--an esoteric three and exoteric four.
- e. The organs of generation--an esoteric two.
- f. The base of the spine--an esoteric unity.

3. The inherent activity of every atom in every sheath, which produces the rhythm of the sheath.

4. The unified activity of every sheath or form which the divine Pilgrim uses.

5. The united active motion produced by the unification of the three vehicles, the seven sheaths, the force centers, and the atomic substance.

6. The effect produced by the action of the groups karmically allied with the Pilgrim. They are:

activity is egoic and controlled from the **egoic body**, so in connection with the solar system these three groups are related to the logoic Spiritual Triad, atma-buddhi-manas, and their influence is dominant in connection with solar incarnation, with solar evolution and with solar progress.

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

The confines of the Heavens Themselves are illimitable and utterly unknown. Naught but the wildest speculation is possible to the tiny finite minds of men and it profits us not to consider the question. Go out on some clear starlit night and seek to realize that in the many thousands of suns and constellations visible to the unaided eye of man, and in the tens of millions which the modern telescope reveals there is seen the physical manifestation of as many millions of intelligent existences; this infers that what is visible is simply those existences who are in incarnation. But only one-seventh of the possible appearances are incarnating. Six-sevenths are out of incarnation waiting their turn to manifest and holding back from incarnation until, in the turning of the great wheel, suitable and better conditions may eventuate.

Realize further that the bodies of all these sentient intelligent cosmic, solar and planetary Logoi are constituted of living sentient beings, and the brain reels, and the mind draws back in dismay before such a staggering concept. Yet so it is, and so all moves forward to some unfathomable and magnificent consummation which will only in part begin to be visioned by us when our con-

throughout the system, the manifestation of that which is tangible and objective.

- c. The opening up, both macrocosmically and microcosmically, of the fourth aspect of the solar and human **egoic lotus**; this is the revelation of the "Jewel in the Lotus," and macrocosmically is the perfect coordination of the three aspects through the medium of substance; this is the completion of logoc purpose, which is that of the fourth group. It might be expressed otherwise:

"When all is known of the significance of fourth dimensional existence, then the fourth order with the fifth will complete the sacred nine."

- d. The specific alignment, interplay or free circulation of force simultaneously through the following manifestations of the one life:
1. The logoc Quaternary and equally the human.
 2. The fourth systemic ether.
 3. The fourth cosmic ether, the buddhic.
 4. The fourth Creative Hierarchy.

When this has been completed, the goal universal will have been reached, and the Logos will have assumed the desired control of His physical body; the human units will be then functioning upon the buddhic plane, and the groups of lives who form the mental bodies of the human beings (who are numerically allied with the above progression) will have equally achieved.

Certain influences and forces play upon the mental sheath of any human being, and produce in it that activity which is termed "spiral progressive." These forces might be briefly considered as comprising the following:

1. The energies of the atoms of substance which compose the mental body.
2. The energies of the lunar father who is the coherent

life of the mental group body. These two groups concern the Not-Self, the third aspect of monadic manifestation.

3. The energies of the solar Angel, or Father, which is the coordinating principle behind manifestation in the three worlds.
4. The energies of the intelligent lives who form the **body egoic**. These lives find their emanating source on other levels than the systemic. These two groups concern the egoic principle, the middle principle which links the above and the below, and is the second aspect of monadic manifestation.
5. The energy emanating from the "Jewel in the Lotus" itself, the focal point of energy in the Upper Triad. This concerns the Self, the highest aspect of monadic manifestation.

The effects produced by the play of these five types of energy upon each other produce (through the medium of the mental unit) that which we term the mental sheath. This sheath is after all only the aggregate of those atoms within a specific area with which the Thinker has to do, which he holds magnetically within his ring-pass-not, and which serve as the medium for his mental expression, according to his point of evolution. This same definition will be recognized as true of all atomic sheaths, and one of the things which students of the occult sciences will eventually do is to investigate the nature of the informing lives of the sheaths, the qualities of the energies influencing such lives, and the character and force of the basic underlying principles. They will thus arrive at facts concerning energies in the human kingdom which will prove of inestimable value.

In order to keep the basic idea of this Treatise corresponding in its various divisions, I might call your attention to the four points we considered relative to motion

alized" Idea becomes daily more dominant. The "Ahamkara" principle,¹⁷ as it is called in the *Secret Doctrine*, does it work and man becomes strongly self centered, and self-conscious in the lower connotation of the term. Later, as higher energies come into play and the effort is made to balance the three types of force manifestations in the three worlds through the three vehicles, the Ego becomes aware of delusion and eventually frees himself. When this is in process of consummation during the final stages of evolution, the mental body becomes a transmitter for force currents from the egoic mind, the antaskarana between the higher mind and the mental sheath is built, and the "transmitting mind body" blends itself with the "reflecting astral body." Thus separation is negated.

Students will note, therefore, that the goal for the mental body is simply that it should become a transmitter of the thoughts and wishes of the solar Angel, and should act as the agent for the Triad. The goal for the astral body is that it should be the reflector in a similar way of the buddhic impulses, which reach the emotional body via certain petals in the egoic lotus, and the astral permanent atom. The process of equilibrizing the forces in the personality (thus producing stability, and alignment) is brought about through the scientific manifestation of the electrical reactions of the three sheaths.

The *mental sheath* is regarded in its totality of force as positive. The *physical bodies* are regarded as negative to the mental. The *astral vehicle* is the point of the at-One-ment of the energies; it is the battleground whereon the dualities are adjusted to each other, and equilibrium is attained. This is the underlying thought when the words "kama-manasic" body are used, because for two-thirds of the pilgrim's journey this body serves a dual purpose. It is only during the later stage that a

¹⁷*Ahamkara*. The "I" making principle necessary in order that self-consciousness may be evolved, but transcended when its work is over.

which are essentially of an occult, a mental, and a persistent nature.

It is in devachan that the man shapes and polishes the stones which are built into the **Temple of Solomon**. It is the workshop to which the individual stones (good deeds and thoughts) are taken for fashioning, after being extracted from the quarry of the personal life.

Being of mental matter, devachan might be regarded as a center, or heart of peace, within the periphery of the sphere of influence of the mental unit. The four spirillae form four protecting streams of force. A correspondence to this stream of force can be seen in the four rivers which emanated from the Garden of Eden. Out of this garden man is driven into the world of physical incarnation and the Angel with the flaming sword protects the entrance, driving him back from entry until the time comes when evolution has progressed so far that he can come to the portal laden with stones which can withstand the action of fire. When he submits these stones to the fire and they stand the test, he can enter "Heaven" again, his time though being limited by the nature and the quality of what he brought.

When the consciousness within devachan has absorbed all the essences of life experience even that locality, or that aspect of matter, cannot enfold him, and he escapes from limitation into the **causal vehicle**.

2. Motion in the Causal Body.

We have studied somewhat this activity as it manifests in fourfold fashion in the mental sheath, and the reason that there has not been much to say anent this matter has been that the mental sheath comes under the laws of the matter aspect, and is subject to the same rules as are the material vehicles of all existences. It is only matter of a finer grade. The student, therefore, can apply what has been earlier said anent the astral and physical bodies

to the mental body, and thus negate the necessity of our entering upon the subject in greater detail. The causal body differs from the Brahma aspect in that it is a fuller embodiment of the life of the second aspect, its predominant characteristics are those of the second aspect. To study the nature of motion in the **causal vehicle** involves much clarity of thought, and due appreciation of the nature of that body.

It should here be remembered that in considering the **causal body**, we are dealing specifically with the vehicle of manifestation of a solar Angel who is its informing life and who is in process of constructing it, of perfecting it, and of enlarging it, and thus reflecting on a tiny scale the work of the Logos on His own plane.

Each part of the **causal body** is actuated by a type of force emanating from some one or other great center, and it might be of interest, therefore, if we considered the component parts of this "Temple of the Soul," if we studied the type of animating activity and arrived at a knowledge of the forces playing upon it and through it. We will take them one by one, beginning with the outer row of petals.

The Knowledge Petals. These are the petals which represent the lowest aspect of the Triad and are responsive to the lowest forms of egoic force. These petals are three in number and come under the influence of certain streams of activity.

- a. One stream of energy emanates from the lower triad of permanent atoms, particularly the physical permanent atom, via that one of the three petals called the knowledge petal. The stream of force engendered in the lower self circulates in a triple stream (the reflection in the lower self of the threefold Path to God) around the atomic triangle at the base of the **egoic lotus**. When of sufficient strength and

it affects the outer row of petals. This begins to be felt during the third period of man's evolution when he is an average intelligent unit or atom. This energy, when it blends with the inherent life of the atomic lives which form the petals, produces eventually that intimate fusing of soul and body which makes man a living soul.

- b. Another stream of energy emanates in time from the second tier of petals when in activity; this second tier is peculiarly instinctive with the life and quality of the Manasaputra in manifestation. The second tier of petals in any **egoic lotus** is the one that gives us the key to the nature of the solar Angel, just as the outer tier is--to the inner vision of the Adept--a clue to the point in evolution of the personality. By looking at the **egoic lotus**, the seer can tell the nature of the:

Personal self through the condition of the atomic triangle, and the outer tier of petals.

Higher Self, through the color and arrangement of the central tier of petals. This tier gives the "family" of the solar Angel through the arrangement of atomic lives which form the petals, and the circulation of the streams of forces in those petals.

Monad, through the inner circle of petals; its stage of lower awareness is revealed in a similar way.

The *number of the Ray* concerned is known through the quality of the "light" of the concealed jewel.

In all these petals, groups of lives, solar and otherwise, are concerned, and streams of energy from them focus through the petals. This is apparent to the man who has the key. It is a curious fact that the streams of force which form the petals and

which are in constant flux produce apparently "key symbols" within the periphery of the egoic wheel and thus reveal themselves through their activity.

- c. A third type of energy is that which--at the close of evolution--makes itself felt through the inner circle of petals, and which is the result of an in-flow of monadic force, or atma.
- d. Finally, therefore, when the petals are unfolded they are therefore transmitters of life or energy from three sources:
 1. The lower self . . . Lunar Pitri. Knowledge petals.
 2. Ego. Solar Angel. Love petals
 3. Monad. Father in Heaven. . . Sacrifice petals.

It then becomes possible for a still higher form of energy to be felt, that which is the energy of the center of the body of the Heavenly Man or planetary Logos, and which uses the "Jewel in the Lotus" as its focal point.

In this summation, we have dealt with the main types of energy manifesting in the egoic or **causal body**. Certain other influences must likewise be considered in connection with the outer tier of petals.

- e. There is the energy reaching directly to the knowledge petals from the manasic permanent atom. The permanent atoms of the Spiritual Triad, as well as the bodies which are built around them, bring in certain groups of deva lives which have not as yet been much considered. They are not the lunar pitris, as that term is commonly understood, but have a direct connection with what is called "the cosmic moon" or to that dying solar system which has the same relation to our system as the moon has to the earth chain. This "cosmic

in the heart of His tiniest reflection, and for this reason the atom man can likewise say "I too am God; His Life is mine."

The Sacrifice Petals. The energies or forces flowing through, and thus producing activity in the inner tier of petals, *the Sacrifice Petals*, are again similar in nature to those already enumerated, plus a definite stimulation of power in two directions.

One stimulating influence comes from the Will Aspect of the Monad, and thus (through transmission) from the first Aspect of the planetary Logos, and the other emanates from the "Sacred Bud which veils the Jewel." This is a particularly strong vibration because, when the inner circle is unfolded, the jewel is revealed, and the three "veils" or "sacred petals" open successively when the three tiers unfold.

It is thus apparent what numerous energizing agencies are responsible for the "motion" occultly understood, of the **egoic lotus**. There is the inherent life of the atomic units forming each petal and the circulatory life of the petal itself, regarding it as an individual unit. There is likewise the life of the circle of three petals and to this we must add the unified activity of the outer three circles, or the blending of *knowledge forces* absorbed from the personal self, of *love forces* which are the natural energies of the solar Angel and of *sacrifice forces* pouring in from the Monad. Thus we have a marvelous aggregate of streams of energies, all representing interior and still greater (because cosmic) energies.

Finally, we have the dynamic force of the "Jewel" at the Heart, which is itself the focal point for the life of the planetary Logos, and through the planetary Logos of all the other Logoi.

Thus the potentialities latent in the incarnating jiva are stupendous, and he can become as God, provided he submits to the evolutionary process, and does not "re-

hold a position in the cosmic Hierarchy similar to that of the "ONE ABOUT WHOM NAUGHT MAY BE SAID."

It is not possible to give students an adequate idea of the beauty of the **egoic lotus** when it has reached the stage of complete unfoldment. The radiancy of its color is not here referred to, but the brilliancy of the fires, and the rapid scintillation of the ceaselessly moving streams and points of energy. Each petal pulsates with quivering fire "points," and each tier of petals vibrates with life, whilst at the center glows the Jewel, raying forth streams of energy from the center to the periphery of the outermost circle.

The fires of living energy circulate around each individual petal and the method of interweaving and the circulation of the fires is (as may be well realized) sevenfold in nature according to the sevenfold nature of the Logos involved. Each circle of petals becomes, as evolution proceeds, likewise active, and revolves around the center Jewel, so that we have, not only the activity of the petals, not only the activity of the living points or the deva lives within the petal circumference, but likewise the unified activity of each tier of the threefold lotus. At a specific stage in evolution, prior to the opening of the central veiling bud, the three tiers of petals, considered as a unit, begin to revolve, so that the entire lotus appears to be in motion. At the final stages the central circle of petals opens, revealing that which is hid, and revolves around the Jewel, only in a contrary direction to the rapidly circulating outer lotus. The reason may not here be revealed for it is hid in the nature of the electric Fire of Spirit itself.

The Jewel itself remains occultly static, and does not circulate. It is a point of peace; it pulsates rhythmically as does the heart of man, and from it ray forth eight streams of living fire which extend to the tips of the four love petals and the four sacrifice petals. This eight-

fold energy is atma-buddhi. It is this final raying forth which produces the eventual disintegration of the body of the Ego. The knowledge petals, not being the subject of the attention of this central fire in due time cease to be active; knowledge is superseded by divine wisdom and the love petals have their forces equally absorbed. Naught is eventually left but the desire to "sacrifice," and as the vibratory impulse is akin to the nature of the living Jewel, it is synthesized in the central living unit and only the Jewel of fire remains. When all the petals have merged their forces elsewhere, the process of revelation is completed. The lower fires die out; the central fire is absorbed, and only the radiant point of electric fire persists. Then a curious phenomenon is to be seen at the final Initiation. The Jewel of fire blazes forth as seven Jewels within the one, or as the sevenfold electric spark, and in the intensity of the blaze thus created is reabsorbed into the Monad or the One. This process is paralleled at the final consummation of solar evolution when the seven Suns blaze forth before the great Pralaya.

All these modes of expression are but pictures which serve to convey some small idea of the beauty, and the intricacy of the divine process as it is carried on in the microcosm, and in the macrocosm. They all serve to limit and circumscribe the reality, but to the man who has the divine eye in process of opening, and to him who has the faculty of the higher intuition awakened, such pictures serve as a clue or key to the higher interpretation. They reveal to the student certain ideas as to the nature of fire.

In concluding what is to be said anent motion in the **causal body**, I would like to point out that it too--on its own plane--has the three characteristics of inertia, mobility and rhythm.

Inertia characterizes the stage prior to the revolution of the different tiers of petals and this revolution only be-

gins to be felt when the petals are becoming active. It might be stated that the passing of the Pilgrim through the Hall of Ignorance corresponds to the period of "egoic inertia." During this period the permanent atoms are the most noticeable points of light in the lotus; they constitute the "energy feeders" of the petal. Later, as the Pilgrim on the physical plane becomes more active and the egoic lotus is consequently unfolding with greater rapidity, the stage of *mobility* supervenes, and the circles commence their revolution. Finally, when the man treads the Path and his purpose is intensified, the central bud unfolds, the revolution is unified, and through the raying forth of the fires of the Jewel, a specific rhythm is imposed upon the lotus, and its energies are stabilized. This rhythm is diverse according to the type of Monad concerned, or the nature of the planetary Logos of a man's ray, his divine Prototype.

By the use of certain terms, information is conveyed to the Workers of the planet, the Brotherhood of Light, as to the *nature* of Ego concerned, the *quality* of his Ray, the number of his vibration, and the point of evolution attained. It will be apparent therefore, why it is not permitted here to make public the names of the seven rhythmic groups.

One of the effects produced in the lower man via the centers, through the unified activity of the *causal body*, is the coordination of the lower energies of the human being. These lower energies, as we know, demonstrate through the medium of:

- a. The three groups of centers in the three bodies.
- b. The etheric body itself.
- c. Certain centers in the physical body such as the pineal gland, the pituitary body and the spleen.

We are not here referring to the work of those centers as it is self-initiated because inherent in their very nature,

but to the effects to be seen in them as the three tiers of petals function with increasing coherence, and the force latent in the Jewel makes its presence felt. It might specifically be said that these effects show themselves in a threefold manner:

First, they cause the group of "wheels" or centers on each plane (or in each of the subtler vehicles) to become fourth dimensional, and to function as "wheels which turn upon themselves."

Secondly, they produce the orderly distribution of force by the forming of various triangles of energy within the bodies. This has been earlier dealt with, and it is only necessary here to point out that it is the energy, accumulating in the *causal body* and from thence making its presence felt, which produces among the centers the esoteric circulation of force which eventually links each center up in a peculiar geometrical fashion, thus bringing every part of the nature of the lower man into subjection.

Thirdly, they bring about the stimulation of certain of the glands of the body which are deemed at present purely physical, and thus enable the solar Angel to grip and hold to His purpose the *dense* physical body.

It may be helpful if the student bears in mind the fact that every center may be considered as an evidence of solar energy or fire, manifesting as a medium of lower energy or fire by friction. Where these centers exist the solar Angel is enabled gradually to impose his rhythm and vibration upon that which vibrates to what is regarded as a lower rhythm. Thus He gradually swings the entire lower form-substance into His control.

Before the final liberation but *after* the major part of the purificatory and aligning processes are complete, the vehicles of the initiate present a wonderful appearance, due to the streams of energy from the *egoic body* which

can reach him. The **egoic lotus** is unfolded, and the central "fire" displayed. Each petal and each circle of petals is pulsating with life and color, and is in active movement, revolving with great rapidity and with the stream of living energy circulating in every part of the lotus. The three permanent atoms glow and blaze and form, through their rapid revolution and interplay, what appears to be a blazing point of fire, so that it has been called at times "the reflection of the Jewel in the Mother's forehead." The eighteen centers on the three planes (four on the mental and seven on each of the two lower planes) are radiant wheels of fire, each group distinguished by a specific color, and revolving with such rapidity that the eye can scarce follow them. The bodies are formed of the highest grades of substance, each individual atom, therefore, being capable of intensified vibration, and glowing with the light of its own central fire. The etheric body especially is to be noticed as it is a transmitter at this stage of the purest type of prana, and deserves the name sometimes given to it of "the body of the Sun." It is the envelope which holds the fires of the microcosmic system; in it are centered not only the pranic fires, but those seven centers which are the transmitters of all the higher energies from the Ego, and from the two higher material bodies. All is centralized, and the etheric vehicle waits for use on the physical plane in cooperation with the dense medium until the man can succeed in linking the consciousness of the two aspects of the dense body so that the continuity is preserved. This work accomplished, the three centers which are of a strictly physical nature--the pineal gland, the pituitary body and the spleen--themselves become luminous and radiant, and all the fires of the body are so stimulated that the atoms which form the physical sheath appear to radiate. This is the occult truth behind the belief that every messenger from the Lodge and every Savior

A few, like our Earth planet, are battlegrounds, and the two Aspects are in collision, with the indication of the eventual triumph of the "white" magic.

VI. EFFECTS OF SYNTHETIC MOTION

1. *Introductory remarks on alignment.*

The effects of the synthetic activity of the centers, sheaths and **causal body** produce:

Periodicity of manifestation.

The linking of the Triangles.

The relation between:

a. The alta major center.

b. The throat center.

c. The centers on the mental plane.

If we summarize the thoughts conveyed here, we will find that it deals with some aspects of that very necessary alignment which must take place prior to full ability to serve in final liberation. We have studied from many angles the component parts of man, the microcosm, and the mode whereby he manifests on earth in order to express that which lies hidden, and to make his energy felt in the group and place where he finds himself. The constitution of the **causal body** has been seen to consist of a triple form of energy, with a fourth and more dynamic type of force latent at the heart, ready to demonstrate when the other three forms are active, thus utilizing them as a vehicle. We have noted also that there are also three forms of energy which we call the sheaths of the personal self, and which have also to be actively functioning before the triple egoic force can make itself felt through their medium. Added to these factors, must be mentioned the seven centers in etheric matter which find their place in the etheric body, and which awaken and become active as the sheaths swing into rhythmic activity. Of these centers the three major are of the main importance where

the buddhic and mental planes. When it is to be seen and felt, the man can function consciously on the buddhic plane. The third eye links the awakened physical plane man with the astral or subjective world, and enables him to function consciously there. The jewel, or diamond concealed by the **egoic lotus**, is the window of the Monad or Spirit whereby he looks *outward* into the three worlds. The third eye is the window of the Ego or soul functioning on the physical plane whereby he looks inward into the three worlds. The jewel in the lotus is situated between manas and buddhi whilst the third eye is found between the right and left eyes.

One of the main functions of the Master in this cycle (though not in all cycles) is to teach His pupil how to reconcile all these factors, how to synthesize their various modes of motion or expression, and how to coordinate them all so that the vibration is uniform. When energy from the Ego controls, or imposes its rhythm upon the various sheaths via their respective major centers, when the triple fire is mounting in orderly fashion via the triple channel, and when the three head centers are united in triangular fashion, then we have illumination or the irradiance of the entire personality life, darkness gives place to light, and the Sun of Knowledge arises and dispels the darkness of ignorance. The minor centers are concerned with the internal coordination of the sheath, the major with the group coordination or the interrelation of one sheath to another. The man becomes a burning and a shining light, radiating forth a light which burns from within.

When the next step is accomplished, and the energy of the Monad, focussed through the jewel, makes itself felt also on the physical plane, passing through the triple **egoic lotus** via the channels already utilized by the Ego,

connection with the dense physical planets. The blazing forth spoken of in the occult books and in the *Secret Doctrine* is in etheric matter; it is this etheric fiery energy which brings to a consummation (and so destroys) the remaining three major schemes. In this we have a *correspondence* to the burning of the **causal body** at the fourth Initiation through the merging of the three fires. It is only a correspondence, and the details must not be pushed too far. The Saturn scheme is esoterically regarded as having absorbed the "frictional fires of systemic space"; Neptune is looked upon as the repository of the "solar flames," and Uranus as the home of "fire electric." When, through extra-systemic activity based upon three causes:

1. Logocic alignment,
2. The taking of a logocic Initiation,
3. The action of the "ONE ABOUT WHOM NAUGHT MAY BE SAID,"

these three schemes are simultaneously stimulated and the fires pass from one to another in a triangular manner, they then too pass into obscurity. Naught is left save the blazing etheric suns and these--through very intensity of burning--dissipate with great rapidity.

1. Cosmic pralaya. The obscuration of the three suns, or of three solar systems.
2. Solar pralaya. The obscuration of a system at the end of one hundred years of Brahma. Period between solar systems.
3. Incidental pralaya. . . . The obscuration of a scheme. Period between manvantaras.

Man repeats this at seventh, fifth initiations and at each rebirth in three worlds.

The Pleiades are the centre around which our solar system revolves.--S.D., II, 251, 581, 582.

The Sun is the kernel and matrix of all in the solar system.--S.D., I, 309, 310, 590, 591.

Kernel comes from the same word as corn.

Compare the words in Bible:--

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

The Sun is governed by the same laws as all other atoms.

--S.D., I, 168, 667.

The center at the base of the spine (the lowest with which man has consciously to deal) is one of a peculiar interest, owing to its being the originating center for three long streams of energy which pass up and down the spinal column. This triple stream of force has most interesting correspondences which can be worked out by the intuitive student. Some hints may here be given. This channel of threefold energy has itself three points of supreme interest, which (to word it so as to convey sense to the interested) may be regarded as:

1. The basic center at the extreme lowest point of the spine.
2. The alta major center at the top of the spine.
3. The supreme head center.

It is, therefore, a miniature picture of the whole evolution of spirit and matter for,

1. The lowest center corresponds to the personality,
2. The middle center to the Ego, or the Thinker,
3. The supreme head center to the Monad.

In the evolution of the fires of the spine, we have a correspondence to the sutratma with its three points of interest, the monadic auric egg, its emitting point, the egoic auric egg, the medial point, and the body or gross form, its lowest point.

Another hint of interest lies in the fact that there exist between these spinal centers, certain gaps (if I may so express it) which have (in the course of evolution) to be bridged by the energetic action of the rapidly growing vibration of the force unit. Between the triple energy of the spinal column and the alta major center there is a hiatus, just as there exists that which must be bridged between the triple lower man and the **egoic body**, or between the mental unit on the fourth subplane of the mental plane and the solar Angel on the third subplane. Though we are told that the permanent atomic triad is enclosed in the

causal periphery, nevertheless, *from the standpoint of consciousness* there is that which must be bridged. Again, between the alta major center and the supreme head center, exists another gulf--a correspondence to the gulf found between the plane of the Ego and the lowest point of the Triad, the manasic permanent atom. When man has constructed the antaskarana (which he does during the final stages of his evolution in the three worlds) that gulf is bridged and the Monad and the Ego are closely linked. When man is polarized in his mental body, he begins to bridge the antaskarana. When the center between the shoulder blades, referred to earlier in this *Treatise* as the manasic center, is vibrating forcefully, then the alta major center and the head center, *via the throat center* can be united.

Man, when he reaches this stage, is a creator in mental matter of a caliber different from the unconsciously working average man. He constructs in unison with the plan and the divine Manasaputra, the Son of Mind, will turn his attention from being a Son of Power in the three worlds and center his attention in the Spiritual Triad, thus recapitulating on a higher turn of the spiral, the work he earlier did as man. This becomes possible when the growth of the triangle just above dealt with (base of spine, alta major center and throat, as they unify in the head) is paralleled by another triplicity, the solar plexus, the heart and the third eye; the energy merging through them is similarly unified in the same head center. The third eye is an energy center constructed by man; it is a correspondence to the energy center, the **causal body**, constructed by the Monad. The alta major center is similarly constructed by other streams of force and corresponds interestingly to the triple form constructed by the ego in the three worlds.

When this dual work has proceeded to a certain evolutionary point, another triplicity becomes alive within the

5. *The Law of Radiation.* This is one of the most interesting of the laws for it only comes into activity in connection with the highest specimens of the various kingdoms, and concerns itself with the attraction that a higher kingdom of nature will have for the highest lives of the next lower kingdom. It governs the radioactivity of minerals, the radiations of the vegetable kingdom and (curiously enough) the entire question of *perfumes*. Smell is the highest of the purely physical senses; so in the vegetable kingdom a certain series of perfumes are evidence of radiation in that kingdom.

There is, moreover, an interesting link between these who are members of the fifth kingdom (the spiritual) and the vegetable, for in esotericism the two and the five, the Son, and the Sons of Mind, are closely allied. It is not possible to indicate more, but it is not without significance that certain Rays are, through the initiates and Masters, represented by vegetable perfumes. It signifies radiation, and to those who have the key reveals the *quality* of the *egoic lotus* and the place it holds in any particular planetary lotus, as well as a connection with certain devas who are the sevenfold life of the vegetable kingdom. We must not forget that man is occultly a "seven-leaved plant, the saptaparna."²⁶

This law in a mysterious manner, inexplicable to those ignorant of the karma of our planetary Logos, is not operative in the animal kingdom during this Cycle or chain. One of the problems of the next chain will be the bringing in of animal radiation; thus offsetting the method of initiation now pursued. It must never be forgotten that the chain process of individualization, and the earlier three Initiations concern the animal kingdom and man is viewed therein as an animal. In the final Initiation, or the offering up of the entire bodily nature,

²⁶S.D.,I,251;II,625.

this part of the general karma of the planetary Logos and the Life of the informing Spirit of the animal kingdom become adjusted. If this is meditated upon, some light may be thrown upon the problem as to why the Adepts of the left hand path in Atlantean days were called "the Trees,"²⁷ and were destroyed with the entire Atlantean vegetation. In the oldest of all the Commentaries the mystery is expressed thus:

"They (the Adepts of the Left Hand Path) became thus separated through their own fault. Their smell rose not up to Heaven; they refused to merge. No perfume was theirs. They hugged to the greedy bosoms all the gains of the flowering plant."

6. *The Law of the Lotus.* This is the name given to the mysterious influence from the cosmic Law of Attraction which brought in the divine Sons of Mind, and thus linked the two poles of Spirit and matter, producing upon the plane of mind that which we call the *egoic lotus*, or "the Flower of the Self." It is the law which enables the lotus to draw from the lower nature (the matter aspect and the water aspect) the moisture and heat necessary for its unfoldment, and to bring down from the levels of the Spirit that which is to it what the rays of the sun are to the vegetable kingdom. It governs the process of petal unfoldment, and therefore itself demonstrates as a triple law:

- a. The Law of Solar Heat. . . . Knowledge petals.
 - b. The Law of Solar Light. . . . Love petals.
 - c. The Law of Solar Fire. . . . Sacrifice petals.
7. *The Law of Color.*

To get any comprehension of this law students should remember that color serves a twofold purpose. It acts as a veil for that which lies behind, and is therefore at-

²⁷S.D.,II,519-521.

The teaching given on our earth scheme in the Hall of Wisdom has been dealt with in many occult books, including *Initiation, Human and Solar*, and need not be enlarged upon here.

Some of the aspects of this law are here indicated. The ground is by no means covered but enough has been shown to indicate its magnitude and extent. In closing, it must be pointed out that the *Law of Karma* is from some angles of vision the sum total of this Law of Attraction for it governs the relation of all forms to that which uses the form, and of all lives to each other.

Students of the Law of Attraction must be careful to bear in mind certain things. These should be carefully considered and realized as the subject is studied.

They must remember first, that all these subsidiary laws are really only the manifestation of the One Law, that they are but differentiated terms, employed to express one great method of manifestation.

Secondly, that all energy, demonstrating in the solar system, is after all the energy of the logocic physical permanent atom, having its nucleus on the atomic subplane of the cosmic physical. This physical permanent atom (as is the case with the corresponding atom of the incarnating jiva), has its place within the *causal body* of the Logos on His own plane; it is, therefore, *impressed* by the totality of the force of the egoic cosmic lotus, or the attractive quality of cosmic love. This force is transmitted to the solar system in two ways: Through the medium of the Sun, which is in an occult sense the physical permanent atom; it, therefore, attracts, and holds attracted, all within its sphere of influence, thus producing the logocic physical body: through the medium of the planes which are the correspondences to the seven spirillae of the physical permanent atom of a human being. Thus a dual type of attractive force is found: one, basic and fundamental; the other more differentiated and sec-

The streams of energy which pour forth through the medium of the Sun from the *egoic lotus* and which are in reality "logocic Soul energy" attract to them that which is akin to them in vibration. This may sound rather like the statement of a platitude, but is susceptible of really deep significance to the student, being accountable for all systemic phenomena. These streams pass in different directions, and in the knowledge of occult direction comes knowledge of the various hierarchies of being, and the secret of the esoteric symbols.

The mainstream of energy enters at the top depression in the solar sphere and passes through the entire ring-pass-not, bisecting it into two halves.

With this stream enters that group of active lives whom we call the "Lords of Karma." They preside over the attractive forces, and distribute them justly. They enter, pass to the center of the sphere and there (if I may so express it) locate and set up the "Holy Temple of Divine Justice," sending out to the four quarters of the circle the four Maharajahs, their representatives. So is the equal armed Cross formed--and all the wheels of energy set in motion. This is conditioned by the karmic seeds of an earlier system, and only that substance is utilized by the Logos, and only those lives come into manifestation who have set up a mutual attraction.

These five streams of living energy (the one and the four) are the basis of the onward march of all things; these are sometimes esoterically called "the forward moving Lives." They embody the *Will* of the Logos. It is the note they sound and the attractive pull which they initiate which bring into contact with the solar sphere a group of existences whose mode of activity is spiral and not forward.

These groups are seven in number and pass into mani-

- a. The logoc twelve-petalled egoic Lotus. Cosmic mental plane.
 - b. The solar twelve-petalled Lotus.
 - c. The planetary logoc Heart, also a twelve-petalled Lotus.
 - d. The twelve-petalled human **egoic lotus** on the mental plane.
 - e. The twelve-petalled heart center in a human being.
- Or, to word it otherwise, energy flows directly from:
- a. The solar Logos via three great cosmic centers:
 1. The central spiritual Sun.
 2. The heart of the Sun.
 3. The physical Sun.
 - b. The heart center of the planetary Logos, situated on the fourth cosmic etheric plane (our buddhic plane).
 - c. The **egoic lotus** of a human being on the mental plane, which is literally a correspondence to the "heart of the sun." The monadic point is a reflection in the human system of the "central spiritual sun."
 - d. The heart center of a man on the etheric plane of the physical plane, which is in its turn a correspondence to the physical sun.

Thus the tiny atom man is linked with the great central Life of the solar system.

This Fifth Hierarchy is equally, under the law, a distributor of energy to the fifth subplane of each plane in the system, only it must be borne in mind that in the three worlds, it is the fifth subplane counting from above downwards whilst in the worlds of superhuman evolution, it is the fifth counting from below upwards. This hierarchy wields, as we know, the dual aspects of manas, one in the three worlds and one which makes itself felt in higher spheres.

3. The burning-ground which is found when a man is ready to pass out of the Hall of Wisdom as a full adept. It is a triple burning-ground and is found "upon the mountain top being kept alive and flaming by all the winds of heaven." It is responsible for the destruction of the egoic or **causal body**.

The third produces a spiritual alchemicalization, whereas the other two produced results in the objective or form side and the subjective or consciousness aspect of his triple nature. When these three burning grounds are passed then the adept is prepared for another and fiercer experience.

The hierarchies connected with this Path are mainly the third and the fourth. Only the human units can pass on to these two paths. The deva hierarchies of the third order have already passed upon them, and it is their previous work which enables man to do so. This is a great mystery and more must not be revealed about it. The group of the Silent Watchers of all degrees are closely connected with this second cosmic path. All of Them are Lords of Sacrifice, and are animated solely by love, and all have therefore passed through the sacrificial burning grounds.

It is only possible to give the most elementary of the exoteric symbols. It takes the form of a funeral pyre in full conflagration, and with four flaming torches one at each corner. From the center of the pyre a fivefold star mounts like a rocket towards a flaming sun of a predominantly rosy hue.

PATH II. PATH OF MAGNETIC WORK

Attribute.....Responsiveness to heat and knowledge of rhythm.

Source.....An unknown constellation via Gemini.

Method.....The entering of the burning-ground.

Hierarchy.....The third and fourth.

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

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

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

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

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

dealing with the lower psychic nature, which is the term occultly applied to the lower mind processes as well as to the astral or emotional reactions. All activity in the lower nature is the result of kama-manas, or of mind tinged with feeling, of the desire-will of the lower man. The goal of the Raja Yoga system is that these impulses should be replaced by the considered intelligent action of the soul or spiritual man, whose nature is love, whose acts are wise (occultly understood) and whose motive is group development. Therefore that reaction called pain must be transcended and likewise that termed pleasure, for both of these are dependent upon identification with form. Non-attachment must supersede them.

It is interesting to note that the modifications of the internal organ, the mind, are five in number. Manas, or mind, the actuating principle of the chitta, or mind-stuff, is the fifth principle, and like all else in nature, manifests as a duality. This duality is:

1. Lower concrete mind, demonstrating as the activity of the mental body.
2. Abstract mind, demonstrating as the lowest aspect of the ego.

In the microcosm, man, this duality becomes a triple modification upon the mental plane, and in these three we have in miniature a picture of the macrocosmic manifestation. These three are:

1. The mental permanent atom, the lowest aspect of the spiritual Triad or of the soul,
2. The **egoic body**, the **causal body**, or the **karana sarira**,

though we must understand by that only the three worlds of mental perception, astral perception and of the physical senses. The energies producing concretion and the motive power of thought as it produces effects on the physical plane are contacted and known. Here however the yogin translates himself into more spiritual and subtler realms and becomes aware of that which the self (in its true nature) perceives and knows. He enters into the world of causes. The first group might be regarded as comprising all who are treading the path of discipleship, and covers the time from their entrance upon the Probationary Path until they have taken the second Initiation. The second group is comprised of those higher disciples who--having controlled and transmuted the entire lower nature--make a contact with their monad, spirit or "Father in Heaven" and discern what that monad perceives.

The first form of realization comes to those who are in process of synthesizing the six lower centers into the head center, through the transmutation of the lower four into the higher three, and then of the heart and throat into the head. The second group--through a knowledge of the law--works with all the transmuted and purified centers. They know how to achieve the real samadhi or state of occult abstraction through their ability to withdraw the energies into the thousand petalled lotus of the head, and from thence to abstract them through the other two subtler bodies until all is centered and focused in the **causal vehicle**, the **karana sarira**, the **egoic lotus**. We are told by

ceived, and the power to transfer that correct perception to the brain of the physical man. This is the memory referred to here. It does not refer so specifically to recollection of the things of the past, but covers the point of realization and the transference of that realization to the brain where it must be registered and eventually recollected at will.

4. *Meditation.* That which has been seen and registered in the brain and which has emanated from the soul must be meditated upon and thus woven into the fabric of the life. It is through this meditation that the soul-perceptions become real to the man upon the physical plane. This meditation therefore is of a very high order as it follows upon the contemplative stage and is soul-meditation with the object of illuminating the vehicle upon the physical plane.

5. *Right perception.* The experience of the soul, and the knowledge of the spirit or Father aspect begins to form part of the brain content of the Adept or Master. He knows the plan as it is to be found on the highest levels and is in touch with the Archetype. It is, if I might illustrate in this way, that this class of yogins have reached the point where they can perceive the plan as it exists in the mind of the "Grand Architect of the Universe." They are now en rapport with Him. In the other class of Yogins, the point reached is that in which they are able to study the blue-prints of the great plan and thus can intelligently cooperate in the building of the **Temple of the Lord**. The perception referred to here is of such a high

izes what principle his various forms, sheaths, or bodies are intended to express, then he will know how to direct his will with exactitude so as to bring about the desired conditions. The sheaths and vehicles are simply his bodies of manifestation on the various planes of the system, and those sheaths must express the principle which is the characteristic or quality underlying each plane. For instance, the seven principles with which man is concerned are:

1. Prana.....vital energy.....etheric body.....physical plane.
2. Kama.....desire, feeling.....astral body.....astral plane.
3. Lower
Manas....concrete mind.....mental body.....mental plane.
4. Higher
Manas....abstract mind.....**egoic body**.....mental plane.
5. Buddhi....Intuition.....buddhic body....buddhic plane.
6. Atma.....spiritual will.....atmic body.....atmic plane.

And that which corresponds to the "boundless immutable principle" in the macrocosm, the Monad (on its own plane) constitutes the seventh principle. There are other ways of enumerating the principles, for Subba Rao is correct in one respect when he says there are only five principles. The two highest, atma and the life monadic, are not principles at all.

Through the conscious utilization of the will on each plane, the vehicle is directed constantly into an increasingly accurate expression of the one truth. This is the true significance of the sutra under consideration and the clue to why the adepts are as yet still studying this treatise on yoga. Their understanding of truth in its en-

(the buddhic vehicle) only begins to coordinate as the lower impulses fade out. It is consistent also with the fact that the **causal vehicle**, the body of the higher self on the abstract levels of the mental plane gains in beauty, size and activity with greater rapidity during the stages of discipleship than was previously possible in the entire cycle of previous incarnations. Egoic energy is not strictly outgoing, but is directed more literally to its own self-development. Attachment to form or the attraction of form for Spirit is the great involutory impulse. Repulsion of form and consequent form disintegration is the great evolutionary urge.

10. These five hindrances, when subtly known, can be overcome by an opposing mental attitude.

The words "subtly known" could be paraphrased as "when realized by the inner man," and the thought back of the words has been well explained by Dvivedi in his Comment as follows:

"Having described the nature of 'distractions,' the author points out the way to suppress them. They are divided into two kinds, subtle and gross. The first are those which exist in a dormant condition in the form of impressions, whereas the second are those that are concretely affecting the mind. The first can be completely suppressed only by gaining mastery over the whole of their support, viz. the thinking principle."

is sometimes translated--apprehensions. If the student will study this term he will note that it covers not only the fear of evil in suffering, but also the fear of failure in the **spiritual body** in service. These equally cause pain and distress and parallel the awakening of the real man to a realization of his heritage.

3. *Subliminal impressions*, has relation to the future and concerns those forebodings as to death, suffering and need which dominate so many of the sons of men. It is the unknown and its possibilities that we fear both for ourselves and others, and this in its turn produces pain.

16. Pain which is yet to come may be warded off.

The Sanskrit words here give a twofold idea. They infer first of all that certain types of coming "misery" (as some translations give it) may be avoided by a right adjustment of a man's energies so that through his changed attitude of mind, painful reactions are no longer possible, and through the transmutation of his desires old "pains" are impossible. It infers secondly that life will be so lived in the present that no causes will be set in motion along the line of pain-producing effects. This dual inference will cause in the life of the yogi a dual discipline involving a set determination to practice non-attachment, and a steady discipline of the lower nature. This will bring about a mental activity of such a nature that old tendencies, longings and desires no longer

to a realization of the unity of that self with all selves and the All-Self, and this, not just theoretically, but as a fact in nature. This comes about when a state called "samadhi" is achieved wherein the consciousness of the thinker is transferred out of the lower brain consciousness into that of the spiritual man or soul on its own plane. The stages of this transfer might be stated to be as follows:

1. Transfer of the consciousness of the body, the outgoing instinctual consciousness of the physical man, into the head. This necessitates a conscious withdrawal of the consciousness to a point within the brain in the neighborhood of the pineal gland, and its conscious definite centering there.

2. Transfer of the consciousness out of the head or brain into the mind or mental body. In this transfer, the brain remains keenly alert and the withdrawal is consciously undertaken via the etheric body, using the brahmarandra or opening at the top of the head. At no point is the man in trance, unconscious or asleep. He actively undertakes and carries forward this abstracting or withdrawing process.

3. Transfer of the consciousness from out of the mental body into that of the ego, the soul, lodged in the **causal body** or **egoic lotus**. There is then brought about a condition in which the brain, the mental body and the egoic body form a coherent quiescent unit, alive, alert, positive and steady.

4. The state of samadhi or spiritual contem-

that within the physical vehicle there is to be found a point of luminosity which (when contacted) will pour the light of the spirit upon the path of the disciple, thus illuminating the way, revealing the solution of all problems, and enabling him to stand as a light bearer to others.

This light is in the nature of an internal radiance, its position is in the head, in the neighborhood of the pineal gland, and it is produced by the activity of the soul.

A good deal of discussion has been aroused, by the term "central organ" associated with this light. Some commentators refer this to the heart, others to the head. Technically neither of them are entirely right, for to the trained adept the "central organ" is the *causal vehicle*, the *karana sarira*, the body of the ego, the sheath of the soul. This is the middle of the "three periodical vehicles" which the divine Son of God discovers and utilizes in the course of his long pilgrimage. These find their analogies in the three temples found in the Christian Bible:

1. The transitory ephemeral tabernacle in the wilderness, typical of the soul in physical incarnation, persisting for one life.

2. The more permanent and beautiful temple of Solomon, typical of the *soul body* or causal vehicle, of longer duration and persisting for aeons, and increasingly revealed in its beauty upon the Path up to the third initiation.

3. The, as yet, unrevealed and inconceivably beautiful, temple of Ezekiel, the symbol of the sheath of the spirit, the home of the Father, one

the various sheaths and passes from the monad on its own high plane, via the *soul body* on the higher levels of the mental plane down into the physical vehicle. This life of God is triple and combines the energy of the Father, the Son and the Holy Ghost, and is therefore responsible for the full functioning of all the parts of man's nature on all planes, and for all states of consciousness. One strand of this triple thread or path, the first, is the giver of life, of spirit, of energy. Another, the second, is responsible for the consciousness or intelligence aspect, for the power of spirit to respond to contact and to evolve response. The third concerns the life of the matter or body aspect.

The first aspect via the monad reaches to the pineal gland--the point where spirit resides in man. The second or consciousness aspect, via the ego, makes a point of contact with the heart center, whilst the third aspect or third part of the sutratma links up with the center at the base of the spine, which is the main source of the personality or bodily activity.

Through concentration, therefore, on the light in the head, knowledge of the spiritual worlds and of those pure spirits who work and walk in them is achieved, for Atma or spirit shines there. Similarly through concentrated meditation upon the heart, knowledge of the second aspect, of the conscious intelligent principle which makes a man a son of God, is gained.

Through the development of the head and the use of the head center, the will is brought into

been undergone. The forty years' wandering in the wilderness with the Tabernacle and the conquest of Canaan, had to precede the rule of the kings and the building of the **Temple of Solomon**. Lives must be passed before the body, or the Mother aspect, is so perfected that the Christ Child can be formed within the prepared vessel. It should also be remembered that the possession of the lower psychic powers is in many cases a symptom of a low stage of evolution and of the close association of their owner with the animal nature. This has to be outgrown before the higher powers can blossom forth.

It is needless to point out that the use of alcohol and of drugs can and does release the astral consciousness, as also the practice of sex magic, but this is astralism pure and simple and with this the true student of Raja Yoga has naught to do. It is part of unfoldment on the left-hand Path. The gaining of the soul powers by intense desire (or fervent aspiration) and by meditation has been covered in the other books and need not be enlarged upon here.

2. The transfer of the consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process.

This is a very free translation but conveys a clear interpretation of the truth to be grasped. The evolution of consciousness and the effect of that evolution upon the vehicles in which the conscious entity functions, is the sum total of the

siring nothing for himself, his karma is nil, and his acts produce no effects upon himself.

8. From these three kinds of karma emerge those forms which are necessary for the fruition of effects.

In every life, as it comes into physical manifestation, are latent those germs or seeds which must bear fruit, and it is these latent seeds which are the efficient cause of the appearance of the form. Those seeds have been sown at some time and must come to fruition. They are the causes or skandas which produce those bodies in which the effects are to work themselves out. They are the desires, impulses and obligations which keep a man upon the great wheel, which ever turning, carries a man down into physical plane existence, there to bring to fruition as many of those seeds, as under the law, he can handle or deal with in any one life. These are the subjective germs which produce the form in which they fructify, mature and come to completion. If the karmic seeds are black, the man will be grossly selfish, material, and inclined to the left hand path; if black-white, they will carry him into a form suitable for the working out of his obligations, of his debts, duties and interests and the fulfilling of his desires; if they are white they tend to build that body which is the final one to be destroyed, the **causal body**, the **temple of Solomon**, the **karana sarira** of the occultist. That body, at the final liberation, is itself destroyed and

tually be possible to ascertain the laws and methods by which perfect bodies may be constructed which, in turn, can be the instruments through which a perfect psychic nature can function.

But are all these conclusions as to the endocrine glands, in fact correct? Has man, in outline, been classified and labelled, and does there remain only the filling of blanks in the general outline? Who can say? But to my mind the answer lies in two questions or groups of questions, the one primarily a matter of the individual, and the second all-embracing.

As for the individual, are glands and glandular functions primary causes, or are they merely effects or instrumentalities? Is there not, in truth, something greater which lies beyond? Is there not in each of us a soul which functions through the whole physical and psychic mechanism? Was not St. Paul, in short, right in saying that man has a natural body and a **spiritual body**, and in implying that the glory of the natural is one, and the glory of the spiritual another?

And as for the second and broader question, is a mere mechanism the be-all and end-all of existence and our only guiding star the perfecting of that mechanism? Then, indeed, "let us eat and drink, for tomorrow we die." Is it not that there is not only a finer self in us--call it spirit, soul, or what you will,--but does it not, itself form a part of a transcendent whole--call it God as religion does, or Oversoul as Emerson does, or by any other

the Hierarchy of Monads with enter diversified forms which they use sequentially in the process of:

- a. Gaining certain experiences, resulting in acquired attributes.
- b. Working out certain effects, initiated in an earlier system.
- c. Cooperating in the plan of the solar Logos in relation to His (if one may use a pronoun in speaking of a life which is an existence and yet is an extended concept) Karma--a point oft overlooked. This Karma of His must be worked out through the method of incarnation and the subsequent result of the incarnated energy upon the substance of the form. This is symbolized for us, if we could but grasp it, in the relation of the sun to the moon. "The Solar Lord with his warmth and light galvanizes the moribund Lunar Lords into a spurious life. This is the great deception; and the Maya of His Presence."--So runs the *Old Commentary* oft quoted by me in earlier books. The above concept has in it truth for the individual soul likewise.

This middle principle is in process of revelation now. The lower aspect is functioning. The higher remains unknown, but that which links them (and at the same time reveals the nature of the higher) is on the verge of discovery. The structure, the mechanism, is now ready and developed to its point of usefulness; the vital life that can guide and motivate the machine is likewise present, and man now can intelligently use and control, not only the machine, but the active principle.

The great symbol of the soul in man is his vital or etheric body and for the following reasons:

1. It is the physical correspondence to the inner light body we call the **soul body**, the **spiritual body**. It

world of illusion and has learnt their powerlessness to satisfy and hold him. Now he is in a state of transition between the new and the old states of being. He is vibrating between the condition of soul awareness and form awareness. He is "seeing double".

His spiritual perception grows slowly and surely as the brain becomes capable of illumination from the soul, via the mind. As the intuition develops, the radius of awareness grows and new fields of knowledge unfold.

The first field of knowledge receiving illumination might be described as comprising the totality of forms to be found in the three worlds of human endeavor, etheric, astral and mental. The would-be disciple, through this process, becomes aware of his lower nature and begins to realize the extent of his imprisonment and (as Patanjali puts it) "the modifications of the versatile psychic nature." The hindrances to achievement and the obstacles to progress are revealed to him and his problem becomes specific. Frequently then he reaches the position in which Arjuna found himself, confronted by enemies who are those of his own household, confused as to his duty and discouraged as he seeks to balance himself between the pairs of opposites. His prayer then should be the famous prayer of India, uttered by the heart, comprehended by the head, and supplemented by an ardent life of service to humanity.

"Unveil to us the face of the true spiritual sun,
Hidden by a disk of golden light,
That we may know the truth and do our whole duty
As we journey to Thy sacred feet."

As he perseveres and struggles, surmounts his problems and brings his desires and thoughts under control, the second field of knowledge is revealed--knowledge of the self in the **spiritual body**, knowledge of the ego as it expresses itself through the medium of the **causal body**,

into increasing creative activity as the personality vibrates to the soul.

Let us now consider the words at the end of the previous rule. "*The lower light is thrown upward and the greater light illuminates the three; the work of the four proceedeth.*"

What of this lower light? The student should remember that for the present purposes he has three bodies of light to consider:

There is the radiant body of the soul itself found on its own plane, and called, frequently, the Karana Sarira or the **causal body**.

There is the vital or etheric body, the vehicle of prana which is the body of golden light, or rather the flame colored vehicle.

There is the body of "dark light" which is the occult way of referring to the hidden light of the physical body, and to the light latent in the atom itself.

These three types of energy are referred to in the *Old Commentary* under the following symbolic terms:

"When the radiant light of the Solar Angel is fused with the golden light of the cosmic intermediary, it awakens from darkness the rush light of anu, the speck."

The "cosmic intermediary" is the term given to the etheric body, which is part and parcel of the universal ether. It is through the etheric body that all the energies flow, whether emanating from the soul, or from the sun, or from a planet. Along those living lines of fiery essence pass all the contacts that do not emanate specifically from the tangible world.

The dark light of the tiny atoms of which the physical vehicle is constructed is responsive to the stimulation passing down from the soul into its vehicle and when the man is under control of the soul, there eventuates the shining forth of the light throughout the body. This

bryonic condition there is a devastating sense of loss, a groping in the dark and a period of spiritual wrestling and exploration that tests the endurance and steadfastness of purpose of the aspirant to the very limits.

But (and this is the encouraging point to be remembered) all "*proceedeth under the law and naught can hinder now the work from going forward.*" Note these words in Rule IV. There comes a stage when a man is verily and indeed "founded on the rock," and though he may experience the alternation of light and shade, though the waves of the purifying waters may roll over him, and threaten to sweep him off his feet, and though he may feel himself deaf and dumb and blind, naught can ultimately defeat the purpose of the soul. All that is lacking is the developed **spiritual body** which is equipped to respond to the vibration of the inner spiritual world. It exists in embryo, and the secret of its use lies in the attitude of the brain to the functions of the etheric body, as it exists as an intermediary between the brain, nervous system and the mind, or between the soul, mind and the brain. This cannot be elaborated here but the hint can be given for the reflection of the keen aspirant.

We have therefore the following stages dealt with in Rule IV and pointed out with lucid clarity, yet with that parsimony of phrase which distinguishes all occult and symbolic writings:

1. The integration of the form, as the result of the activity of the soul, through the use of
 - a. Sound,
 - b. Light,
 - c. Vibration.
2. The development of a response apparatus for use in the phenomenal world.
3. The eventual turning away from the phenomenal world, as the result of use and consequent satiety,

mitter. Note that I say; similarity of vibration and of interests and not equality of vibration and of interests.

This form of work might be divided into three methods: There is first the higher clairaudience that speaks directly from mind to mind. This is not exactly telepathy but a form of direct hearing. The teacher will speak to the disciple as person to person. A conversation is therefore carried on entirely on mental levels with the higher faculties as the focusing point. The use of the head centers is involved and they must both be vivified before this method can be employed. In the astral body the centers corresponding to the physical have to be awakened before astral psychism is possible. The work that I refer to here involves a corresponding vivification in the mental body counterparts.

Secondly, we have telepathic communication. This is the registry in the physical brain consciousness of information imparted:

- a. Direct from Master to pupil; from disciple to disciple; from student to student.
- b. From Master or disciple to the ego and thence to the personality, via the atomic sub-planes. You will note therefore that only those in whose bodies atomic sub-plane matter is found can work this way. Safety and accuracy lie in this equipment.
- c. From ego to ego via the **causal body** and transmitted direct according to the preceding method or stored up to work through gradually and at need.

Thirdly, we have inspiration. This involves another aspect of development. Inspiration is analogous to mediumship, but is entirely egoic. It utilizes the mind as the medium of transmission to the brain of that which the soul knows. Mediumship usually describes the process when confined entirely to the astral levels. On the egoic plane this involves inspiration. Ponder on this explanation for it explains much. Mediumship is dan-

you have wisdom or availability on buddhic or intuitional levels; in the second case you have transmission from the **causal body**, from the higher mental levels; in the third case you have sufficient development to enable the aspirant to receive dictation. In the fourth case, you have the ability to read in the astral light but frequently no ability to differentiate between that which is past, that which is, and that which will be. Therefore you have illusion and inaccuracy. This is a method, however, sometimes used but--unless directly used under stimulation applied by a Master--it is liable to be most misleading, as is its corollary, astral clairaudience. It is the method of mental clairvoyance, and requires a trained interpreting mind which is rare indeed to find.

In all these cases that I have cited error may creep in owing to physical limitation and the handicap of words, but in the case of those who write from personal knowledge the errors in expression will be of no real moment; whilst in the second and third cases the errors will be dependent upon the point in evolution of the transmitting agent. If, however, he couples intelligence, devotion and service, with his capacity to receive and hear, he will soon correct the errors himself and his understanding will grow.

Later two new methods will be employed which will facilitate the transmission of truth from the inner side to the outer plane. Precipitated writing will be given to those who can be trusted, but the time is not yet for its general use. It will be necessary to wait until the work of the esoteric schools has reached a more definite phase of development. Conditions as yet are not appropriate, but humanity is urged to be ready and open-minded and prepared for this development. Later will come the power to materialize thought-forms. People will come into incarnation who will have the ability temporarily to create and vitalize these thought-forms, and

body to the head center. When this is the case the thousand-petalled lotus begins to function. The line of this stream of force is:

Monad.

Atma. Spiritual will.

The inner circle of petals in the **egoic lotus**, the will petals.

The mental body.

The head center in the etheric body.

The nervous system and brain.

2. *That of love-wisdom*, through the medium of the heart center. This center, when awakened, leads to that expansion of consciousness which initiates a man into his group life. He loses the sense of separateness, and finally emerges into the full light of realization--a realization of unity with his own indwelling God, with all humanity, with all souls in all forms of nature, and so with the Oversoul. This force stream comes likewise from the Monad, via the soul, and its line is as follows:

Monad.

Buddhi. Spiritual love. The intuition.

The second circle of petals in the **egoic lotus**, the love petals.

The astral body.

The heart center,

The blood stream.

In the little evolved man, this force stream simply passes through the heart center direct to the solar plexus and expends its two aspects of vital life and of soul quality, one energizing the blood stream and the other awakening the solar plexus center. This then becomes the dominant factor in the energy life of the man, and the force through which his desire nature expresses itself, until such time as the aspirant brings

RULE SIX

THE WORK OF THE EYE

We have for consideration now one of the simplest of the Rules for Magic yet at the same time one of the most practical, and one upon which the entire success of all magical work depends.

I would like to point out to the investigating aspirant that the key to the situation depicted in the rule lies in the word *contemplation* found in the preceding one. Let us therefore study that word with care and seek its accurate definition.

To contemplate involves steady vision, one-pointedly directed towards a specific objective. The soul or solar angel might be regarded as gazing in three directions.

1. Towards the Light Supernal, towards that central Life or Energy which holds hid within Itself the purpose and plan towards which all Being tends. I know not how to express this more clearly. What that directive force may be, what is the secret of Being Itself is only revealed during the more advanced initiations, and is only finally grasped when the *causal body* itself, the *karana sarira*, disintegrates and the final limitation slips away. With this direction of the solar Angel's vision we need not concern ourselves.

2. Over the kingdom wherein the solar Angel reigns supreme, over the world of souls, or egoic impulses, of hierarchical work and of pure thought. This is the Kingdom of God, the world of heavenly Being. It is the state whereof disciples are becoming increasingly aware, wherein initiates work, and from which the Masters in Their graded ranks direct the evolutionary process of

Thus the dual forces play their part until they are seen as two great streams of divine energy, pulling in opposite directions, and he becomes then aware of the two paths, mentioned in our rule. One path leads back into the dreary land of rebirth, and the other leads through the golden gate to the city of free souls. One is therefore involuntary and involves him in deepest matter; the other leads him out of the body nature and makes him eventually aware of his *spiritual body*, through which he can function in the kingdom of the soul. One path, later on (when he is a true and pledged chela) is known to him as the left hand path and the other the path of right activity. On one path he becomes proficient in black magic, which is only the developed powers of the personality, subordinated to the selfish purposes of a man whose motives are those of self interest and worldly ambition. These confine him to the three worlds and shut the door which opens on to life. On the other path, he subordinates his personality and exercises the magic of the White Brotherhood, working always in the light of the soul with the soul in all forms, and laying no emphasis upon the ambitions of the personal self. Clear discrimination of these two paths reveals what is called in some occult books that "narrow razor-edged Path" which lies between the two. This is the "noble middle Path" of the Buddha and marks the fine line of demarcation between the pairs of opposites, and between the two streams which he has learnt to recognize--one going up unto the gates of heaven, and the other passing down into the nethermost hell.

By the exercise of the two main weapons of the aspirant, discrimination and dispassion, he gains that quality which is called in this rule "the vital power". Just as the eye is the instrument of choice in choosing the way of travel on the physical plane and has besides a potency all its own whereby it attracts and develops its

union with the building energies of the Cosmos. He carries the energy of illumined thought and sanctified desire down into the body of ether, and so works with intelligent devotion.

You ask for a clearer definition of the "midway" spot.

For the *probationer* it is the emotional plane, the Kurukshetra, or the plane of illusion, where land (physical nature) and water (emotional nature) meet.

For the *disciple* it is the mental plane where form and soul make contact and the great transition becomes possible. For the advanced disciple and the initiate the midway spot is the **causal body**, the **karana sarira**, the **spiritual body** of the soul standing as the intermediary between Spirit and matter, Life and form, the monad and the personality.

This can also be discussed and understood in terms of the centers.

As every student knows, there are two centers in the head. One center is between the eyebrows and has the pituitary body as its objective manifestation. The other is in the region at the top of the head and has the pineal gland as its concrete aspect. The pure mystic has his consciousness centered in the top of the head almost entirely in the etheric body. The advanced worldly man is centered in the pituitary region. When, through occult unfoldment and esoteric knowledge, the relation between the personality and the soul is established there is a midway spot in the center of the head in the magnetic field which is called the "light in the head", and it is here that the aspirant takes his stand. This is the spot of vital import. It is neither land or physical, nor water or emotional. It might be regarded as the vital or etheric body which has become the field of conscious service, of directed control, and of force utilization towards specific ends.

Here the magician takes his stand and through the

medium of his force or energy body performs the magical creative work.

One point is rather abstrusely dealt with in this rule, but it clarifies, if the words are studied with care. At the close of the rule we are told that when "water, land and air meet" there is the place for the working of magic. Curiously in these phrases the idea of location is omitted and only the time equation considered.

Air is the symbol of the buddhic vehicle, of the plane of spiritual love, and when the three above enumerated (in their energy aspects) meet, it is indicative of a focusing in the soul consciousness and a centralization of the man in the **spiritual body**. From that point of power, outside of form, from the central sphere of unification and from the focussed point within that circle of consciousness, the spiritual man projects his consciousness into the midway spot within the brain cavity where the magical work must, in relation to the physical plane, be carried out. This ability to project the consciousness from the plane of soul realization into that of creative magical work on the etheric subplanes is gradually made possible as the student in his meditation work develops facility in focusing his attention in one or other of the centers in the body. This is accomplished through the medium of the force centers in the etheric body. He gradually gains that plasticity and that fluidity of the self-directed consciousness which will enable him to play on the centers, as a musician utilizes the seven notes of music. When this has been achieved he can begin to train himself in wider and more extended focusings and must learn to withdraw his consciousness, not only to the brain, but to the soul on its own plane and thence re-direct his energies in the performance of the magical work of the soul.

The fundamental secret of the cycles lies in this withdrawal and the subsequent refocusing of attention and

Dweller in the form, it is then subordinated and controlled by the Dweller to the desired end. Then the characteristic is purity within the group limitations, for absolute purity only exists when entire freedom from control has been brought about. The soul is group conscious and group controlled, and (until the **causal body** has been overcome and liberation from its control achieved) the real significance of purity will not be comprehended. Suffice it to say that there is a close connotation between impurity and limitation of any kind, physical emotional and mental.

But absolute purity need not here be considered by the aspirant. No one in the esoteric groups of the world has yet achieved the fifth initiation, wherein the meaning will enter the consciousness in a blaze of intensest realization. For the majority, physical and emotional purity are the objectives, and primarily therefore liberation from emotional control and desire. Hence the constant, even though badly worded injunction in many of the esoteric books, "Kill out desire". Perhaps a more just rendering for the immediate present would be "re-orient desire" or "re-direct desire", for a constant process of re-orientation of the entire desire nature so that it eventually becomes a habitual state of mind is the clue to all the transmutation processes, and to effective magical work.

As progress on the Path is made the thought processes of the aspirant become more potent, and the thought-forms--created with definite purpose and in the meditation work--become more effective in the bringing about of results. It will be apparent therefore that in magical work (which has ever to be wrought out on the physical plane) there will always exist the tendency towards the "left-hand path" until soul consciousness is permanently established, and purity of motive has become a habit of the mind.

tors for which we have no terms and tendencies which are as yet not even remotely visioned on our planet.

We have generated a term we call the ether. Occultly speaking, this is the modern way of expressing "the waters of space", which are the waters of desire, in which we are immersed. It is in constant ebb and flux, and is the stream of life, constituted of forty-nine types of energy, which pours through the cosmic **egoic lotus**, and (radiating forth from it) feeds with its measure of sustenance the form--solar, planetary or human--for which it is responsible. This is dealt with in *A Treatise on Cosmic Fire*.

Man is immersed in forces which are to him as the waters of space are to our solar system. He finds himself, as does our sun and its attendant planets, forming part of a whole, and just as our system is but one of seven systems, drawn together to form the body, or manifested expression of a life, so is the human kingdom of which he is an infinitesimal part, one of seven kingdoms. These are the correspondences in the life of the planetary Logos to the seven solar systems. When he begins to sense the life of the solar Logos as it expresses itself through the seven planetary schemes we will have touched the consciousness of the planetary Logos of our special scheme, who is sensing somewhat the united vibrations of the lives of the seven solar Logoi.

Bringing the analogy down closer still, the human kingdom itself is an analogous state of consciousness to the human unit through its subjective force existence, and from the standpoint of consciousness provides "the waters of space" in which a human being thrives and grows. Again, we are met in the fourth kingdom with expressions of the same seven forces and as man awakens to a recognition of the seven rays or types, and begins to work consciously with them, he is taking the first step towards transcending them and controlling them

physical brain to the **causal body**. The aspirant should also strive after that self-forgetfulness which merges itself in the good of those contacted. This self-forgetfulness refers to the lower self. Self-recollectedness and self-forgetfulness should be companions.

The man who aims at providing a point of contact, between conditions of chaos and Those Who work for constructive ends and order, should likewise use that most necessary factor of common-sense in all that he does. This involves always obedience to the law of economy of force, due to discrimination, and a true sense of values. Where these are present, time will be economized, strength will be husbanded, energy will be wisely distributed, excessive zeal will be eliminated, and the Great Ones will be able to depend upon an aspirant's sagacity and thus find a helper.

All occult training has in view the development of the aspirant so that he may indeed be a focal point of spiritual energy. It should be remembered, however, that under the law, this training will be cyclic, and will have its ebb and flow, as all else in nature. Times of activity succeed times of pralaya, and periods of registered contact alternate with periods of apparent silence. Note here the choice of words. This alternation is due to the imposition of the Law of Periodicity and if the student develops as desired, each pralayaic period is succeeded by one of greater activity, and of more potent achievement. Rhythm, ebb and flow, and the measured beat of the pulsating life are ever the law of the universe, and in learning to respond to the vibration of the high Places this rhythmic periodicity must be borne in mind. The same law governs a human being, a planet, a solar system--all centers or focal points of energy in some greater Life. If such work as you are doing is to succeed (and it is largely the work of developing the ability to touch certain currents on mental levels--currents which

manifestation the **egoic body**, the **causal vehicle**, the **karana sarira**, the twelve-petalled lotus. We are of course talking entirely in terms of the form aspect here. The reason for this lies back on the cosmic planes, whereon the planetary Logos has His life. From the cosmic astral plane comes the impulse which produces form existence and concrete expression--for all form-taking is the result of desire. From the cosmic mental plane comes the will-to-be in time and space, which produces the seven groups of egoic lives and the third outpouring.

It will be seen then inferentially, how the right use of energy by the initiate puts him en rapport not only with the higher planes of the solar system but also with those cosmic planes whereon our Logos has His Personality aspect, using these words in symbolic fashion. The right use of physical energy by the initiate gives him the 'freedom' of the cosmic physical plane. The right use of astral energy gives him power on the cosmic astral, and the correct use of mental energy gives him entrance on to the cosmic mental. Inferentially then, the three higher centers in man when functioning perfectly play their part in this work of carrying energies from these exalted spheres into the field of activity of the initiate and of being doorways into realms hitherto closed to him.

Each center or chakra is composed of three concentric interblending whorls or wheels which in the spiritual man upon the probationary path move slowly in one direction, but gradually quicken their activity as he nears the portal of the Path of Initiation. On initiation, the center of the chakra (a point of latent fire) is touched, and the rotation becomes intensified, and the activity, fourth dimensional. It is difficult to express these ideas in words that can be comprehended by the uninitiated, but the effect could be described as a changing from a measured turn to one of a scintillating radiation, a 'wheel

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

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

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

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

The arousing of manas or mind in animal man in a triple way.

- a. By the direct incarnation of certain members of the White Brotherhood, in which way They brought in the new and necessary factors by transmission to their children.
- b. By the definite implantation of what is called in the occult Scriptures "the spark of mind" in animal man. This is simply a pictorial way of picturing the creation, by a direct act, of the necessary mental unit or mental apparatus of thought, within the causal or **spiritual body**.
- c. By the gradual stimulation of the mental faculty in animal man, and the steady vitalization of the latent germ of mind until it flowered forth as manifested mind.

This covered a vast period of time, and though the Brotherhood made its headquarters at Shamballa and directed its activities from there, it was found necessary during the first sub-race of the Atlantean Root Race to make certain efforts, if the evolution of the race was to proceed according to plan. Students of these mysteries need to remember that though Shamballa is spoken of as existing in physical matter and as occupying a definite location in space, the physical matter referred to is etheric, the Lord of the World and His assistants of the higher degrees occupying bodies formed of etheric matter.

5. It was decided about seventeen million years ago (the coming of the Hierarchy and the founding of Shamballa being about eighteen and a half million years ago) to have on the dense physical plane an organization and a headquarters for the mysteries, and to have a band of Adepts, and Chohans who would function in dense physical bodies and thus meet the need of the rapidly awakening humanity.

my onward way--the way of God--I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused." I am the Life, and in that Life, all little lives remain.

These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out.

To the three concise statements above made we might add a fourth as follows:

4. When the chitta, or mind stuff, is swept into activity by abstract ideas (the embodied thoughts of the divine mind, carrying the energy of their creator and consequently the cause of phenomenal effects in the three worlds) and when to this is added divine understanding and synthetic apprehension of the will and purpose of God, then the three aspects of mind are unified. These we touched upon earlier, and called them:

1. Mind stuff, or chitta.
2. Abstract mind.
3. Intuition or pure reason.

These have to be unified in the consciousness of the aspirant. When this has happened the disciple has built the bridge (the antaskarana) which links:

1. The spiritual triad.
2. The **causal body**.
3. The personality.

When this is done the **egoic body** has served its purpose, the solar Angel has done its work, and the form side of existences no longer needed, as we understand and utilize it, as a medium of experience. The man enters into the consciousness of the Monad, the ONE. The **causal body**

with God be achieved. Only through the sacrifice of humanity, which is the essence of the crucifixion, can the resurrection be undergone.

What is true of the individual will be true ultimately of the entire human family. The plan for humanity concerns man's *conscious* unfoldment. As mankind grows in wisdom and knowledge, and as the civilizations come and go, each bringing its needed lesson and its high point of attainment, men as a group approach the gate which leadeth unto life. All modern discovery, all psychological studies and knowledge, all group activity and all scientific achievement, as well as all real occult knowledge, are spiritual in nature, and these are aids to that expansion of consciousness which will make of mankind the Great Initiate. Just as soon as human beings can grasp in a large synthesis the necessity of entering more definitely into the world of true meaning and of value, we shall see the mysteries becoming universally recognized. The new values will be seen and the new techniques and methods of living will be evolved as a result of this perception. There are signs that this is already happening, that the destruction going on around us and the tearing down of the ancient institutions--political, religious and social--are only preparatory to this undertaking. We are on our way to "that which is within," and many voices are today proclaiming this.

We are on that path of transition (can we call it the Path of Discipleship?) which will lead us into a new dimension, into the interior world of true fact and right energy. It is a world in which only the **spiritual body** can function and only the eye of spirit can see. It cannot be perceived by those whose inner perception is unawakened and whose intuition sleeps. When the **spiritual body** begins to be organized and to grow, and when the eye of wisdom slowly opens and trains itself to see truly, then there will come the indications that the Christ, latent in each son of God, is beginning to control and to lead man into the world of spiritual being, true meaning and essential values. This world is the kingdom of God, the world of souls, and--when manifested--is that expression

The account of Christ's childhood as given us in the Gospels is dismissed in a very few words. Only one episode is related, and that is the one in which Jesus, having reached the age of twelve years, was taken up by His Mother to the **Temple of the Lord** and there, for the first time, gave indication of His vocation, and evidenced the realization that a mission was preordained for Him. Prior to this, His parents had conformed to all the requirements of the Jewish ritual; they had also sojourned in Egypt. Of His time there, we are told nothing. All that we know is covered by the words:

"They returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."⁶⁰

Students would do well to remember that the number *twelve* is regarded by the esotericists of all faiths as signifying the number of completion; it recurs again and again in the various scriptures of the world. The following comments are of interest in this connection, showing as they do the significance of this number, and its relation to initiation:

"The accomplishment of the age of twelve years signifies a full period of evolution when an initiation was undergone by the Christ-soul. This took place in the inner mind (the temple) and corresponded to an awakening of the logical and intuition sides of the soul. These are the father-mother principle, indicated by the presence of the parents."⁶¹

And again,

"This number (of the twelve disciples) is typified by many things in the Old Testament; by the 12 sons of Jacob, by the 12 princes of the Children of Israel; by the 12 running springs in Helim; by the 12 stones in Aaron's breastplate; by the 12 loaves of the shew-bread; by the 12 spies sent by Moses; by the 12 stones

⁶⁰ *St. Luke*, II, 39, 40.

⁶¹ *Dictionary of the Sacred Language of all Scriptures and Myths*, by G.A. Gaskell, p.773.

by the 12 spies sent by Moses; by the 12 stones

CHAPTER SIX

The Fifth Initiation . . . The Resurrection and Ascension

THIS initiation is divided into two halves, and of neither of them do we know very much. The detail of the Resurrection episode, or crisis, in Christ's life is left untold by the writers of the New Testament. It was not possible for them to know more. After the Crucifixion we are told little of Christ's own life, or what occupied Him between the time He rose again until He left the company of the Apostles, and "ascended into Heaven"--a symbolic phrase which can mean very little to any of us. The crucial initiation for humanity to understand at this time is the fourth. Only when we have mastered the significance of service and sacrifice can the fact of immortality and its true meaning be revealed to us. How Christ rose, what were the processes undergone, in exactly what body He appeared, we cannot tell. We are assured by the Apostles that it resembled the one He had previously employed, but whether it was the same body miraculously resurrected; whether it was His **spiritual body**, which appeared to be the same to the physical eyes of those who loved Him, or whether He had constructed an entirely new body on the same general lines as the previous one, it is not possible for us to say; neither is it possible for us to be confident that the vision of the disciples was not supernatural or that, through the intensification of His expressed divinity, Christ had so stimulated their inner vision that they saw clairvoyantly, or in another dimension. The important matter was that He did rise again, that He was seen of many,

will produce results of real value. As long as we look on our existence in the world as meaningless, there is no point whatever in desiring to effect anything in the world. We become workers for that universal spiritual and material progress which we call civilization only in so far as we affirm that the world and life possess some sort of meaning, or, which is the same thing, only in so far as we think optimistically.

"Civilization originates when men become inspired by a strong and clear determination to attain progress, and consecrate themselves, as a result of this determination, to the service of life and of the world. It is only in ethics that we can find the driving force for such action, transcending as it does, the limits of our own existence.

"Nothing of real value in the world is ever accomplished without enthusiasm and self-sacrifice."¹³

No man who cannot attain to the consciousness of the true values is yet ready for the immortality which is the prerogative of the sons of God. The building of that inner structure which is the **spiritual body** is carried on by means of purification, perfecting, meditation and initiation, and above all else, by service. There is no other way. The true values to which the initiate gives his life are those of the spirit, of the kingdom of God, those which concern the whole and which lay no primary emphasis upon the individual. They are expressed through expansion, service and conscious incorporation in the whole. They are to be summed up in the one word Service. They are expressed through inclusiveness and non-separateness. It is here that the Church, as usually understood, meets its major challenge. Is it spiritual enough to let go of theology and become truly human? Is it interested enough to widen its horizon and recognize as truly Christian all who demonstrate the Christ spirit, whether they be Hindu, Mohammedan, or Buddhist, whether they are labeled by any name other than that of orthodox Christian?

Another basic thought emerges out of all that we have considered. It is whether or not we are today transiting out of the age of authority into the age of experience, and whether

¹³ *The Decay and Restoration of Civilization*, by Albert Schweitzer, p. VIII, preface.

During the next few weeks, I would suggest that you concentrate upon "holding the mind steady in the light." This will involve renewed work in alignment, and in the conscious refocusing of the mind towards reality. It is the activity of the inner, conscious man which ceaselessly turns its attention to the soul, seeking identification with that soul. The alignment usually carried forward is that of the personality with the soul. This you have largely achieved and the result is that of the calling in of the power which flows from the outer petals of the **egoic lotus** (speaking symbolically), the knowledge petals, to the brain. It is the energy of the second tier of petals which must now be evoked--those of love-wisdom. It is the inflow of this energy to the personality which I seek to evoke, and which must be the objective of your attention during the coming months. You have knowledge, my brother, and your spiritual experience is rich. Let this demonstrate now as wisdom, expressing love.

To this end I will outline to you the following suggested meditation, upon which you can work, unless I see fit to change it later....

Will you also, my brother, write down what may come to you concerning "radiation" and concerning "magnetic service"? These two papers will constitute your individual offering to your group brothers. Should you not have the strength and time for both this and the group work outlined by me earlier, then choose the elucidation of these two words--*Radiation* and *Magnetism*--in preference to the group work.

August 1936

MY BROTHER:

It is difficult for me to know just what to say to you at this difficult half year period. The past few months have been times of difficulty to you, but they have nevertheless been times of real growth, even if you yourself sense it not. Yet, regarding yourself as a member of your group you have offered but little to the united group life of your brothers. This may perhaps be somewhat due to a misconception as to the true significance of my purpose. It is so difficult for a person who has

you employ the intuition, the indication of the next spiritual achievement ahead of you--one that can be quickly accomplished if there is right understanding, or which can be learnt with pain and difficulty if such understanding lacks.

"The key is found; and with the pressure of the hands in service of the light, and with a beating heart of love, the key is turned. The door swings open wide.

"With hasty feet the one who hastens towards the light enters the door and waits. He holds the door ajar for those who follow after. He thus, in action, waits.

"A voice sounds forth. My brother, close the door, for each must turn the key with his own hand, and each must enter through that door alone.

"The blazing light within the **Temple of the Lord** is not for all at the same moment or hour of the day. Each knows his hour. Your hour is now. So, brother, close the door. Remember, those behind know not the door has opened, or the door has closed. They see it not. Rest on that thought, my brother, and passing through the door, close it with care, and enter upon another stage upon the Way--alone and not alone."

I would change your meditation at this time, for the group meditation is intended to supersede the individual meditation in the majority of cases. I would however give you a brief exercise to perform which may help in the *externalising* of your magnetic power.... Do this exercise every day with slow and measured thought, and with no sense of haste and no looking for results. The results are inevitable if the exercise is faithfully and rightly carried forward.

Enter into a closer relationship with me, my brother. There are things which I can say to you in the moments of high meditation and at the time of the full moon approach.

This is all that I have to say to you at the present.

September 1937

BROTHER OF OLD:

There are, in my group of disciples, certain people who are outstandingly called to live the life of the sannyasin, the life of

out from a focused centre, and this as a result of right pre-occupation with the Plan. Forget not that a glamour is merely a distortion of the truth and a faulty reflection of a reality.

January 1940

MY BROTHER:

What I have to say to you grows out of your earlier instructions. I wonder how much you have read and pondered upon the ideas therein conveyed? The thought may come to you that in all probability I know and hence the needlessness of my question. Disciples need to learn that in the intense preoccupation of our world work Those Who serve humanity have not the desire, nor have They the intention, to study the details of a disciple's life or to intrude into his own personal affairs. All we are concerned with is to ascertain the growth of the inner light and the quality of his service. We look at both of these as they emerge into reality upon the physical plane. I would remind you that as individuals or as active personalities (which is it, my brothers?) you "occultly evade my attention," for I work with you entirely on soul levels and on the plane of mental illumination. With you, my brother, the inner light is intense indeed, but it does not radiate. It shines at the centre of your being and with such intensity that it serves almost to blind you. Can you imagine, as you consider my words, the effect of this condition? A light that shines in a closely shut lantern may serve to irradiate the inner walls of the lantern but of what use is it to its owner or to others? This simile is--as are all similes--faulty, but it will serve to demonstrate pictorially the theme of this instruction to you.

You have an intense inner light and one which emanates from the knowledge petals of the **egoic lotus**--speaking symbolically. You have much knowledge and much intelligent understanding or theory. Some of it you have applied; most of it you have not. This inner light or knowledge does not serve to reveal to you the inner walls of your being--those aspects of the form nature which we call in their aggregated effect the personality. You are conscious of your lower self, of your limitations, of your desire nature, of your moods and reactions, of your frus-

consciousness. Isolated identity is related to the Atlantean consciousness, from the angle of the higher correspondence.

- b. Isolated unity is connected with the mental plane, is governed by the fifth Ray of Concrete Knowledge or Science, and is a reflection of the will-to-know. Isolated identity is connected with the astral plane, is governed by the sixth Ray of Devotion or Idealistic Sensitivity and is a reflection--distorted and unstable--of the will-to-love. Isolated individuality is connected with expression upon the physical plane, is governed by the third Ray of Active Intelligence, and is a reflection--again distorted and unsure--of the will-to-be.

On the buddhic plane, the plane of the divine intuition, these lower three expressions and their higher prototypes are harmonised and the expansive work of the three initiations (second, third and fourth) produces an absorption, a fusion and a blending process between the disciple and the soul (and eventually between humanity and the Hierarchy) which prepares for a major contact between man and the Monad. When this takes place, the soul, creator of reflection and shadow, is discarded because that point of consciousness has served its purpose. The shattering of the **causal body** takes place and nought is then left but fully conscious form and spirit. Until, however, man has taken the higher initiations, he cannot comprehend the significance of the above comments.

In connection with this, I would remind you that though I am seeking to train many at this time for further expansions of consciousness, I am writing primarily for the future and for those disciples who, in years to come, will read my words and find their way into the Ashrams of the Masters. The Hierarchy builds for the future; it is not occupied with the present. All that it does is done with the intent to open the way into a wider and more expansive world. Humanity is pre-occupied with the things of the present; the Hierarchy is working and laying plans for the future; Shamballa is engrossed with the Eternal Now and with the dynamic life which has created the past, which controls the present (the centre of illusion) and

The Master's aura (which determines the aura of the entire Ashram) has three outstanding radiations as far as the responsiveness of the disciple is concerned:

1. The radiation which comes from the higher levels of the mental plane, or from the lowest aspect of the Spiritual Triad. The potency of this radiation and the extent of the sphere of influence will be determined by the extent to which the Master is spiritually in touch with the Mind of God. I do not use the word "consciously" in this connection and when dealing with conditions above egoic levels. It is this particular radiation which evokes a response from the embryonic abstract mind of the disciple when the antahkarana is being built and is the first kind of contact to which the neophyte responds in the later stages of the Probationary Path. A direct line of influential approach is made between the Master and the awakening disciple as follows:
 - a. The manasic permanent atom of the disciple.
 - b. The knowledge petals of the **egoic lotus**.
 - c. The lower concrete mind "held steady in the light."
 - d. The throat centre.
 - e. The brain of the disciple upon the physical plane.

This is all of it necessarily relative but the moment that the disciple has established this line of approach to the Spiritual Triad (even in a small measure) he makes his first response to the aura of the Master. The distinction between the aura of the Master and the aura of the Ashram is that the Master's aura is *dynamic* and the group aura is *influential*, yet the two together constitute the group aura. When this initial response is made it results eventually in the disciple becoming the chela within the aura.

2. The radiation which comes from the plane of buddhi or of the spiritual intuition. This is an expression of the love nature of the Master and is that which enables Him to be in touch with the Heart of God. It might be noted here that these three radiations emanating from a Master and enhanced by the similar, though much less powerful, radiations of the inner members of the Ashram are the

factors which put the Master and the Ashram in contact with that which is occultly spoken of as the physical Sun, the heart of the Sun and the Central Spiritual Sun.

The line along which this vibratory activity of the Master reaches the disciple and draws him finally within the aura is:

- a. The buddhic permanent atom, or the intuitional vehicle of the advanced disciple.
 - b. The love petals of the **egoic lotus**.
 - c. The astral body in its highest aspect.
 - d. The heart centre.
3. The radiation which comes from the atmic level or the will aspect of the Spiritual Triad. This is the emanatory expression of the capacity of the Master to enter into the Council at Shamballa, to register the purpose of God and to work with the Plan, which is the expression, in any given cycle, of the working out of the divine *Will*. This aspect of the Master's radiatory activity is of so high a nature that only the advanced initiate-chela can register it. It is transmitted into the physical consciousness of the disciple along the following lines:
- a. The atmic permanent atom or the focus of the spiritual will, the first aspect of the Spiritual Triad.
 - b. The sacrifice petals of the **egoic lotus**.
 - c. The etheric vehicle in its highest aspects.
 - d. The head centre.
 - e. The centre at the base of the spine, which is aroused into activity in response to the vibratory radiation of the other four points of transmission.

You will note from a study of the above how abstruse and difficult it is to put into words the nature of the vibratory activity of the Master. All I can do--in default of your intuitive understanding--is to put into technical and academic terms (thereby crystallising the truth and somewhat distorting it) that which cannot be expressed.

This threefold radiation of the Master, as it expresses His planned activity and sphere of "influential emanation" is that which draws the disciple into His aura--not in this instance

caused the depths of sorrow to the Christ when on earth; it was His Own disciples, plus the massed sorrow--spread over the entire cycle of life, past, present and future--of humanity.

Disciples gravitate into world groups and many of them are doing far more efficient work than those gathered together into esoteric groups. The advanced accepted disciple has always his own group which he gathers around him for active and creative work. I would remind you of this. The gauge of a disciple's capacity lies in his influence--through pen, word of mouth, and personal influence--upon other people.

Under the Law of Correspondence, there is ever a numerical relation with established numerical entities. The six stages of discipleship are naturally related to the six schools of Indian philosophy which were in reality the six "seed schools" for all philosophical surmise and work. There are not six types of Ashrams corresponding to the six stages of discipleship because there are seven Ashrams (one for each ray type) and all the six stages of discipleship are related to all the Ashrams and all the seven ray types express (at some stage of their unfoldment upon the Path of Discipleship) these six steps towards the centre.

The centres, as used by the disciple in his unfolding progress, are dependent upon the ray type to a great extent but it is not my intention to take up this subject of the centres in this series of instructions. I shall be dealing with the subject at some length in the final part of *A Treatise on the Seven Rays*.

I would like, however, to make clear at this point that the Master never uses a disciple's centres as distributing agencies for force. In the last analysis, the centres are (when functioning correctly) reservoirs of force and distributors of energy, coloured by specific quality and of a certain note, vibration, and strength. On the final stages of the Path of Discipleship, they are entirely controlled by the soul, via the head centre, but it should be borne in mind that after the fourth initiation and the disappearance of the **causal body**, there is *no form* aspect or vehicle which can hold the disciple a prisoner or any way limited. After the third initiation, the lower centres have no control whatsoever over the outer mechanism of response; from

the standpoint of the highest occult training and when the disciple is in the Ashram itself, the centres are viewed as simply channels for energy. Until the time of the third initiation, they assume temporary importance in the training process because it is through them that the disciple learns the nature of energy, its distinction from force and the methods of distribution--the latter being one of the last stages in the training process.

The constitution of the ego, or Soul, is the factor of paramount importance to the Master in the task of training the disciple for hierarchical work. This necessarily involves the three higher centres (head, heart and throat). It is with the so-called **egoic lotus** that He is concerned and this is a point which the disciple is very apt to forget. The soul is pre-occupied with its own life; the details of the personality life (its inadequate expression or shadow in the three worlds) simply make no impact whatsoever upon the soul consciousness. As the violence of the personality life grows, the soul which has been increasingly the recipient of the best the aspiring personality has to offer and which has been slowly turning its attention towards the mind of the personality, becomes also aware of an opposing factor to true soul expression upon the outer periphery of life. Then the battle of the higher pairs of opposites begins--the battle between soul and personality, *consciously waged on both sides*. That is the point to have in mind. This conflict culminates, prior to each of the first three initiations, in the confronting of the two opponents; the Dweller on the Threshold (of initiation, my brother) and the Angel of the Presence stand face to face. But with that battle, we are not here concerned. We are occupied with the theme of the response to hierarchical energy as embodied in the Master's aura and from thence transmitted to the disciple. The channel or channels of direction (there are three of them) might be expressed thus:

- I. The Hierarchy.
 1. The Master.
 2. The Ashram.
 3. The soul of the disciple.
- II. Humanity.
 1. The disciple.

2. The antahkarana.
3. The three higher centres.

This is the broad and general process, reaching from the universal (as far as the individual disciple is concerned), to the particular, i.e., the disciple in a physical body.

The detail of the descent of energy or of the process of spiritual inspiration (both these phrases pictorially present the concept of response to the Master's aura) might be put as follows:

1. The Master's aura.
2. The **egoic lotus** or **soul body**.
3. The inflow of ashramic energy, via
 - a. The sacrifice petals or the will aspect.
 - b. The love petals or the love-wisdom aspect.
 - c. The knowledge petals or the mind aspect.
 This process will be affected by the ray type of the disciple.
4. The response from the disciple upon the physical plane and the receptivity of his centres to the activity engendered by the soul, under impression by the Master would be as follows:
 - a. The sacrifice petals would transmit energy to the head centre, via the sacrifice petals (three of them) to be found in the ring of petals immediately around the "Jewel in the Lotus"; from thence to the sacrifice petal in the three love petals and in the three knowledge petals. You, therefore, have five transmitting points of will-energy.
 - b. The love petals similarly transmit love-energy to the heart centre, via the love petals again five in all.
 - c. The knowledge petals transmit energy, the energy of intelligent activity, to the throat centre, again in the same manner, via the five knowledge petals.

This process going on in the egoic vehicle and registered by the disciple upon the physical plane, produces eventually what could be called a "potent centre of invocation." This

invoking centre evokes response from the Spiritual Triad so that eventually you have:

- I. The Spiritual Triad, the custodian of monadic energy.
 - The atmic permanent atom.
 - The sacrifice petals.
 - The antahkarana.
 - The physical permanent atom within the *egoic lotus*.
 - The head centre.
- II. The Spiritual Triad.
 - The buddhic permanent atom.
 - The love petals.
 - The antahkarana.
 - The astral permanent atom within the *egoic lotus*.
 - The heart centre.
- III. The Spiritual Triad.
 - The manasic permanent atom.
 - The knowledge petals.
 - The antahkarana.
 - The mental unit.
 - The throat centre.

These details, brother of mine, are of technical interest, are purely academic and constitute simply *word symbols* of an inevitable evolutionary process. They describe the divine inspiration to which all human beings are subjected as an integral part of the life of God Himself and one which is consciously registered when a man reaches the stages of discipleship and initiation. They demonstrate, when rightly understood, the nature of the Science of the Breath. That Breath is all and in the method of invocation and evocation which underlies the entire process, you have a hint as to the structure and activity of the Heart of the Sun, the organ of this second ray solar system, and the diastole and systole system of evolution which is found in the universal life process.

PART IX

Each time we consider the various stages of discipleship, it becomes more difficult to give the neophyte a true picture of the state of consciousness and the inner situation and relation-

3. The *egoic lotus*, which (until the fourth initiation) is the heart centre of the monadic life.
4. The Master at the centre of His group.
5. The Christ, the heart centre of the Hierarchy.
6. The life of the Monad which begins to make itself felt at the third initiation.
7. The Lord of Life Himself, the heart centre of Shamballa.

The line of relationship then extends from these onward and outward, and upward (spherically considered) to the *Life* at the very centre of our Earth's "alter ego," the planet Venus, to Jupiter and thence to the solar Lord Himself and on to a point in the Sun, Sirius. You can see, therefore, how different this stage is from what might be imagined. It is one which marks a new departure or beginning and a great transition. It is a stage which one enters through the open door of Nirvana, the beginning of the Path of the Higher Evolution. It is a stage which marks a specific location (if such an inappropriate word can be used) of the disciple upon that upward Way which is revealed by the lighted Way; it is the attainment of the innermost point of realisation, called esoterically "within the heart."

I spoke to you elsewhere about world disciples being "close to the Master's heart." This is not the same thing as being "within the Master's heart." One refers to the Master upon the disciple's ray; the other refers to the Christ, the Synthesis within the Hierarchy of all the rays. The world today offers opportunity to all disciples to become world disciples, close to the Master's heart, and to pass rapidly through the earlier stages of discipleship. It offers opportunity to world disciples to begin their approach to the Heart of the Hierarchy, to Christ. It is with this first possibility that you should be concerned, for --as you come closer to your group--you can begin to get that training which will develop in you *world* usefulness. Are the majority of you too old to achieve this? That is for you to say. The soul knows no age and can use its instrument if it makes itself into a suitable and available instrument. Are you too set and too pre-occupied with yourselves to achieve the detachment needed for world service? That is for you to find out and to prove to yourselves. This group has had much opportunity

- b. The subsequent relation of the centers in any one individual to the remainder of the group members, regarding the centers as radiating transmitters of energy to the centers of the other group members. This will result in the forming of seven great centers of energy which will constitute the group centers, fed and enlightened by the energy transmitted by each individual.
- c. The fusion (consciously undertaken) of the individual soul with the group soul and consequently a conscious rapport with the Hierarchy which is inherently the kingdom of souls.

The first meditation affects the three centers in the individual disciple and also, and consequently, his astral body. They can--when related, awakened and functioning, and when the two points in the solar plexus are balanced and "enlightened," a word which I shall frequently use in connection with the centers--evoke response from the love-petals of the *egoic lotus*. This must happen automatically and need not be regarded as a complicated technicality. Do the required meditation faithfully and correctly and the results will follow spontaneously.

II. Unfold to you and reveal the *technique of work, preparatory to initiation*. I referred to this earlier (in Vol I, Page 99): "As time goes on, I shall bridge between the old techniques and the newer modes of training by using a part of the ancient technique, now becoming somewhat obsolete, and give you hints as to the nature and methods of educating accepted disciples in the processes of initiation."

You will note, therefore, that it is my intention to give you such hints. This I shall do from the angle of initiation and in preparation for the second or the third initiation. Bear this in mind. Hitherto I have not taught you from that particular angle, but I have instructed you as accepted disciples *in training for preparation*--a much earlier stage. These hints I will convey to you in the ancient symbolic formulas which will require much deep reflection on your part and an effort to evoke the intuition and thus arrive at

will move forward with a uniform procedure for this will produce the greatest and most rapid results. It is good for you to have in mind that the better you do this exercise and the quicker and closer your alignment, the better will be the group alignment. The exercise is so short and simple that you may regard it as too elementary. I assure you that it will reward any constant effort. It had been my intention to give another meditation involving another centre, but the results of the work done do not warrant this. Perhaps a better alignment may lead to a more constant application and a more direct and understanding occult obedience. I would ask you, therefore, to do this simple alignment exercise every day.

- I. Start with the point of soul focus of which you know much theoretically and can know more practically. This falls into three stages:
 1. Raise the consciousness into the head.
 2. Carry the thought or consciousness upward through the astral body and the mind to the soul.
 3. Identify the personality consciousness with the soul consciousness, and realise that they are one.
- II. From that point, definitely and consciously, assume the attitude of the Observer. This also involves three stages:
 1. Observe the personality and consider it from the angle of the etheric body.
 2. Consciously throw soul energy down into the centre at the base of the spine. Then raise it slowly, via the five centres and the two head centres (ajna and highest head centre), up into the *soul body*. This produces, when correctly done, a vivifying of the sutratma and links the personality and soul into one blended unit. It is what might be called the acme of alignment.
 3. Then endeavour to throw the attention of the united soul-personality toward the Spiritual Triad.

soul formulas. New knowledge must supersede the old and it will not concern that which has hitherto been regarded as the ultimate goal.

An illustration of this is the fact that to the esotericist of the past little was known of the seven Rays and the seven ray types, and naught had been given out anent Shamballa. Now the world of instructed disciples is slowly awakening to these newer values and truths and to the sevenfold source of life expression; the Will of God is going to take shape consciously in the minds of men in the future in such a manner that the old truths will condition and control as never before, but will drop automatically below the threshold of consciousness and the new emerging values and recognitions will take their place in the surface consciousness of all disciples--and their name will be Legion.

5. The astral body provides no hindrance to the initiate-disciple, but provides a medium of facile contact with the Hierarchy. This is due to the fact that the link between the astral body and the buddhic consciousness becomes at this stage increasingly close. They constitute essentially a pair of opposites which will eventually fuse; then the astral body will disappear as does the **soul body** at a later stage of development.
6. Every disciple has to discover for himself and alone for which initiation he is being prepared; the Master never gives this information. Light on the subject comes through the recognition of tests and the types of experience which come his way. "It is a matter," I have elsewhere told you, "of interior orientation and not of outside information." Recognition and orientation are the keynotes of this phase.
7. Always there exists the need for humility. This involves:
 - a. An adjusted sense of right proportion.
 - b. A balanced point of view.
 - c. A dispassionate attitude.
 - d. Truthful recognition of *assets* as well as debits.

partition of His garment by the Roman soldiery) and also calling the attention of all future disciples and initiates to the disappearance of the "middle principle," the soul; He was projecting (into the world consciousness) the recognition which must come of relation to the Father or the Monad. This great dissolution is culminated for us at the time of the third initiation when the Light of the Monad obliterates the light of the soul and the material atomic light of the threefold personality. But--and here is the point--the recognition of this death and its effects is only symbolically enacted and recognised at the time of the fourth initiation, the Crucifixion. All lesser dissolutions, deaths, renunciations and disappearances of that to which the lower nature holds and is held are enacted in relation to the accustomed aspects of form-life, and of conscious sensitivity and awareness; they are simply preparatory to and symbolic of the final great dissolution of the **causal body**, consummated at the Crucifixion. This leads to the resurrection or uprising of the personality-soul consciousness (duly fused and blended) into that of the monad. This is finally carried to the point of solar perfection at the Ascension initiation.

I have given you this teaching in terms of the Christian presentation as it may be simpler for you to grasp, but there are many other formulations and approaches to these truths and the newer they are the more difficult necessarily are they to present. Only those who are on the immediate verge of initiation will understand; the others will prefer to interpret these truths to themselves in the easier and well-known formulas of the preparatory stage of the at-one-ing of soul and personality.

The stage of recognising the revelation which is accorded to the initiate of the major Mysteries is itself divided into lesser phases. These might be described as three in number though much is dependent upon the initiation to be taken and the ray of the prepared disciple. These are:

1. *The Stage of Penetration.* This refers to the piercing through the world glamour and thereby effecting two objectives:

ing a new and more advanced attitude towards initiation is the offsetting of the idea that the initiate always *knows* all there is to know. You need to remember that knowledge is associated with the *factual* world; it concerns the accumulated information of the ages; it is closely connected with memory and its subjective counterpart--recovery of past knowledge. This means regaining again, consciously, all that the Ego has stored up as the result of many incarnations and many different experiences; it is related to the "knowledge petals" in the *egoic lotus* and to the concrete lower mind. Knowledge is that which brings about an effective working relation between this outer tier of petals, the concrete mind and the brain. It embodies the "intelligence equipment" of a soul in incarnation during any one life, dealing largely with the ephemeral, the transitory and the passing. The factor which is enduring in knowledge is simply its power to relate the past and the present, and thus produce effective, phenomenal living today.

Wisdom is the hallmark of the initiate, and this he possesses even if his practical knowledge of mundane details--historical, geographical, economic, and cultural--may leave much to be desired. The disciples within a Master's Ashram can provide Him with what knowledge He may require for they are drawn from different cultures and civilisations and among them can summarise the sumtotal of human knowledge at any one given time. This must not be forgotten. A Master of the Wisdom always knows where to go for knowledge. Knowledge and intelligence or mental polarisation must not be confounded in your minds. I might add to the above that knowledge deals with the ascertained and the effectual on the physical plane and in the three worlds; wisdom deals with inherent capacities and possibilities of spiritual expression. Knowledge can be expressed in concepts and precepts; wisdom is revealed through ideas against which (very frequently) much mundane knowledge powerfully militates. The concrete mind often inhibits, as you well know, the free flow of ideas intuitively impelled; it is with this free flow of the new ideas that the initiate is basically concerned, because it is ideas, their right application and interpretation,

forms. They veil that which is in process of being revealed. *They are revealing patterns.*

4. They contain or veil the six prerequisites for initiation, and are therefore six in number. They indicate the six relationships or the six intermediate stages of consciousness to be found between initiations. *They have unique reference to the pattern of the initiate-consciousness.*
5. They are definitely formulas of integration, both universal and individual. *They present certain great creative patterns* connected with the integration of lesser forms into a greater whole.
6. They are related to the entire process of death. Death--from the angle of the formulas--is the integration of the essential being in all forms with the pattern which produced its exoteric manifestation. *They concern the discovery of the pattern.*

II. *The Formulas from the angle of Discipleship.*

- Formula 1..Concerns integration into the Ashram; it concerns the "revelation of group feeling." It is related to sensitivity and conditions the life of the Ashram.
- Formula 2..Concerns alignment in the three worlds with the soul. It is related primarily to the higher alignment between the Personality and the Spiritual Triad, via the antahkarana. It conditions the whole spiritual man.
- Formula 3..Concerns the soul and the *egoic lotus*. It is related to the transfer of soul energy into the antahkarana, producing conscious awareness of time and space in terms of the Eternal Now. Right interpretation of this formula gives insight into the past and into the Law of Cause and Effect; it also gives intelligent appreciation of present opportunity as well as an intuitive perception of

decision is always involved in the furthering of the Plan) over towards that which concerns the spiritual values, and which will eventually bring about the greatest good for the greatest number. It is this art of compromise which the disciple has to learn, for little is gained by the imposition of the spiritual values. The compromise to be established by the disciple lies between the recognition of the stage reached by average humanity and the immediate aspects of the Plan which the Masters feel should be presented to, and recognised by, everybody.

The value to the ashram of a trained and functioning disciple lies in his ability to "see with the Ashram" that activity which is required, and the technique and mode of bringing about still another development within the eternal Plan; to this must be added the disciple's understanding of the civilization and the culture of which he is a part and a comprehension of the field in which his endeavour must lie. Being a functioning human being and a part of the great panorama of life, he can interpret to the Ashram what he sees of extended evil, what he notes of humanity's striving towards the good, and the "revealing voice" of the speechless masses; his suggestions as to the immediate mode of turning the hierarchical ideas into ordinary human ideals are of importance to the Master of his Ashram. His value in this aspect of the hierarchical work is that he is *not* a Master, that he is necessarily closer in touch with the daily life of ordinary human beings, and that the field of his activities is with personalities, whereas the Masters and the senior initiates work with souls. When a disciple is a truly soul-infused personality, he can give to the Master most valuable assistance. There are, it should be pointed out, three types of hierarchical workers:

1. Souls; i.e., those initiates who have taken the fourth Initiation of Renunciation and in whom the soul body, the **causal body**, has been destroyed. They are the Custodians of the Plan.
2. Soul-infused personalities; these are the disciples and the initiates of the first three initiations, through

the astral body is broken; it is sacrificed in order that the intuition, the higher counterpart of the "propelling aspiration" (as it is sometimes called) may assume control.

2. At the third Initiation of Transfiguration, the control of the personality in the three worlds is broken in order that the Son of Mind, the soul, may be substituted finally for the concrete and hitherto directing lower mind. Again, through the Law of Sacrifice, the personality is liberated and becomes simply an agent of the soul.
3. At the fourth Initiation of Renunciation, the destroying aspect of the Law of Sacrifice brings about the destruction of the **causal body**, the **soul body**, in order that the unified soul-infused personality may function directly under the inspiration of the Spiritual Triad--the triple expression or instrument of the Monad.

The significance of these "destructive episodes which produce the freeing of the prisoner of the planet" (i.e., the divine, spiritual man) lies in the fact that, after the fourth initiation, the light of purpose is the sole controlling factor in the career of the initiate; he enters then upon a stage wherein he steadily approaches closer to the "centre where the will of God is known." It is an elementary revelation of the divine Purpose which is given at the third initiation; only the first stage of that mysterious all-embracing Purpose is at that time revealed; the remaining six initiations progressively reveal (to the Master) the all-enfolding Purpose.

Earlier I told you that three words should be considered in relation to the Points of Revelation: Procedure. Location. Objective. All three of them are of use here in considering the nature of the impending revelation.

The recognition of these Points of Revelation falls automatically into two main procedures or planned processes:

1. The procedure carried forward under the impulse of the Law of Sacrifice which "destroys all hindrances, breaks down all impediments and removes all indi-

vidual obstacles, thus releasing the initiate into that vortex of force in which he learns the method of handling the planetary correspondence of that which he has individually overcome." These words should be carefully studied in relation to the second, the third and the fourth initiations.

2. The procedure carried forward at the remaining five initiations; in these initiatory processes there is a "spiritual absorption of the initiate into the circle and into the cycle of the Universal Mind"; the initiate is then "caught up and liberated into planetary fields of endeavour wherein the will must be employed as the Monad may direct."

You can see from the above how abstruse all this advanced teaching must necessarily remain--veiled and protected in order to protect and guard the initiate. This dual procedure in relation to the crucial moment in each of the initiations is always most scrupulously guarded. The moment "wherein the initiate, standing upon the point within the triangle and not upon the square," sees (in a flash of time) the great aligning procedure which will carry him from the immediate point of revelation on to the final glory, must and will be forever protected.

The *location* of this particular point of revelation is on the mental plane; through the alignment of the concrete, lower mind, the Son of Mind and the abstract mind, a direct channel for vision is created. The medium of revelation at this initiation is the antahkarana, which is rapidly being constructed and can thus prove the connecting link and the esoteric mode of vision. The instrument of reception is the third eye which--for a moment--is temporarily suspended from its task of directing energy upon the physical plane and then becomes a stationary, receptive organ, turned inward toward the higher light. The head centre is therefore involved, and a secondary alignment takes place between the ajna centre, the head centre and the **soul body**. All this takes place at a high point during the third initiation; for the first time in his personal history the initiate is completely

of your group practice. Its objective is the increase of the flow of energy to the heart centre, remembering always that the heart centre is a twelve-petalled lotus.

1. Visualisation exercise.
 - a. Achieve alignment as rapidly as possible.
 - b. Hold in the mind, imaginatively, the straight line of the spinal column, the head centre, the sutratma and the antahkarana--thus linking the centres in the body with the soul.
 - c. Then carry the line which your imagination has constructed, from the centre at the base of the spine to the closed lotus bud in the centre of the twelve petalled **egoic lotus**.
2. Having done this, recognise your identity with all souls who constitute--in their entirety--the One Soul.
3. Then sound the OM as a soul, as far as in you lies, breathing it out from soul levels with no fixed objective in your mind. Do this six times.
4. Then sound the OM again after a pause (thus making seven in all) sending it out into the ajna centre and from there carry it down to the heart centre and *hold it there for later use*. Do this as a soul whose nature is love.
5. Then, bearing in mind that the heart centre is the repository of twelve forces or energies, seek to develop them by pondering upon the virtues through which these energies express themselves, taking one each month for a year.
 - a. Group love, embracing individuals.
 - b. Humility, signifying your personality attitude.
 - c. Service, indicating your soul's preoccupation.
 - d. Patience, signifying the embryonic immortality and persistence which is a soul characteristic.
 - e. Life, or expressed activity which is the manifestation of love because it is essential dualism.
 - f. Tolerance, which is the first expression of buddhic understanding.
 - g. Identification with others, which is embryonic

Him. We have been selfish and grasping in our reaction to His work and sacrifice.

The word to "*know*" (in relation to the initiate-consciousness of the Christ and of still lesser initiates) concerns the certainty of the knowledge the initiate has gained through experiment, experience and expression. The first faint tremor of reaction to monadic "destiny" and to the widespread universal influence a Son of God can exert makes itself felt in the consciousness of the Christ--as it will in the consciousness of all those who obey His injunction and arrive at the perfection which He pointed out as possible. The highest divine quality or aspect now makes itself felt in the life of the progressing Son of God; He knows the meaning of intelligence; He realizes the significance of love and its attractive quality. Now--because of these two recognitions--He becomes aware of the potency of will and of the reality of the divine intention which that will must (at any cost) implement. This was the major crisis of the Christ.

There are in the Gospel story (as testimony to this divinely progressing unfoldment) four recorded moments wherein this universal or monadic realization showed itself. Let us look at each one of them for a moment:--

1. There is, first of all, His statement to His parents in the Temple. "Wist ye not that I must be about my Father's business?" We should note here that He was twelve years old at the time and, therefore, the work with which He had been occupied (as a soul) was finished; twelve is the number of completed work, as witness the twelve labors of Hercules, another Son of God. The symbolism of His twelve years is now replaced by that of the twelve apostles, the symbol of service and sacrifice. He was also in the **Temple of Solomon**, which is the symbol

of the perfect life of the soul, just as the Tabernacle in the wilderness is the symbol of the imperfect ephemeral life of the transient personality; Christ was, therefore, speaking on soul levels and not only as the spiritual man on Earth. He was also serving, when He spoke these words, as a working Member of the Spiritual Hierarchy, for He was found by His parents teaching the priests, the Pharisees and the Sadducees. These points all indicate His recognition of His work as a World Teacher, becoming conscious, for the first time in His physical brain, of divine intention or of the divine will.

2. Next comes His statement to His disciples: "I must go up to Jerusalem," after which we read that He "steadfastly set His face to go" to that city. This was the intimation to them that He now had a new objective. The only place of complete "peace" (which is the meaning of the name "Jerusalem") is the "center where the will of God is known." The spiritual Hierarchy of our planet (the invisible Church of Christ) is not a center of peace but a very vortex of loving activity, the meeting place of energies coming from the center of the divine will, and from humanity, the center of divine intelligence. Christ had oriented Himself to that divine center which has, in the ancient Scriptures, been called the "place of serene determination and of poised, quiescent will." This statement marked a point of crisis and of determination in the life of Christ, and proved His progress towards divine fulfillment.

3. Then in the Garden of Gethsemane He said, "Father not My will but Thine be done," thus indicating His realization of divine destiny. The meaning of these words is not (as is so often stated by Christian

stantial vehicle in every direction. This is a point which should be most carefully noted.

The problem of the aspirant as he "engenders" his magnetic aura is himself to withdraw, and thus lessen the extent and the power of the astral aura, and extend and increase the potency of the mental aura. It should be remembered that the large majority of aspirants are definitely polarized in the astral nature and that therefore their problem is to achieve a different polarization and to become focussed upon the mental plane. This takes time and vast effort. eventually--as mentioned above--the radiation of the soul is substituted in place of the hitherto present emotional activity of the aspirant; this emanation is in reality, a radiation from the love petals of the *egoic lotus*.

The moment an aspirant begins to work *consciously* at his own unfoldment and to consider and deal with the aura with which he is equipped, he then passes through three stages during his progress upon the Path of Return. These are:

1. The stage wherein he discovers the potency and the quality of his astral aura. Owing to the fact that this is (in this second solar system) the quality of love and its distortion into the astral nature, the development of emotional sensitivity is peculiarly and almost unnaturally strong. It is stronger than the mental body and its mental direction.
2. The stage wherein the mental vehicle increases its potency and produces, finally, a mental radiation which is so strong that it dominates and controls the astral aura.
3. The stage wherein the soul expresses its essential nature of love and begins to pour its radiation into the astral aura, via the astral body. Eventually the

crete ideas emanating from mental levels. In this case it can be truly said that "the mind is the slayer of the real." There is a deep occult significance to the words "an open mind"; it is as essential to correct interpretation as is freedom from glamour and the psychic expressions to be found upon the astral plane.

Here again you can grasp the necessity of a *factual alignment* so that a direct channel is created, along which the impression (directed by some higher source than the personality) can descend into the brain. At first, this channel and alignment must be established between the brain and the soul; this will involve all the three aspects of the personality--the etheric body, the astral vehicle and the mind nature; basically, this aligning process should be started and developed upon the Probationary Path and brought to a relatively high state of effectiveness upon the earlier stages of the Path of Discipleship. Later, as the disciple consciously creates the antahkarana and becomes a functioning part of the Ashram, he learns (whilst practicing alignment) to by-pass--if I may use such a word--two aspects of himself which have hitherto been of major importance: the astral vehicle and the *soul body* or *causal body*. The astral body is thus by-passed before the fourth initiation, and the *soul body* before the fifth; the entire process of "by-passing" takes much time and must be worked at with intensity, first of all with the focus upon the emotional nature through conscious discrimination, and finally upon the soul nature under the inspiration of the spiritual Triad which is eventually substituted for the soul. All this will take many incarnations. For the registration and the interpretation of the higher impressions is a basic occult science and takes much learning and application to perfect.

As the two processes are slowly developed, the third state automatically becomes increasingly effective. The re-

all progressively developed from each other. Forget not the inevitable continuity which is the outstanding characteristic of the evolutionary process.

1. *Astral sensitive awareness.* This is based upon the reactions of the solar plexus and the entire process is carried forward upon the astral plane and with astral substance. This, in its highest form, becomes the factor which later makes intuitive awareness and intuitive sensitivity possible; then the process is carried forward in buddhic substance. Aspirants are, at one stage of their development, strongly astral-buddhic in nature. This should be remembered.
2. *Mental telepathy.* This involves naturally two minds or several minds, and the process is carried forward in the substance of the mental plane. It is the factor which makes possible the activity which we call "impression." This impression comes largely from certain aspects of the mental plane such as:
 - a. The soul of the telepathic individual, using the knowledge petals of the *egoic lotus*--a high form of mental intelligence.
 - b. The abstract mind, so called. This aspect of mental substance is largely used by the Hierarchy in order to reach the minds of disciples. It is only within the last few centuries that the Hierarchy has shifted the focus of its living attention on to the buddhic plane and away from the mental plane. This has become possible *because* the aspirants of the world are now sensitive to contacts which are founded upon an astral-buddhic consciousness but which are strictly carried on within men-

5. The mass of the smaller channels or the channeling tubes of energy eventually create in all forms that layer of corresponding nerves which are not yet recognized by medical science but which are like an intermediary web or network. These relate the etheric body as a whole to the entire two-fold nervous system (cerebro-spinal and the sympathetic nervous systems) which science does recognize. It is this system underlying the nerves which is the true response apparatus and which--via the brain--telegraphs information to the mind or, via the brain and the mind, keeps the soul informed. It is this system of nadis which is used in full consciousness by the initiate who has related the Spiritual Triad and the soul-infused personality, and has therefore seen the soul-body, the *causal body* or the *egoic lotus* totally disappear, being no longer of any true importance. There is a peculiar and at present inexplicable relation between this system of nadis and the antahkarana when it is in process of creation or is created.
6. The physical body, therefore, like so much else in nature, is itself triple in design. There is:
 - a. The etheric body.
 - b. The substantial nadis.
 - c. The dense physical body.
 These form one unit and in incarnation are inseparable.
7. The centers in their totality and the many focal points of contact found in the etheric body are responsible for the creation and preservation of the endocrine glandular system in a form either limited and inadequate, or representative of the spiritual man and entirely adequate. The nadis, in their turn,

planes (in reality the seven subplanes of the cosmic physical plane) and all that is to be found within and upon them. The cosmic sutratma or life-thread of the planetary Logos enters His manifestation on the highest of our planes (the logoc plane) and, through the instrumentality of the informing Lives to be found in Shamballa (which, I must remind you is *not* the name of a locality) is brought into contact with, or is related to, the matter of which the manifested worlds are made--formless, as on the cosmic etheric planes (our highest four planes), or tangible and objective, as on the lower three planes. The fact that we call only that tangible which we can see or touch and contact through the medium of the five senses is entirely wrong. *All* is regarded as belonging to the world of form which is found on the physical plane, the astral plane and the levels of the lower mind. This lower mental plane, referred to above, includes the level on which the **causal body** is found--the plane in which "the lotus of love is floating," as the *Old Commentary* puts it. All that lies above that on mental levels, and on up to the highest of the cosmic physical planes, is formless. These distinctions must be most carefully borne in mind.

There is within the human body a wonderful symbol of distinction between the higher etheric levels and the lower so-called physical levels. The diaphragm exists, separating that part of the body which contains the heart, throat and head, plus the lungs, from all the rest of the organs of the body; these are all of them of the utmost importance from the angle of LIFE, and that which is determined in the head, impulsed from the heart, sustained by the breath and expressed through the apparatus of the throat determines what the man IS.

Below the diaphragm are found organs whose use is far more objective even if of great importance; though each

2. The related energies of the **egoic lotus**, conditioned by the soul.
3. The sphere of radiation, the emanating influence of the lotus, conditioning the personality.
4. The triangle of energy, conditioned by the Spiritual Triad.

The foregoing instruction on the etheric body is not long but it contains much that is relatively new and provides much food for assimilation.

Great Britain as myself. I had never met them but had wanted to, largely because I was lonely. I would have enjoyed meeting someone from the old country and I had seen them about the streets of the little town. Rumor reached me that they were having a drawing-room meeting on some peculiar subject and a mutual friend managed to get me an invitation. My motives in going, therefore, were not of the highest. I did not go to hear something new or interesting, or to get help. I went because I wanted to meet these two women.

I found the lecture very dull and the lecturer very poor. I can imagine no worse lecturer anywhere. He began his talk with the flat statement "Nineteen million years ago the Lords of the Flame came from Venus and planted the seed of mind in man." Except for the Theosophists present I do not think anyone in the room knew what he was talking about. Nothing that he said made any sense to me. One reason was that in those days I took my date of the evolutionary cycle from the Bible and the Bible places the date of creation as having happened in the year 4004 B.C. I had been too busy living and being a mother to have had time to read the current books on evolution. I am not sure I believed in evolution and remember reading Darwin and Herbert Spencer with a feeling of guilt and of disloyalty to God. The idea of the world being nineteen million years old was just sheer blasphemy.

The lecturer wandered all over the world of thought. He told the audience that each of them had a **causal body** and that apparently that **causal body** was inhabited by an Agnishvatta. It sounded to me like complete nonsense and I doubt if that kind of lecture ever helps anybody. I registered a resolve at that time that if I ever found myself lecturing I would endeavor to be everything that this Theosophical lecturer was not. But I had gained one thing

the bridging energy of man can function and the soul (manifesting its third or lowest aspect) can begin to work. Creative work can be carried forward when two of the "knowledge petals" of the **egoic lotus** are unfolded. The man can produce, through knowledge and creative energy, something upon the physical plane which will be expressive of the soul's creative power. When two of the "love petals" are also unfolded, then a genius makes his appearance. This is a technical piece of information for those students who are studying the science of the Ageless Wisdom, but it is of no value to those who do not recognize symbology, or the fact of the higher ego or soul.

It might be of value here if I clarified my use of the words "higher ego." As you know, if you have read *A Treatise on the Seven Rays*, Vols. I and II (Esoteric Psychology), the soul is an aspect of the divine energy in time and space. We are told that the Solar Logos circumscribed for His use and for the meeting of His desire a certain measure of the substance of space and informed it with His life and consciousness. He did this for His good purposes and in conformity with His self-realized plan and intent. Thus He submitted Himself to limitation. The human monad followed the same procedure and--in time and space--limited itself in a similar manner. On the physical plane and in the physical body, this phenomenal and transient entity controls its phenomenal appearance through the two aspects of *life* and *consciousness*. The life principle--the flow of divine energy through all forms--is temporarily seated in the heart while the consciousness principle, the soul of all things, is located (temporarily as far as the form nature of a particular human unit is concerned) within the brain. As again you know, the life principle controls the mechanism through the medium of the blood stream, for "the blood is the life," and uses the heart as its central organ; whilst the consciousness principle

Antahkarana. I have endeavored to express this in terms, symbolic if you will, which will convey some general idea of the process to your minds. We can learn much through the use of the pictorial and visual imagination. Many aspirants have already established the following links of the bridging antahkarana:

1. From the physical to the vital or etheric body. This is really an extension of the life thread between the heart and the spleen.
2. From the physical and the vital, regarding them as a unity, to the astral or emotional vehicle. This thread emanates from, or is anchored in, the solar plexus, and is carried upward by means of the aspiration till it anchors itself in the love petals of the *egoic lotus*.
3. From the physical and astral vehicles to the mental body. One terminal is anchored in the head, and the other in the knowledge petals of the *egoic lotus*, being carried forward by an act of the will.

Many, too, are in process of linking the three lower aspects, which we call the personality, with the soul itself, through meditation, discipline, service and directed attention. When this has been accomplished, a definite relation is established between the sacrifice or will petals of the *egoic lotus* and the head and heart centers, thus producing a synthesis between consciousness, the soul and the life principle. The process of establishing this interlinking and interrelation, and the strengthening of the bridge thus constructed, goes on until the third initiation. The lines of force are then so interrelated that the soul and its mechanism of expression are a unity. A higher blending and fusing can then go on.

It is necessary for me to stop at this point and indicate that all the above are simply word pictures of a process of

general recognition. He inaugurated the "age of love" and gave to the people an expression of a new divine aspect, that of love. The Buddha culminated the "age of knowledge." The Christ began the "age of love." Both ages embody and express two major divine principles. Thus the new education has been made possible by the work of the Buddha. This will indicate to you how slowly evolution moves. The new religion has been made possible by the work and the life of the Christ. Speaking esoterically, the knowledge petals of the human *egoic lotus* have unfolded, and the Buddha accelerated the rapid action of this happening. Now the love petals of the *egoic lotus* of the human family are also unfolding--the rapidity of this occurrence being the result of Christ's action. Can you understand the significance of what I am attempting to tell you, and can you grasp the meaning of what I am going to say?

The points that I am seeking to make are as follows:

Because the three knowledge petals of the human *egoic lotus* are now racially unfolded (and when I use the word "racial" I mean the human family and not the Aryan race), it is now possible for the love petals to unfold. The energy flowing from the outer tier of petals has had a triple effect:

1. It has vitalized the entire body of humanity, and has produced the present speed, intelligent (or should I say "intellectual"?) civilization, and our modern culture, wherever it is found. The *brain* of humanity is now open to vitalization, hence mass education.
2. It has opened a channel so that the love petals can vitalize the astral body of humanity, thus leading to general cooperation and group love. The heart of humanity is now open to vitalization, hence the philanthropic, goodwill and welfare movements of today.
3. It will make possible, eventually, the vitalizing of the mind body by the will or sacrifice petals, and

When the will or sacrifice petals of the human **egoic lotus** are opened, there will then be the appearance of a still higher triad of correspondences. These will be known as:

Participation Purpose Precipitation

Therefore, as a result of the evolutionary processes in humanity, there will appear the following category of forces or energies, each of them demonstrating certain definite qualities, and they will parallel the opening of the petals in the human lotus (Page 56).

You can note from the tabulation that the love petals are indeed showing signs of opening and this will make clear to you the possibility of certain hoped-for events. The world has to move forward regularly and in order. Premature happenings are usually disastrous.

All this concerns the cultural unfoldment of the race and is proceeding apace. When the conditioning factors are better understood and their method and purpose are grasped, we shall see an effort on the part of those interested in education to move with greater rapidity; this will hasten the achievement of culture by the masses, and the attainment of illumination by the more intellectual group.

There is one point that I would like to make here. In the future, illumination will be viewed primarily from the intellectual angle and the whole subject will be approached mentally, and not so definitely (as is the case today) from the angle of religion. Illumination, mysticism and religion have gone hand in hand. One of the major contributions of the present age to the unfoldment of the race has been the growing recognition that spirituality is not to be confused with and confined to the acceptance and the following of the precepts contained in the world Scriptures; it cannot be held down to the implications given to these Scriptures by an orthodox priestly caste, nor can the trends of ancient theologies govern. God can be known by His works, and these works can be more easily appreciated through the revelations

light manifestation with its results of revelation and consequent changes. It should be remembered that:

- a. Light is substantial, and from the angle of the spirit is a sublimation or higher form of material matter.
 - b. Light is also the quality or major characteristic of the soul in its own realm, and of the etheric body (a reflection of the soul eventually) in the three worlds of human evolution.
 - c. The object of the science with which we are dealing is to fuse the lower and the upper lights, so that one light shines forth in physical manifestation and a synthesis of light is consequently brought about.
 - d. Technically speaking, two light bodies exist--the vital or etheric body and the soul vehicle. One is the result of aeons of incarnating life and becomes in time a powerful repository of energies gathered out of a wide range of contacts, though conditioned by the ray type in its three aspects. The etheric body exists and is today functioning powerfully. The **soul body** is in process of being slowly constructed, and is that "house not made with hands, eternal in the heavens" to which the New Testament refers (II Cor.5:1). It is interesting to note that the Old Testament refers to the etheric body (Ecc.12:6-7) and its construction, and the New Testament deals with the building of the spiritual body.
3. The Science of the Antahkarana must be studied in three ways:
- a. *Concretely* and in relation to the etheric body, which is a substantial, tangible form, and is being so considered (though not as yet universally admitted) by modern science.

The creative thread itself is triple in nature. It is slowly constructed down the ages by the man. As he becomes truly alive, from the standpoint of intelligent awareness and the desire fully to express himself, the process is materially hastened. These three self-created lesser threads which constitute the third thread of the antahkarana extend eventually:

1. From the physical body to the etheric body, passing from the heart to the spleen, and thence to the body of prana, the vital or etheric body, *unites with force from the egoic will petals.*
2. From the etheric body to the astral body. This thread passes from the solar plexus to the heart and from thence to the astral body, picking up the energy of the thread mentioned above, *unites with force from the love petals.*
3. From the astral body to the mental vehicle. This thread passes from the ajna center to the head center and from thence to the mind body, picking up the energy of the other two threads mentioned above, *unites with the force from the knowledge petals.*

Though these three energies are woven into one thread finally, yet they remain distinct. It should be borne in mind that the **soul body** is constructed of pure white light, whilst the light out of which the etheric body is made is golden.

8. The Science of the Antahkarana deals, therefore, with the entire incoming system of energy, with the processes of usage and transformation and fusion. It deals also with the outgoing energies and their relationship to the environment and is the basis of

- of real import. They can pursue their normal avocations upon the physical plane (if functioning in physical bodies) and when so doing are conditioned in the performance of those activities by the brain limitations of time consciousness and space consciousness. But they can also work upon the mental plane with the chitta or mind stuff and can do this at the same time as they are conditioned and limited by their physical mechanism. They are then entirely freed from the time consciousness and from any such limitations as space relations within the solar system.
2. The focus of their polarization is on the mental plane and they function there as sons of mind or of manas. Their normal mode of intercourse is through the medium of telepathic understanding. This is the normal technique of a divine and free manasaputra.

This is all made possible when a human being has polarized himself in the soul consciousness, when the **egoic lotus** is unfolding and when, therefore, the mental method of working is that of mental relationship or telepathy.

I earlier told you that, as the race achieves increasingly a mental polarization through the developing attractive power of the mental principle, the use of language for the conveying of thoughts between equals or of communicating with superiors will fall into disuse. It will continue to be used in reaching the masses and those not functioning on the plane of mind. Already voiceless prayer and aspiration and worship are deemed of higher value than the pleadings and proclamations of voiced expression. It is for this stage in the unfoldment of the race for which preparation must be made, and the laws, techniques and processes of telepathic communication must be made plain so that they can be intelligently and theoretically understood. The method of communication between members of the Hierarchy is a tenfold process, and only in the contribution of the ten

tions so seldom, if ever, can be carried out without bloodshed, for the intended ideas have to be *imposed* upon the masses and are not immediately *recognized* and *adopted* by those masses; they evoke counter responses which arouse those in authority to wrong activity. The above ideas should arouse you to careful thought.

Let it not be forgotten that the objective of all true governmental control is right synthesis, leading to right national and interior group activity. The problem resolves itself into a dual one. First of all, we have the problem of the type of authority which should be recognized by the peoples; and secondly, we have the problem of the methods which should be employed, so that the chosen authoritative measures will proceed either by the method of enforced control, or would be of such a nature that they will evoke a generously rendered and recognized cooperation. Between these two ways of working, many changes can be rung, though the system of cooperation, willingly rendered by an intelligent majority, has never yet been seen. But we are moving towards such a condition of world consciousness and are on our way towards experimenting with it.

Let me here briefly indicate to you some of the modes of government which have been tried out, or will be tried out in the future.

1. *Government by a recognized Spiritual Hierarchy.* This Hierarchy will be related to the masses of the people by a chain of developed men and women who will act as the intermediaries between the ruling *spiritual body* and a people who are oriented to a world of right values. This form of world control lies indefinitely ahead. When it becomes possible so to govern, the planetary Hierarchy will have made a major Approach to earth, and there will then be thousands of men and women in touch with Their organization because they will be developed enough to be sensitive to Its thoughts and ideas.

major centers will then become the two, and the Hierarchy will disappear and only Shamballa and Humanity will remain, only spirit or life, and substance as an expression of intelligent love will be left. This corresponds to the experience of the individual initiate at the fourth initiation, when the *causal body*, the *soul body*, disappears and only the monad and its expression, the personality (a fusion of soul and form) are left. This event of final dissolution will take place only at the close of our planetary existence, when the door to individualization is finally closed for a pralayaic period and the Way of the Higher Evolution will be more closely trodden than the Path of Initiation.

Therefore, my brothers, the closer relation of the Hierarchy to Shamballa, the stimulation of its own interior life, and the readiness of humanity for revelation and for certain unexpected development, will condition the cycle into which we are now entering. This is, therefore, the most amazing period in the history of humanity. Added to this, it must be borne in mind that we are entering another greater round of the Zodiac, and this coincides with the lesser zodiacal activity because Aquarius governs the greater immediate cycle of 25,000 years and is also the sign into which the sun is now moving for a period of 2300 years--a most amazing happening and full of import in our planetary history; it is a coincidence of which our planetary Logos is well aware and of which He is making full and intelligent use. It is a cycle also wherein, for the first time, the three major planetary centers--Shamballa, Hierarchy and Humanity--are in direct and unimpeded relation, for today the alignment is correct and adjusted for the first time in planetary history. Even if this be only temporarily so, something has been initiated, the effects of which will never be lost. It is a cycle also in which the planetary Logos, having successfully taken initiation and thus affected His entire planetary life, has also established certain extra-planetary relationships which are necessarily incomprehensible to you and of no moment whatsoever to the individual human being, but which will eventually create a situation in which our planet will become

receive its due wages and the right reward of all service rendered in the building of the **Temple of the Lord**; this building proceeds with rapidity.

3. The stage wherein the reward of light is received and the reward of service rendered; spiritual status is recognized through the medium of what is regarded as a major initiation, for which the first two initiatory degrees are only preparatory. This first great initiation will be objectively staged and the general public will recognize it as the major rite and ritual of the new religious institution of the period. This is the stage where the forces of resurrection are active, when the Lord is with His people and Christ has returned to earth. Religion is then recognized as an attitude governing all phases of human experience.

Approach, via Certain Ashrams

Students must not proceed on the assumption that in the process of externalization there is a general moving forward of the entire Hierarchy onto the physical plane. Such is not the case. The whole effort is as yet (and will be for some time) experimental and only a few of the Ashrams and a certain number of the trained disciples and initiates will be involved at first. It still remains to be proved how ready humanity is for this attempt. The Christian concept of the return of a triumphant Christ, coming in the clouds of heaven to Jerusalem, there to reign for a thousand years, is true in one way and utterly false as to design, location and method. Christ will return; the Jerusalem referred to (literally "the place of peace") is not the chief city of a small country called Palestine or the Holy Land; the word is simply symbolic of a peaceful world--a world which, through its own self-initiated efforts, has attained a general quietude and has acquired a certain measure of right human relations. His coming in the air might be interpreted literally to mean that at the right time He will come by plane from the place on earth where He has been for many generations, watching over the sons of men; the words "every

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- Ray I....Higher Expression: The science of statesmanship, of government.
Lower Expression: Modern diplomacy and politics.
- Ray II....Higher Expression: The process of initiation as taught by the hierarchy of adepts.
Lower Expression: Religion.
- Ray III...Higher Expression: Means of communication or interaction. The radio, telephone, telegraph and the power to travel.
Lower Expression: The use and spread of money and gold.
- Ray IV....Higher Expression: The Masonic world, based on the formation of the hierarchy, and related to the second ray.
Lower Expression: Architectural construction. Modern city planning.
- Ray V.....Higher Expression: The science of the soul. Esoteric psychology.
Lower Expression: Modern educational systems and mental science.
- Ray VI....Higher Expression: Christianity and diversified religions. (Notice here relation to Ray II.)
Lower Expression: Churches and organized religions.
- Ray VII...Higher Expression: All forms of white magic.
Lower Expression: Spiritualism of "phenomena."

The fourth ray is essentially the refiner, the producer of perfection within the form, and the prime manipulator of the energies of God in such a way that the **Temple of the Lord** is indeed known in its true nature as that which "houses" the Light. Thus the Shekinah will shine forth within the secret place of the Temple in its full glory. Such is the world of the seven Builders. This ray is expressive primarily on the first

mined thinkers and subjective workers which prompted Those Who guide so to direct the incoming spiritual energies that the formation of the esoteric groups everywhere came about; it led also to the publication of the mass of mystical and Oriental literature on meditation and allied topics which has flooded the world today. Hence also the effort that I, a worker on the inner side of life, am making to teach the newer psychology in this treatise, and so show to man what is his equipment and how well suited he is to the work for which he has been created, and which he has as yet failed to comprehend. The force and the effect of the seventh ray influence will, however, reveal to him the magical work, and the next twenty-five hundred years will bring about so much change and make possible the working of so many so-called "miracles" that even the outer appearance of the world will be profoundly altered; the vegetation and the animal life will be modified and developed, and much that is latent in the forms of both kingdoms will be brought into expression through the freer flow and the more intelligent manipulation of the energies which create and constitute all forms. The world has been changed beyond belief during the past five hundred years, and during the next two hundred years the changes will be still more rapid and deep-seated, for the growth of the intellectual powers of man is gathering momentum, and Man, the Creator, is coming into possession of His powers.

THE SEVENTH PURPOSE OF DEITY

Ray VII. Ceremonial Order or Magic

"Let the **Temple of the Lord** be built", the seventh great Angel cried. Then to their places in the north, the south, the west and east, seven great sons of God moved with measured pace and took their seats. The work of building thus began.

The doors were closed. The light shone dim. The temple walls could not be seen. The seven were silent and their forms were veiled. The time had not arrived for the breaking

center of consciousness and the ray of the triad are different; the one modifies the other, the former being the primary (called by Mrs. Besant the monadic ray), the other being the secondary or individual ray, since the manasic atom is the nucleus of the future **causal body** in which the individual passes from life to life. This body is of course gradually built up of particles of matter belonging to the same quality and type as its nucleus atom, and when it is so built through long ages of evolution, the over-shadowing divine center of consciousness, which has through the ages also evolved individually, unites with it, and the immortal individual Ego starts on its upward climb through the human kingdom. This is the third outpouring for each soul. The influence of this secondary or individual ray constitutes the main factor in the earlier stages of evolution, i.e., in the elemental, mineral, vegetable and animal kingdoms; but of course the deepest rooted influence must be that which affects the divine center of consciousness; therefore when the union above referred to takes place, and the entity has become the re-incarnating ego, the primary ray becomes and remains the dominant force.

But there is still another influence to be spoken of. This is the planetary ray under which each human being is born. It must of course be understood that the so-called influence of a planet is really the influence of the Hierarchy ruling over that planet. This personal ray is an important factor in the character of a man during the one lifetime of its operation. I say one lifetime, but it may of course be one or more, if the karmic conditions demand it, for the moment of birth for every individual is fixed in accordance with karmic necessities, and probably all of us-whatever our primary or individual rays-have passed lifetimes again and again under the personal influence of all the seven rays.

sonality and those of the soul or solar angel) are beginning to fuse and blend. The energy of the soul is beginning to dominate and to control the lower types of force, and--according to the ray of the soul--so will be the body in which that control will begin to make its presence felt. This will be elaborated later in the section dealing with the rays as they govern the various bodies,--mental, emotional and physical. It should be remembered that very little egoic control need be evidenced when the first initiation is taken. That initiation indicates simply that the germ of soul life has vitalized and brought into functioning existence the inner **spiritual body**, the sheath of the inner spiritual man, which will eventually enable the man at the third initiation to manifest forth as "a full-grown man in Christ", and present at that time the opportunity to the Monad for that full expression of life which can take place when the initiate is identified consciously with the One Life. Between the first and second initiations, as has been frequently stated, much time can elapse and much change must be wrought during the many stages of discipleship. Upon this we will later dwell as we study the seven laws of egoic unfoldment.

Individualization, carried to its full, consummates as the integrated personality, expressing itself as a unity through three aspects. This expression of personality involves:--

1. The free use of the mind so that focused attention can be paid to all that concerns the personal self and its aims. This spells personality success and prosperity.
2. The power to control the emotions and yet have the full use of the sensory apparatus to sense conditions, to feel reactions, and to bring about contact with the emotional aspects of other personalities.
3. The capacity to touch the plane of ideas and to bring

in mind that individual separative success is in itself an evidence of soul activity, for every individual is a living soul, actuating the lower sheaths of bodies and proceeding to

1. Build sheath after sheath, life after life, that will be increasingly adequate to its own expression.
2. Produce that sensitivity in the sheaths--sequentially and finally simultaneously--which will enable them to respond to an ever increasing sphere or measure of divine influence.
3. Integrate the three sheaths into a unity which for three and sometimes seven lives (occasionally eleven lives) will function as a dominant personality in some field of wide expression, using the energy of ambition to bring this about.
4. Re-orient the lower individual self so that the realm of its desires and the satisfaction of personality achievement will eventually be relegated to their rightful place.
5. Galvanize the self-assertive man into that realization of new achievements which will direct his steps on to the Path of Discipleship and eventually on to the Path of Initiation.
6. Substitute for past, necessarily self-interested and personal ambition, the needs of the group and the goal of world service.

Is not the above sufficiently practical?

Initiation carried to its consummation, as far as humanity is concerned, produces the liberated Master of the Wisdom, free from the limitations of the individual, garnering the fruits of the individualization process and functioning increasingly as the solar angel because focused primarily in the inner **spiritual body**. Awareness of the Presence is thus steadily developed. This fact merits the deep study and meditation

of Probation, the ray of the physical body must become subordinated to the potencies emanating from those soul rays which stream forth from the outer tier of petals in the egoic lotus. (See *A Treatise on Cosmic Fire*.) These are the knowledge petals. On the Path of Discipleship, the astral body is brought into subjection by the ray of the soul as it pours through the second tier of petals, the love petals. Upon the Path of Initiation, until the third initiation, the ray of the mental body is subdued by the force of the petals of sacrifice, found in the third tier of petals. Thus the three aspects of the personality are brought into subjection by the energy emanating from the nine petals of the **egoic lotus**. After the third initiation, the whole personality, composed of the three aspects, becomes sensitive to the energy of pure electric fire or life, as it pours through the "closed bud at the heart of the **egoic lotus**."

The value of the above information consists in the fact that it gives, symbolically, a synthetic picture of man's unfoldment and higher relations. Its danger consists in the capacity of the human intellect to separate and divide, so that the process is regarded as proceeding in successive stages, whereas in reality there is often a paralleling activity going on, and much overlapping, fusing and inter-relating of aspects, of rays and of processes, within the time cycle.

Such is the program for humanity, as it concerns the unfoldment of the human consciousness. The whole emphasis of the entire evolutionary process is, in the last analysis, placed upon the development of conscious, intelligent awareness in the life animating the various forms. The exact state of awareness is contingent upon the age of the soul. Yet the soul has no age from the standpoint of time, as humanity understand it. It is timeless and eternal. Before the soul there passes the kaleidoscope of the senses, and the recurring

Whole, I give my heart's deep love. I serve the Plan; I serve the *Whole* with love and understanding."

Ray Three

"The Angel of the Presence stands within the center of the whirling forces. For ages long, thus has he stood, the center of all energies from above and from below.

With intelligence, the Angel works to make the *One* Who is above and the one who is below to blend and be as one. With twelve clear notes, the hour sounds forth, and then the two are one. The Angel stands entranced.

Ear to ear, breast to breast, right hand to left, the two (who are the three) produce the merging of their lives. Glory shines forth. Truth is revealed. The work is done.

Then man, who is the soul, cries forth with power:--'I understand the Way--the inner Way, the silent Way, the manifested Way, for these three *Ways* are one. The Plan proceeds upon the outer Way; it shews itself. The *Whole* will stand revealed. That Plan I know. I *will*, with love and mind, to serve that Plan."

Ray Four

"The Angel of the Presence stands in his beauty rare upon the lighted Way. The glory of the Presence pours throughout the field of combat and ends, in peace, the strife.

The warrior stands revealed. His work is done. Back to back, the Angel and the Warrior stand, their auras meeting in a radiant sphere of light. The two are one.

The Voice goes forth:--'Harmony is restored and the beauty of the Lord of Love shines forth. Such is the Plan. Thus is the *Whole* revealed. The higher and the lower meet; form and the formless merge and blend, and know themselves as one. In harmony with all united souls, I serve the Plan."

Ray Five

"The Angel of the Presence serves the three--the One above, the one below, and the One who ever is. [This refers to the fact that on the fifth plane the Angel is definitely met and known, and the three aspects of the higher triad, buddhi, the abstract mind and spirit, plus the ego in the **causal body**, and the lower mind are here blended and fused.]

2. Relationship between the ego or soul and the dense physical body is established when
 - a. Matter of the three lowest subplanes of the physical plane is built into the etheric body, prior to physical incarnation, and the potential channels of communication and of exit are established. These are the main channel or line of communication found between the center at the base of the spine and that in the head, via the spleen.
 - b. A corresponding activity takes place in the process of liberation upon the Path of Return in which the bridge (or the antahkarana) is established between the lower mental body, the **causal body**, and the higher mental worlds.

When the work under the first category is accomplished upon the physical plane and its technique is understood, man can then achieve escape from the physical body in full, waking continuity of consciousness. When a similar work has taken place on the higher plane and the "bridge" is satisfactorily built, then the "initiate" can escape from the limitations of form life and enter into that state of consciousness called *Nirvana*, by the Buddhist. This high state of being has to be entered also in full continuity of consciousness. Both these major crises in the life of the soul,--one leading to physical incarnation and one producing the liberation of the soul from that condition,--are, and must always be, the result of group vibration, of group impulse, group incentive and group impetus. One impetus originates in the group of souls, of which an incarnating ego is an integral part; the other is the result of the activity of the groups of atoms which are vibrating in response to (but not in unison with) that egoic impulse. In this phrase is summed up the work and opportunity

conditioning (if rightly understood) concerns the response, innate and inherent, of matter or substance, to the pattern. It might be said that the pattern evokes and awakens response, but that the conditioning of the resultant activity is determined by the quality of the response apparatus. This quality is inherent in the substance itself, and the interplay between the pattern and the conditioned material produces the type of sheath which the soul appropriates in time and space, in order to experiment and gain experience. It will appear more clearly, therefore, as one studies this subject and ponders deeply upon its implications, that as a man advances on the path of evolution and nears the status of an initiate, the conditioning of the form, innate and inherent, will continuously approach nearer and nearer to the requirements of the pattern. It might also be stated that the pattern is relatively immutable and unchangeable in its own inherent nature, as it comes forth from the mind of either the macrocosmic Deity or the microcosmic thinker, but that the process of the inner conditioning of matter is mutable and in a state of continual flux. When, at the third initiation, union of the pattern and the conditioned form is achieved, the Transfiguration of the initiate takes place, leading to that final crisis wherein the two are known as one, and the form nature (including in this phase the **causal body** as well as the lower vehicles) then is dispersed and disappears.

The early stages of human development are--as in all else in nature,--apparently inchoate and formless, from the angle of the true pattern, existing eternal in the Heavens. There is a physical form, but the inner, fluid, subjective nature, emotional and mental, in no way conforms to the pattern, and, therefore, the outer form is also inadequate. But crisis after crisis occurs, and the inner form nature responds more definitely and precisely to the outer impact of the soul impetus

(note this paradoxical phrase), until the astral vehicle and the mental body are consciously appropriated, and as consciously used. It must never be forgotten that evolution (as we understand it and as it must be studied by the human intellect) is the story of the evolution of consciousness and not the story of the evolution of form. This latter evolution is implicit in the other and of secondary importance from the occult angle. Consciousness is literally the reaction of active intelligence to the pattern. Today, it is as if we were responding consciously and with an increasingly intelligent purpose to the design as laid down by the Master Builder upon the tracing board. As yet we do not and cannot enter into that Cosmic Mind and vibrate in conscious unison with the divine Idea nor grasp the Plan as it is sensed and seen by the cosmic Thinker. We have to work with the design, with the pattern, and with the Plan, for we are only as yet in process of being initiated into that Plan and we are not aware of the true significance of those great *Identifications* which enabled the Carpenter of Nazareth to say: "I and my Father are one."

But it must also be remembered (and herein lies the clue to world unfoldment and to the mystery of past, present and future) that we are dealing with matter-substance and with forms which are already conditioned, and which were conditioned when the creative process began. The material to be found in the quarries of manifested purpose is, symbolically speaking, *Marble* and is thus conditioned. It is not clay or slate. It is from this marble, with all the inherent attributes of marble, that the **Temple of the Lord** must be built, in conformity to the design or pattern. This conditioned substance must be accepted as existing and must be dealt with as it is. Such is the parable of the ages. The design, the material, and the future temple are all subjectively related, and it is this

that the soul knows. For the soul is the One who appropriates the material (already conditioned and qualified), and for ages the soul wrestles with that material, building it into tentative forms, discarding it at will, gathering together again the material needed, and steadily making more adequate models as the pattern is visioned. Some day, the model will be discarded, the pattern will be seen as it really is, and the worker, the soul, will then begin to build consciously the Temple of the Lord, out of the conditioned and prepared material which, for long ages, it has been preparing in the quarry of the form life, the personal life.

Here, therefore, are indicated two crises in the subjective life of the soul:--

1. The crisis wherein the soul, blinded, limited and handicapped by form, begins to work in the quarry of experience, far from its own country, with inadequate tools, and in complete temporary self-imposed ignorance of the design, or pattern.
2. The crisis which comes very much later in the soul's experience, wherein the soul knows more clearly the design and in which much material has been prepared. The soul is no longer blind, and can now work in collaboration with other souls in the preparation of the material for the final **Temple of the Lord**. The soul, incarnate in human form, places in that Temple his particular contribution to the whole, which might be stated symbolically to be
 - a. A stone placed in the foundations, typical of the consecrated physical life.
 - b. A column in the Temple itself, typical of the desire or aspirational life.
 - c. A design upon the tracing board, which coincides with

energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition, or spiritual love-wisdom or understanding (which demonstrates as sensitivity and feeling in the astral body), and of spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three energies we have the atma--buddhi--manas of the theosophical literature. They are that higher triplicity which is reflected in the lower three, and which focuses through the **soul body** on the higher levels of the mental plane before being "precipitated into incarnation", as it is esoterically called.

Modernizing the concept, we might say that the energies which animate the physical body and the intelligent life of the atom, the sensitive emotional states, and the intelligent mind have eventually to be blended with, and transmuted into, the energies which animate the soul. These are the spiritual mind, conveying illumination; the intuitive nature, conferring spiritual perception; and divine livingness.

After the third initiation the "Way" is carried forward with great rapidity, and the "bridge" is finished which links perfectly the higher spiritual Triad and the lower material reflection. The three worlds of the soul and the three worlds of the Personality become one world wherein the initiate works and functions, seeing no distinction, viewing one world as the world of inspiration and the other world as constituting the field of service, yet regarding both together as forming one world of activity. Of these two worlds, the subjective etheric body (or the body of vital inspiration) and the dense physical body are symbols on the external plane.

How is this bridging antahkarana to be built? What are the steps which the disciple must follow? We are not here considering the Path of Probation whereon the major faults

gins consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of higher spiritual mind and into the realm of the intuition. A reciprocal activity is thus set up. This response between the higher and lower mind is symbolically spoken of in terms of light, and the "lighted way" (a term frequently employed) comes into being between the personality and the spiritual Triad, via the **soul body**, just as the soul came into definite contact with the brain via the mind. This "lighted way" is the illumined bridge. It is built through meditation; it is constructed through the constant effort to draw forth the intuition, through subservience and obedience to the Plan (which begins to be recognized as soon as the intuition and the mind are en rapport) and through a conscious incorporation into the group in service and for purposes of assimilation into the whole. All these qualities and activities are based upon the foundation of good character and the qualities developed upon the Probationary Path.

The effort to draw forth the intuition requires directed occult (but not aspirational) meditation. It requires a trained intelligence, so that the line of demarcation between intuitive realization and the forms of the higher psychism may be clearly seen. It requires a constant disciplining of the mind, so that it can "hold itself steady in the light", and the development of a cultured right interpretation so that the intuitive knowledge which has been achieved may then clothe itself in the right thought forms.

Subservience or obedience to the Plan involves something else than a vague and misty realization that God has a Plan and that we are included in it. It is more than a hiding of oneself in the shadow of the will of God. It necessitates a wise differentiation between:

a channel, that which this law can convey will remain unknown, unrealized and useless. These laws are the laws which govern predominantly the Spiritual Triad, that divine Tri- plicity which expresses itself through the medium of the soul, just as the three aspects of the soul, in their turn, reflect themselves through the personality.

Therefore, all that can be imparted in connection with this law can be comprehended only by the man who is be- ginning to be spiritually awakened. The three laws which we have already considered deal with the specific spiritual influ- ences which emanate from the three tiers of petals which compose the **egoic lotus**. (See page 823 of *A Treatise on Cosmic Fire*.)

1. The Law of Sacrifice.....The Petals of Sacrifice. The sacrificial will of the Soul.
2. The Law of Magnetic Impulse.....The Petals of Love.
3. The Law of Service.....The Petals of Knowledge.

This fourth Law of Repulse works through the first Law of Sacrifice and carries to the aspirant the quality, influence and tendency of the Spiritual Triad, the threefold expression of the Monad. Its full force is felt only after the third initia- tion, in which the power of the Spirit is for the first time, consciously felt. Up to that time it has been the growing con- trol of the soul which was primarily registered. Therefore we have:--

1. The Law of Repulse.....Atma. Spiritual Will. This Fourth Law influence comes via the egoic petals of sacrifice and the subsidiary Law of Sacrifice.
2. The Law of Group progress.....Buddhi. Spiritual Love. Fifth Law This comes via the love petals of the **egoic lotus**,

and the subsidiary Law of Magnetic Impulse.

3. The Law of Expansive Response...Manas. Higher spiritual Sixth Law mind. It comes via the knowledge petals and the subsidiary Law of Service.

These higher spiritual laws reflect themselves in the three lower spiritual laws, finding their way into the lower con- sciousness via the **egoic lotus** and the antahkarana. This state- ment is the second basic postulate in connection with our study of this Law of Repulse, the first postulate being the earlier statement that unless there is a thread of light to act as a channel, that which this law conveys will remain un- known and unrealized.

These six laws give us the key to the entire psychologi- cal problem of every human being, and there is no condition which is not produced by the conscious or unconscious re- action of man to these basic influences--the natural and spiritual laws. If psychologists would accept the three basic laws of the universe, and the seven laws through which they express their influence, they would arrive at an understand- ing of the human being far more rapidly than is now the case. The three major laws are, as has been stated elsewhere:--

1. *The Law of Economy*. This governs primarily the in- stinctual nature of man.
2. *The Law of Attraction*, which governs the soul aspect in man and in all forms of life, from an atom to a solar system.
3. *The Law of Synthesis*, which will govern man when he has arrived at the Path of Initiation, but which as yet means but little in his development.

There are, then, the seven minor Laws which produce the

or fundamental degree, *taken by the man who is a Master Mason*. It can only be taken when the Master is in possession of the true Lost Word. He has risen from the dead; he has been entered, passed, and raised, and now can be perfected. Herein lies a great mystery. These seventeen degrees, leading to the first great step, (taken by the risen Master) are subjectively related to the seventeen laws which we have been considering. There is a parallelism worth noting between:--

1. The eighteen laws:--
 - a. The three major laws of the universe,
 - b. The seven minor laws of the solar system,
 - c. The seven basic laws of the soul,
plus what we might call the great law of Deity
Itself, the law of God's synthetic purpose.
2. The eighteen subplanes through which man makes his way:--
 - a. The seven physical subplanes.
 - b. The seven astral or emotional-desire subplanes.
 - c. The four lower mental subplanes.
3. The eighteen degrees in Masonry, from that of the Entered Apprentice to that of the perfected initiate of the Rose Croix Chapter.
4. The eighteen centers of force with which the spiritual man has to work:
 - a. The seven centers in the etheric body.
 - b. The seven centers in the astral body.
 - c. The three rows of petals in the *egoic lotus*.
 - d. The "Jewel in the Lotus", at the heart of the "flower of the soul", which makes the eighteenth center.

An understanding of these symbolic relations will do much to clarify the way of the soul in a body, and will constitute the basis of all true esoteric psychological study.

ignorance of esotericism, to grasp the significance of such an occult truth as that expressed in the words: "The construction of the antahkarana between higher and lower manas by the divine Agnishvatta, the solar angel, functioning through the *egoic lotus*, is the task to be carried forward during the contemplative stage of meditation." This statement is relatively simple to grasp intellectually by the average occult student, but is utterly meaningless to the man of the world. The Law of Repulse is equally difficult of understanding by the disciple as he enters upon the Path. He has to learn to recognize its influence; then he must himself learn to do three things:--

1. Through service, steadily to decentralize himself and thus begin occultly to "repulse" the personality. He must see to it that his motive is love for all beings, and not desire for his own release.
2. Through an understanding of the pairs of opposites, he begins, esoterically, to "isolate" the "noble middle path" of which the Buddha spoke.
3. Through comprehension of the words of Christ, enjoining men to "let their light shine," he begins to construct the "path of light" which leads to the center of life and guides him out of darkness into light, from the unreal to the real, and from death to immortality. This is the true path of the antahkarana, which the disciple weaves from out of himself (speaking symbolically), just as the spider weaves his thread.

Service, an understanding of the Way, and the building of the true line of escape--that is the task to be carried forward upon the Path of Discipleship. Such is the object set before all the students of the esoteric sciences at this time,--provided they desire it enough, and can train themselves to

noted. Their energy has to be assimilated and transmitted and this is the function of those force centers which will express themselves along these lines of activity.

9. Groups working in another category will have for their specific work the stimulating of the minds of men so that alignment can take place. They act primarily as channels of communication between the soul of man and the soul in any form. They will be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in other forms of life,--human and non-human. They evoke the soul of the past, primarily, linking it with the present, and finding it also indicative of the future.

10. Members of other groups will be communicators between the third aspect of Deity as it expresses itself through the creative process and the world of human thought. They will link or blend life and form creatively. Today, unknowingly and without any true understanding, they bring about a concretization of the energy of desire, which, in its turn, brings about the concretization of money. This, consequently, necessitates the materialization of *things*. They have a most difficult task and that is why it is only during the past one hundred and fifty years that the science of world finance has made its appearance. They will deal with the divine aspect of money. They will regard money as the means whereby divine purpose can be carried forward. They will handle money as the agency through which the building forces of the universe can carry forward the work needed; and (herein lies the clue) those building forces will be increasingly occupied with the building of the subjective **Temple of the Lord** rather than with the materializing of that which meets man's desire. This distinction merits consideration.

III. *They are an externalization of an inner existing condi-*

The impulse to act, to be energetic, under the Law of Economy.

4. *The energy of dense matter.* Externalized activity. The automatic reactions of the outer sheath. The densest point of unity. The lowest aspect of synthesis.

The Soul.

5. *The energy of buddhi.* The force of divine, reasoning love. The intuition. This is part of the flower of attractive energy and focuses itself in the "love petals of the **egoic lotus**." Its reflection is found in the astral, emotional, sentient consciousness of the personality.
6. *The energy of atma.* The force of the divine will. The embodiment of divine purpose. This focuses itself in the "sacrifice petals of the **egoic lotus**." Its reflection is found in the mind nature of the personality.

The Spirit.

7. *The energy of life itself.*

These energies constitute the human being, a unit of energy. They make him *essentially* an active, intelligent, loving, living, human being. They are unfolded sequentially in time and space and, as a result of the great experiment of evolution, bring him eventually to the full flowering of his nature, and to a full expression of the seven types of energy which condition him.

The question arises as to when man can become aware in his own personal and separated consciousness (as registered in the waking brain) of the truth of the existence of this septenate of energies. I would reply as follows:

1. Unevolved man, and low grade human beings are aware

three divine aspects: Life, Quality, and Appearance. Through the seven centers in the etheric body, the seven ray energies make their appearance and produce their effects, but at the very heart of each chakra or lotus, there is a vortex of force to be found which is composed of pure manasic energy, and, therefore, is purely energy of the first three rays. This energy is quiescent until an advanced stage of discipleship is reached. It only sweeps into its divine rhythm and activity when the three tiers of petals, found in the **egoic lotus** (the higher correspondence), are beginning to unfold, and the center of the **egoic lotus** is becoming vibrant. Though the etheric body of man is an expression of the seven ray qualities in varying degrees of force, the etheric body of a Master is an expression of monadic energy, and comes into full activity after the third initiation.

It will be obvious, therefore, that when the psychologist takes into consideration the various types of energy which go to the constitution of a human being and can distinguish (from study and investigation, plus an understanding of the rays) what the energies are which are conditioning a patient, then great strides will be made in handling people. The nature of the human equipment and its internal relationship, as well as the external effects, will be better comprehended. Speaking technically, the extreme psychological position (as it is expressed in the Behavioristic School, which is essentially sound where the dense material mechanism of man is concerned) will fall into its rightful place. Materialistic psychologists have been dealing with the substance energies and with the instinctual life of the organism. These constitute the sum total of the available energies, organized into the form of the automatic physical body, colored as its atoms are by the tendencies and qualities developed in a previous solar system. In our solar system, we are arriving at an understanding and a

C.W. Leadbeater frequently made this mistake, yet of his sincerity and of his point of attainment there is no question.

The abstruseness and the difficulty of all of the above is very real and, living as the disciple does in the world of glamour and illusion, it is not easy for the average aspirant to sort out his ideas on these matters, or to see the extent of the subject with the perspective that is necessary. He has to start, first of all, by accepting the premise of the rays, and this he cannot prove, though he may do two things:--

1. Correlate the idea of these ray energies with the modern teaching of exoteric science that there is nothing but energy as the underlying substance of all phenomenal appearance.
2. Regard the theory as one which, though as yet for him only an hypothesis, fits the facts as he knows them better than any other. He will then, one can safely predict, eventually change his hypothesis into a living fact, if he studies himself with care. One of the first things a disciple has to learn is that he is, indeed, the microcosm of the macrocosm, and that within himself has to be found the open door to the universe.

What is here presented is of sufficient difficulty and of adequate interest to merit careful consideration.

I wonder if the students have any idea how the ideals I seek to bring to their attention could illumine their lives if they took them into their "brooding consciousness" for the space even of a month. This aspect of consciousness is the correspondence *in the soul body* to the mother aspect, as it broods over, guards and eventually brings to the birth the Christ aspect. Lives are changed primarily by reflection; qualities are developed by directed conscious thought; charac-

man can conceive follows a direct line of approach, or pours down through a direct channel from

- a. The level of Atma, or that center of spiritual will which is dynamic and effective but seldom called into play, to the will petals of the *egoic lotus*, upon which I touched in *A Treatise on Cosmic Fire*. These petals are the reflection in the soul of this particular aspect of energy.
- b. From this layer of petals to the mind body.
- c. From the mind body to the brain.
- d. From the brain, in due and set time, to the center at the base of the spine, thus arousing the kundalini fire.

It will interest students to note how the first ray disciple, when employing this first ray technique of fusion, ends by producing second ray characteristics of which illumination, producing understanding love and sympathetic cooperation, is the predominant note. The second ray disciple, through rightly applied technique, produces curiously enough, third ray results, of which the use of the creative imagination is the outstanding characteristic. The third ray disciple through the development of the "power to inspire" adds to his innate qualities certain definitely first ray potencies. All are, however, subordinated to the second ray nature of the divine expression in this solar system.

The technique of Fusion, employed by the second ray disciple, will produce the following results:

1. Increased sentient response to the world soul and to the environment in which the disciple finds himself will increasingly be achieved.
2. This is largely done through the cultivation of the creative imagination. This is one of the great building attributes

of deity. It is brought about by the evocation of the love nature and, as earlier noted, brings in soul power in full tide. In the world of phenomenal appearance, the soul is the creating agent, the major building factor, the constructor of forms, and, through the Technique of Fusion, the power to imagine or to use imaginative thought power (in conjunction with the faculty to visualize, to wish, to dream into being) is definitely and scientifically developed.

3. This creative tension or one-pointed focus of imaginative dreaming swings the astral body into complete subordination to the soul. This fact is hinted at in *The Bhagavad Gita* where, upon the battle field of Kurukshetra, Arjuna suddenly sees the form of God wherein all forms constitute the One Form. The battle is then over. The soul is in complete control; no sense of separateness is again possible.
4. The channel through which this synthesizing and creative energy pours down is as follows:
 - a. From the Monad to the love petals of the *egoic lotus*.
 - b. From these love petals to the astral vehicle, energizing all astral matter found in the equipment of the phenomenal man. "The spirit of God moves upon the face of the waters."
 - c. From thence to the solar plexus center.
 - d. From that center to the heart center. The needed duality connected with the astral body thus appears. We have here also a correspondence to the descent of the fire of the will to the base of the spine with its subsequent raising along the spinal column, to the head.

The third ray disciple, employing the Technique of Fusion, finds that:

mind into activity upon the higher mental level which is that on which the creative ideas of God emerge in form to be recognized by the human consciousness.

5. The channel of approach or of downflow is as follows:
 - a. From the will aspect of the monadic life to that level of consciousness and of energy which we call that of the higher mind.
 - b. From the higher mind to the knowledge petals of the **egoic lotus**.
 - c. From these vortexes of force to the lower or concrete mind--that in which the average intelligent man familiarly works--to the throat center and from thence immediately to the sacral center (the center of physical plane creation or reproduction). From there it is raised again to the throat center where the creative physical urge is transmuted into artistic or literary creation in some form or another and later still into the power to create groups or organizations which will express some idea or some thought which emanates from the Mind of God, and which demands immediate precipitation upon earth.

The result of this inflow of supremely high energies is that the processes set in motion by the Technique of Integration are completed and the rays of the lower man are welded or fused into the Personality Ray. This itself is later blended with the egoic ray, enabling that spiritual Identity which we recognize as standing behind phenomenal man to work through both these rays, thus bringing about a correspondence to that grouping within the divine expression which we call the major and minor rays. The rays of the triple lower nature then form one single avenue through which the soul, and later the energy of spirit can contact the larger *Whole*

be evolutionary facts--but with that spontaneous illumination, creativity and inspiration which is the result of the use of the Technique of Fusion *by the soul*--by the soul, and not by the aspiring struggling disciple. Here lies the clue to meaning. We are dealing consequently with that stage of development wherein, in deep contemplation, the man is consciously merged with the soul and that soul, in meditation, decides, plans and works. He functions as the soul and has achieved a definite measure of success in living as a soul, consciously upon the physical plane.

This particular technique of meditation involves the use of the head center, demands the ability to focus the consciousness in the soul form, the **spiritual body**, and, at the same time, to preserve soul consciousness, mind consciousness and brain consciousness--no easy task for the neophyte and something which lies far ahead for the majority of students who read these words. This condition has been described as "the intensest reflection of the man, isolated in God Who is the negation of isolation and is nevertheless the Whole which is set apart from other Wholes." When this state of awareness has been achieved (and Patanjali hints at it in the last book of the Sutras) the disciple becomes invincible upon the physical plane, for he is completely unified and linked up with all aspects of himself in the greater Whole of which he is a part, is fusing all attributes and is at-one with the Whole, not simply subjectively and unconsciously (as are all human beings) but in full, waking, understanding awareness.

Inclusive Reason, which is the theme for the initiatory meditation of the second ray disciple, produces that inherent divine capacity which enables the detail of the sensed Whole to be grasped in meticulous entirety. This wide, yet detailed, scope or universal recognition is extremely difficult for me to explain or for you to understand. The second ray has been

eventually cause a reorganization of the methods employed up to date to aid and liberate man.

This we shall endeavor to elucidate as one of the points in Volume III of *A Treatise on the Seven Rays*, and it will contribute an entirely new approach.

4. The effect of the relation of the seven rays to the zodiacal forces. It should be remembered that there is a close interplay between the seven rays and the twelve signs of the zodiac.

Another task of the psychologist is to investigate the effect or the relation of the seven centers of force, which are to be found in the human body, in the etheric counterpart of the physical body. Many of the modern physical ills and a large number of undesirable psychological conditions will then be traced to their true source. This is the over-stimulation, plus the under-development, of the centers of energy found in the human mechanism and closely connected with the endocrine system. This is part of the new Science of Humanity.

You will see from the above how vast and intricate is our theme. It will not be possible for me to do more than generalize, and point out the way to certain broad trails or lines of investigation along which the modern student and scientist would do well to go. I would like to remind you also that the problem of the human being is essentially and basically the problem of consciousness or awareness. The five aspects of man--

1. The physical body.
2. The vital or etheric body.
3. The astral body.
4. The mental body.
5. The *soul body* or the *egoic lotus*,

are basically only open doors into the larger whole of which

humanity seems heir, once the mystical experience becomes a goal and appears desirable. I would again remind you that the whole problem must be interpreted in terms of the growth of consciousness and also in terms of the bringing together, in progressive stages, of various types of energy. The human body is, in the last analysis, an aggregate of energy units. In the vital body (thus conditioning the endocrine and lymphatic systems) are certain focal points through which energy pours into the physical body, producing an impression and a stimulation upon the atoms of the body and thus having a powerful effect upon the entire nervous system which it underlies in all parts. The vital or etheric body is the subtle counterpart of the physical body in its nervous structure and the energy centers condition and control the glandular system. Thus energies, influences, potencies and forces pour into and pass through the physical body--consciously in some cases, unconsciously in the majority of cases--from the three worlds of human enterprise and activity. When the heart center and the head centers are awakened and used by the interior and the exterior forces, you have the beginning of the mystical and occult life.

There are two reasons for this period of excessive difficulty:

1. The thread of consciousness in the head is anchored in the neighborhood of the pineal gland. The thread of life is to be found anchored in the heart. The turning of the forces (found below the diaphragm) into the solar plexus and from thence into the heart and the head brings those two major streams of energy (one coming from the Monad via the *soul body* to the heart center, and the other coming from the soul direct to the highest head center) to the attention of the mystic. He then becomes aware of life possibilities and of the wide field which

We have, therefore, a direct stream of energy flowing through:

- a. The logioic twelve-petalled **egoic lotus**, cosmic mental plane.
- b. The solar twelve-petalled lotus.
- c. The planetary logioic heart, also a twelve-petalled lotus.
- d. The twelve-petalled human **egoic lotus** on the mental plane.
- e. The twelve-petalled heart center in a human being.

Or, to word it otherwise, energy flows direct from:

- a. The solar Logos, via three great cosmic centers:
 1. The central spiritual Sun.
 2. The heart of the Sun.
 3. The physical Sun.
- b. The heart center of the planetary Logos, situated on the fourth cosmic etheric plane (our buddhic plane).
- c. The **egoic lotus** of a human being on the mental plane, which is literally a correspondence to the "heart of the Sun." The monadic point is a reflection in the human system of the "central spiritual Sun."
- d. The heart center of a man on the etheric plane of the physical plane, which is in its turn a correspondence to the physical Sun.

Thus the tiny atom is linked with the great central Life of the solar system.

This fifth Hierarchy is equally, under the law, a distributor of energy to the fifth subplane of each plane in the system, only it must be borne in mind that in the three worlds, it is the fifth subplane counting from above downwards, whilst in the worlds of superhuman evolution, it is

Therefore, we have in relation to Aries and the life of the soul, which there comes into subjective manifestation, certain related signs wherein the soul, in objective manifestation, passes through peculiar and definite crises:

1. The crises of the battle field, leading to the culminating battle in Scorpio and the liberation into life in Capricorn, the place of the higher initiations, after the reversal of the wheel.
2. The crisis of the birth place in Virgo, brought about through the activity of Mercury, leading through Leo to the birth of the Christ in Capricorn. The self-conscious individual in Leo becomes the Christ conscious Initiate in Capricorn.
3. The crisis of the burning ground, which is brought about through the activity of Uranus. This is entered through the free choice of the initiate who makes his choice in Libra, the point of balance where--usually--the moment for the reversal of the wheel takes place. There the man has to decide whether to proceed as usual and according to custom or, reversing the wheel, to pass through the burning ground to liberation. Libra is the polar opposite to Aries and therefore closely related.

You will note that the rays which are related to or expressing themselves through Aries are curiously balanced, Rays 1 and 7 are the highest and the lowest, and therefore demand a point of balance upon the wheel which is provided in Libra. Rays 6 and 4 bring to this balancing process the energy of the second ray, the major building ray which enables the man to build anew and provide himself with a **spiritual body** of manifestation.

I would also call your attention to the fact that through Uranus, Aries is related to Aquarius. The vague begin-

wheel. In the days before Leo-Virgo were divided into two signs, Libra was literally the midway point. The situation was then as follows:

Aries.	Taurus.	Gemini.	Cancer.	Leo-Virgo.
		LIBRA		
Scorpio.	Sagittarius.	Capricorn.	Aquarius.	Pisces.

and in this round of the zodiac (as far as humanity is concerned) you have depicted the entire history of the race. This involves its mental beginnings in *Aries* (the will to manifest) and the start of the outgoing life; you have its directed desire in *Taurus*, producing manifestation; then emerges its dual consciousness in *Gemini* or the **soul body** realization; the processes of physical incarnation go forward in *Cancer*, followed by the dual development of the soul-body, or the subjective and objective consciousness, and the God-man in *Leo-Virgo*. Next comes *Libra*, wherein the point of balance is eventually reached between spiritual man and personal man and the stage is laid for the final fivefold process which is, in reality, the subjective correspondence to the outer externalization upon the Path of Outgoing and which is carried forward upon the Path of Ingoing, or the Path of Return. Then takes place the reversal of the wheel and the beginning of the new orientation and of discipleship in *Scorpio*, the directed, controlled life of the disciple in *Sagittarius*, initiation in *Capricorn*, followed by service in *Aquarius* and the work of a world savior in *Pisces* and final liberation.

In this world period we have the division of the sign of the Sphinx into two signs (the Lion and the Virgin, soul and form) because the state of human evolution and conscious realization is that of a recognized duality; it is only at what is called the "final judgment" that another fusion

tation. If you add this reason to the other five, you will not be astonished that the situation is today almost fantastic in its difficulty and the extent of the involvement.

In every triplicity, there are three major qualities manifesting or three basic energies seeking expression and influence. As he manifests in time and space, man discovers this to be true and to constitute a law in nature, and it might be said that the task of the disciple is to become consciously aware--like a detached onlooking Observer--of these energies and their expressing qualities as they function within himself. This he does upon the Path of Probation, the Path of Discipleship and the Path of Initiation. He has to become aware of:

1. The threefold energy which is the personality, and of which the vital body is the synthetic expression.
2. The threefold soul of which the **egoic lotus** is the expression.
3. The triple monad of which a great diffusion in time and space in three streams of creative energy is the expression.

This last definition is somewhat meaningless to the uninitiate but must suffice. There is a manifesting aspect in all these triplicities which is the result of, and conditioned by, the interplay of the three forces. It is their full expression and the result of their successful activity.

1. In the personality, it is the physical body.
2. In the soul, it is the unfolded central bud within the **egoic lotus**.
3. In the monad, it is the "sound which geometrically forces itself into the vision of the beholder"--a deeply esoteric mode of symbolizing that which cannot be expressed or reduced to the tangibility of form.

1. The egoic lotus.
2. The throat center.
3. The sacral center.

This triangle when functioning produces a subsidiary triangle of force which is formed by:

1. The throat center.
2. The sacral center.
3. The physical body--symbolized by the organs of reproduction.

Let me pause a moment here to point out that in this study of the Triangles it is not possible for us to do more than study certain of the major groups of triangles and a few of the most important triangles where humanity itself is concerned. It is of value for human beings to realize that there are other evolutions and other forms of logoc expression of equal importance to their own. There is, in truth, a veritable multiplicity of triangles. For the triangle is the basic geometric form of all manifestation and it is to be seen (by those who have eyes to see) underlying the entire fabric of manifestation, whether it is the manifestation of a solar system, the manifestation of the zodiacal round, the cosmic triplicities or the tiny reflection of this divine triple whole which we call man. When the human being is manifest but is not yet truly manifested, the triangles which symbolize this manifestation are the two eyes and the third eye:

1. The right eye--the eye of buddhi, of wisdom and of vision.
2. The left eye--the eye of mind, of the commonsense and of sight.

these correspondences in connection with the first two houses:

First House:

Physical body or form.--The causal body of the soul.
 Appearance or manifestation.--The emergence of the soul.
 The head. Brain.--The head center.
 Personal activity.--Soul expression.
 Mannerisms, etc.--Ray types and qualities.

Second House:

Finances. Monetary interchange.--Prana.
 Expenditures.--Use of energy.
 Possessions.--Control of the form.
 Losses.--Withdrawal from matter.
 Gains.--Acquisition of spiritual powers.

The other ten houses you can work out for yourselves. It is interesting to note, for instance, in connection with the second house (and the same idea can be applied to all of them) that Taurus, the mother of illumination, and Venus, the endower of mind plus the embodied soul, are related and active in this house. The light of matter and the light of the soul are both involved in the use of energy and in the problem of what is desired, what is regarded as loss, and what shall be the gained objective. It is, therefore, the house of values--material or spiritual.

1. The Centers, the Rays and the Signs.

We come now to a consideration--brief and inadequate but I hope suggestive--of the centers as they are related to

- these various bodies upon each other will remain at its present stage--an unrevealed secret." (C.F. 795.)
8. Energy in the universe can be differentiated as follows:
1. Inter-cosmic--affecting constellations.
 2. Inter-planetary--affecting planets.
 3. Inter-chain--affecting the chains in a planetary cycle.
 4. Inter-globular--producing interchange of force between the globes of a chain.
 5. Inter-sectional--affecting the transference of force between the kingdoms in nature.
 6. Inter-human--interplay between men.
 7. Inter-atomic--passage of force between atoms." (C.F. 1029.)
9. "There must also be borne in mind the play of energy which emanates from any one of the twelve constellations or signs of the zodiac, with which astrology concerns itself. This type of force is primarily concerned with planetary stimulation, with the planetary Logoi, and is hidden in Their cyclic karma--a karma which will incidentally involve those monads and devas which form Their bodies and centers." (C.F. 1052.)
10. "These three groups of solar bodies (The Great Bear, the Pleiades and Sirius) are of paramount influence where the spiral cyclic activity of our system is concerned. Just as in the human atom, the spiral activity is egoic and controlled from the **egoic body**, so in connection with the solar system these three groups are related to the Logoic Spiritual Triad--atma-buddhi-manas--and their influence is dominant in connection with solar incarnation, with solar evolution and with solar progress." (C.F. 1058.)

so, in the case of a Heavenly Man, or of a solar Logos, a similar event occurs. Such an event transpired in this round in relation to the center which our planetary Logos embodies. It became geometrically linked with two other centers, of which Venus was one, and logoic Kundalini--circulating with tremendous force through this adjusted Triangle--brought about that intensification of vibration in the human family which resulted in individualization." (Cosmic Fire, pp. 368-9.)

"A hint may here be given to those who have power to see. Three constellations are connected with the fifth logoic principle in its threefold manifestation; Sirius, two of the Pleiades, and a small constellation whose name must be ascertained by the intuition of the student. These three govern the appropriation by the Logos of His dense body. When the last pralaya ended, and the etheric body had been coordinated, a triangle in the Heavens was formed under law which permitted a flow of force, producing vibration on the fifth systemic plane. That triangle still persists, and is the cause of the continued inflow of manasic force; it is connected with the spirillae in the logoic mental unit and as long as His will-to-be persists, the energy will continue to flow through. In the fifth round, it will be felt at its height." (Cosmic Fire, p. 699.)

"The heart of the Sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the **causal body**. In this connection it must be remembered that the force which flows from the heart of the Sun, works through a triangle formed by the Venusian scheme, the Earth and the Sun.

- a. It corresponds to the central spiritual sun.
- b. It is brought into functioning activity after the third initiation and is the organ for the distribution of monadic energy, of the will aspect of divinity.
- c. It is related to the triple personality by the antahkarana, which disciples and initiates are in process of constructing and which reaches its full usefulness only after the destruction of the causal body at the fourth initiation.
- d. It is the Shamballa center in the physical body and the agent of the Father or of the first divine aspect.
- e. It registers purpose, corresponds to the "electric fire" of the solar system, and is dynamic in quality.
- f. Its dense physical externalization is the pineal gland in the head. This remains active during infancy and until the will-to-be is sufficiently established so that the incarnating person is firmly anchored in physical incarnation. In the final stages of divine expression in man it again comes into activity and usefulness as the agent for the accomplishment on earth of the will energy of established Being.
- g. It is the organ of synthesis because, after the third initiation and prior to the destruction of the **causal body**; it gathers into itself the energies of all the three aspects of manifested life. Where man is concerned, this means the energies of the Spiritual Triad, of the threefold egoic lotus and of the triple personality, thus again making the nine of initiation. The energies thus synchronized and focussed in, around and above

- that state of being which is characteristic of the monad and which cannot be called consciousness-- as we understand the term.
- c. The heart center becomes essentially related to the personality when the process of alignment with the soul is being mastered. This process is today being taught in all the newer and sounder esoteric schools, and has been emphasized in the Arcane School from the start; it is that procedure (distinguished by right orientation, concentration and meditation) which relates the personality to the soul, and thus to the Hierarchy. Relationship to the Hierarchy automatically takes place as this alignment goes forward and direct soul contact is thereby established. Personality consciousness is superseded by group consciousness, and the inflow of hierarchical energy follows as a natural consequence, for all souls are only aspects of the Hierarchy. It is this established relationship, with its subsequent interplay (magnetic and radiatory), which brings about the final destruction of the **soul body** or **causal body** as the relationship reaches its highest point of intensified recognition.
 - d. It is that center, therefore, in the physical body through the medium of which the Hierarchy works; it is also the agent of the soul. When I here use the word "soul" I refer not only to the individual soul of man but to the soul also of the planetary Logos, both of which are the result of the union of spirit and matter, of the Father aspect and the Mother aspect. This is a great mystery which only initiation can reveal.
 - e. The heart center registers the energy of love. It might here be stated that when the antahkarana has been finally constructed, the three aspects of the

any center in any part of the body. Where the flow of energy is commensurate to the demands of the physical body at any particular stage of development, then there will be relative freedom from disease.

- b. They are to be found, secondly, in the karmic effect of the three planetary diseases: Cancer, Tuberculosis, Syphilitic diseases. Some day medicine will realize that behind every single disease (irrespective of the results of accident or war) lie these three main tendencies in the human body. This is a basic and important statement.
6. That the etheric body is a focusing point for all the interior energies of the body; and therefore the energy transmitted will not be pure vital energy or simple planetary prana but will be qualified by forces coming from the astral or the emotional apparatus, from the mind or from the **soul body**. These "qualifications of force," indicating as they do the karma of the individual, are in the last analysis the major conditioning forces. They indicate the point of development of the individual and the areas of control in his personality. They therefore indicate the state of his karma. This lifts the whole subject of medicine into the psychological field and posits the entire problem of karmic effects and of ray types.
7. That these conditioning factors make the etheric body what it is in any one incarnation; these factors are, in their turn, the result of activities initiated and carried through in previous incarnations, and thus constitute the patient's karmic liabilities or his karmic freedoms.
8. That the basic energies pouring into the etheric body and conditioning the physical body will be of two major

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

the Law of Karmic Liability or Necessity, the soul again prepares itself for another descent into form.

The field of experience (in which is death, as the average person knows it) is the three worlds of human evolution--the physical world, the world of emotion and desire, and the mental plane. This world is, in the last analysis two-fold, from the angle of death, and hence the phrase "the second death." This I have earlier applied to the death or destruction of the **causal body**, in which the spiritual soul has hitherto functioned. It can be applied, however, in a more literal sense, and may be referred to the second phase of the death process in the three worlds. It then concerns form only, and is related to those vehicles of expression which are found below the formless levels of the cosmic physical plane. These form levels are (as you know well, for the knowledge constitutes the a.b.c. of the occult theory) the levels on which the concrete, lower mind functions, the emotional nature reacts to the so-called astral plane, and the dual physical plane. The physical body consists of the dense physical body and the etheric vehicle. We have consequently, when considering the death of a human being, to employ the word death in relation to two phases in which it functions:

Phase One: The death of the physical-etheric body. This phase falls into two stages:

- a. That in which the atoms which constitute the physical body are restored to the source from whence they came. This source is the sumtotal of the matter of the planet, constituting the dense physical body of the planetary Life.
- b. That in which the etheric vehicle, composed of an aggregation of forces, returns these forces to the

withdrawn entirely within the atom upon the plane of abstraction. This "plane of abstraction" is a different one for the entities involved:

- a. For the physical permanent atom, it is the atomic level.
- b. For man, it is the **causal vehicle**.
- c. For the Heavenly Man, it is the second plane of monadic life, His habitat.
- d. For the Logos, it is the plane of Adi.

All these mark the points for the disappearance of the unit into pralaya. We need here to remember that it is always pralaya when viewed from *below*. From the higher vision, that sees the subtler continuously overshadowing the dense when not in objective manifestation, pralaya is simply subjectivity, and is not that "which is not," but simply that which is esoteric.

Second. The etheric double of a man, a planetary Logos, and a solar Logos, being shattered, becomes non-polarized as regards its indweller, and permits therefore of escape. It is (to word it otherwise) no longer a source of attraction, nor a factual magnetic point. It becomes non-magnetic, and the great Law of Attraction ceases to control it; hence disintegration is the ensuing condition of the form. The Ego ceases to be attracted by its form on the physical plane, and proceeding to inbreathe, withdraws its life from out of the sheath. The cycle draws to a close, the experiment has been made, the objective (a relative one from life to life and from incarnation to incarnation) has been achieved, and there remains nothing more to desire; the Ego, or the thinking entity, loses interest, therefore, in form, and turns his attention inward. His polarization changes, and the physical is eventually dropped.

brain. His experience is far richer and fuller than he ever knew when in incarnation. If you will think this out for a little, you will realize that this necessarily would be so.

It may therefore be assumed that the Art of Elimination is practiced more definitely and more effectively than was the restitution of the physical vehicle. Another point must also be considered. On the inner side, men *know* that the Law of Rebirth governs the experience-process of physical plane living, and they realize then that, prior to the elimination of the kamic, kama-manasic or manasic bodies, they are only passing through an interlude between incarnations and that they consequently face two great experiences:

1. A moment (long or short, according to the attained point in evolution) wherein contact will be made with the soul or with the solar angel.
2. After that contact, a relatively violent reorientation to earth life takes place, leading to what is called "the process of descent and calling," wherein the man:
 - a. Prepares for physical incarnation again.
 - b. Sounds his own true note into the substance of the three worlds.
 - c. Revitalizes the permanent atoms, which form a triangle of force within the **causal body**.
 - d. Gathers together the needed substance to form his future bodies of manifestation.
 - e. Colors them with the qualities and characteristics he has already achieved through life-experience.
 - f. On the etheric plane arranges the substance of his vital body so that the seven centers take shape and can become the recipients of the inner forces.
 - g. Makes a deliberate choice of those who will provide him with the needed dense physical covering, and then awaits the moment of incarnation. Esoteric

familiar happening) and also the astral or mental sheaths-- those aggregations of conditioned energy with which we are not so objectively familiar but which even psychology admits exist and which we believe must disintegrate or disappear with the death of the physical body. Has it however, occurred to you that the major aspect of death with which a human being is ultimately concerned is the death of the personality? I am not here speaking in abstract terms, as do all esotericists when they work at the negation of quality or of the qualities which characterize the personal self. They speak of "killing out" this or that quality, of completely suppressing the "lower self," and similar phrases. Here I am speaking of the literal destruction, dissolution, dissipation or final dispersal of that beloved and well-known personal self.

It must be borne in mind that the life of a personality falls into the following stages:

1. Its slow and gradual construction over a long period of time. For many cycles of incarnations, a man is not a personality. He is just a member of the mass.
2. The conscious identification of the soul with the personality during this stage is practically nonexistent. The aspect of the soul which is concealed within the sheaths is for a long, long period dominated by the life of those sheaths, only making its presence felt through what is called "the voice of conscience." However, as time goes on, the active intelligent life of the person is gradually enhanced and coordinated by the energy which streams from the knowledge petals of the **egoic lotus**, or from the intelligent perceptive nature of the soul on its own plane. This produces eventually the integration of the three lower sheaths into one functioning whole. The man is then a personality.

as veils to that jewel. I am here speaking symbolically. Because of this happening, the death or the elimination of the personality is the first activity in the drama of conscious creation, and the first form created by the soul is a substitute for the personality. Thus an instrument for service in the three worlds is created. This time, however, it is an instrument with no life, no desire, no ambition and no power of thought of its own. It is only a sheath of substance, animated by soul life but--at the same time--responsive to and suited to the period, race and the environing conditions wherein the creating soul chooses to work. Think this statement out and emphasize the words "suited to."

Second: The soul then prepares itself for the coming fourth initiation. This is basically a monadic experience and results--as you know--in the disappearance or destruction of the soul vehicle or **causal body**, and the establishment, therefore, of a direct relation between the monad on its own plane and the newly created personality, via the antahkarana.

These two points are given to you for the first time in the sequential giving out of the occult teaching; hints have, however, prepared the way for these two facts. Information has also been given anent the mayavirupa through which the Master works and contacts the three worlds and which He deliberately creates in order to serve His purposes and plans. It is a definite substitute for the personality and can only be created when the old personality (built and developed during the cycle of incarnation) has been eliminated. I prefer the word "eliminated" to the word "destroyed." The *structure*--at the time of elimination--persists, but its separative life has gone.

stance in order to form the basis of the evolutionary development of this, the second solar system. Forget not that the seven planes of our solar system constitute the seven subplanes of the cosmic physical plane and that, therefore, spirit is matter at its highest point of expression, and matter is spirit at its lowest. Life differentiates itself into will and love, into great impulsive energies which underlie the entire evolutionary process and motivate its inevitable consummation.

Atma-buddhi, as energies, anchor themselves in the soul vehicle, in the **egoic lotus**, and their fused activity evokes a response from the substance of the mental plane which then makes its own contribution. Its reaction produces what we call the higher mind, which is of so subtle a nature and so tenuous an emanation that it must perforce relate itself to the two higher aspects and become part of the Spiritual Triad. The vortex of forces established under the impact of the divine will, expressing divine purpose and unified with Being (as identity and not as a quality), produces the **egoic lotus**, the vehicle of that "identified soul" which has been swept into expression by the third result of the atmic-buddhic impact on the three worlds; the concrete mind and the human intellect come into expression. There is, therefore, a curious resemblance between the three divine aspects in manifestation and the spiritual man upon the mental plane. The correspondence is as follows:

The monad Abstract mind.
 The soul Egoic lotus.
 The personality Lower or concrete mind.

That vague abstraction, the monad, for aeons of time seems unrelated in any way to the soul and the personality; these two have been and are occupied with the task of establishing, in due time and under the evolutionary urge, a close fusion

is more frequently applied to the monadic point at the heart of the **egoic lotus** on its own plane. When death takes place and the life thread is gathered up by the soul and withdrawn from the heart into the head and from thence back into the **soul body**, it carries with it the life of each center in the body; therefore, the body dies and disintegrates, and no longer forms a coherent, conscious, living whole.

Related to these centers, and reacting in strict unison with them, is the endocrine or glandular system, through which system--during incarnation--life or energy flows unimpeded and under right direction in the case of the highly developed man, or impeded and imperfectly directed in the case of the average or undeveloped human being; through this system of glandular control, the human form responds or does not respond to the surrounding world energies. In connection with our present theme of healing, a man can be sick and ill or well and strong, according to the state of the centers and their precipitation, the glands. It must ever be remembered that the centers are the major agency upon the physical plane through which the soul works, expresses life and quality, according to the point reached under the evolutionary process, and that the glandular system is simply an effect--inevitable and unavoidable--of the centers through which the soul is working. The glands therefore express fully the point in evolution of the man, and according to that point are responsible for defects and limitations or for assets and achieved perfections. The man's conduct and behavior upon the physical plane is conditioned, controlled and determined by the nature of his glands, and these are conditioned, controlled and determined by the nature, the quality and the livingness of the centers; these, in their turn are conditioned, controlled and determined by the soul, in increasing effectiveness as evolution proceeds. Prior to soul control, they are conditioned, quali-

fact in some cases the unconsciousness of the patient can be a help, for too earnest, emphatic and impatient help can offset the work--quiet, silent and controlled--by the healer.

Once, however, the rapport is established, the work of the healer simply consists in holding the relationship steady; no interference must be permitted in the work being done by the patient's soul, set in motion by the aid of the healer. The Master Jesus on the Cross could not respond to any saving process (even had He desired to do so) because the **soul body**--as is always the case at the fourth initiation--was destroyed; there was nothing to respond to the evocative power of an outside person, interested or loving. As an adept and as one in whom monadic consciousness was firmly established, the powers then available to Jesus could not be used in the saving of His physical body. At the same time, it must be remembered that He would have no desire to save it, because He now possessed the power (demonstrated later in the Gospel story) to create a body at will in order to meet His needs. The subtle and subjective sin of the apostles was that they were not interested in evoking the living activity of the Master on His Own behalf (even though He would never do so; this they did not know), but were entirely preoccupied with their own grief. The evocation, had they attempted it, would have been useless, but the good that might have come to them and the revelation they might have received as to the deathlessness of the soul would have greatly illuminated them and might have produced a Christianity built around a living Christ and not around a dead Christ.

In radiatory healing, we are told that "the healer must seek to link his soul, his brain, his heart and auric emanation." You will note two points connected with this particular instruction which differ from that given in the case of magnetic healing:

discipline to which all should apply themselves. When they have mastered even some of the earliest phases of this triple achievement, they will find that they can apply Rule Six with ease.

What is meant by the words "to keep the will in leash"? The will aspect here considered is not that of the will-to-good and its lower expression goodwill. The will-to-good signifies the stable, immovable orientation of the initiated disciple, whilst goodwill can be regarded as its expression in daily service. The will-to-good, as expressed by a higher initiate, is a dynamic energy having predominantly a *group* effect; for this reason, the higher initiates seldom concern themselves with the healing of an individual. Their work is too potent and too important to permit them to do so, and the will energy, embodying as it does divine Purpose, might prove destructive in its effects upon an individual. The patient would not be able to receive or absorb it. It is, however, assumed that goodwill colors the entire attitude and thinking of the healing disciple.

The will which must be kept in leash is the will of the personality which, in the case of the initiated disciple, is of a very high order. It also relates to the will of the soul, emanating from the petals of sacrifice in the *egoic lotus*. All true healers have to create a healing thoughtform, and through this they consciously or unconsciously work. It is this thoughtform which must be kept free from a too powerful use of the will, for it can (unless held in leash, stepped down, modified or, if needed, eliminated altogether) destroy not only the thoughtform created by the healer, but it can also build a barrier between healer and patient; the initial rapport is thus broken. Only a Christ can heal by the use of the will, and He seldom in reality healed at all; in the cases where He is reported to have done so, His reason was to prove the possibility of healing; but--as you will

Students are apt to think that death ends things, whereas from the angle of *termination* we are dealing with values which are persistent, with which there is no interference, nor can there be any, and which hold within themselves the seeds of immortality. I would have you ponder on this and know that everything that is of true spiritual value is persistent, ageless, immortal and eternal. Only that dies which is valueless, and--from the standpoint of humanity--that means those factors which emphasize and assume importance where the form is concerned. But those values which are based on principle and not upon the detail of appearance have in them that undying principle which leads a man from the "gates of nativity, through the gates of perception, to the gates of purpose"--as the *Old Commentary* expresses it.

I have endeavored to show you how the first part of this Law X has a simple application to mankind, as well as an abstract and abstruse meaning for esotericists.

The last paragraph in this Law X cannot be interpreted in this same manner nor applied in this way; it concerns only the "passing over" or the "discarding of hindrances" by very advanced disciples and initiates. This is made clear by the use of the words, "O Rising One"--a term applied only to those who have taken the fourth initiation and who are therefore held by no aspect whatsoever of the form nature, even so high or transcendental a form as the soul in its own vehicle, the *causal body* or the *egoic lotus*. Yet again, facility in response to this law must be and is developed in the earlier stages of discipleship, where listening, responsiveness and occult obedience are developed and have their extensions in the higher levels of spiritual experience.

Here we must again consider words and phrases if we are to understand their true meaning.

sonances, unknown as yet to the modern ear. It is this Sound which the "Rising One" must learn to recognize, and to which he must respond not only by means of the sense of hearing and its higher correspondences, but through a response from every part and aspect of the form nature in the three worlds. I would remind you also that from the angle of the fourth initiation even the egoic vehicle, the **soul body**, is regarded and treated as a part of the form nature.

Though the "shattering of the **Temple of Solomon**" takes place at the time of the fourth initiation, those qualities of which it was composed have been absorbed into the vehicles which the initiate is using for all His contacts in the three worlds. He is now essentially the essence of all His bodies, and--from His point of view and technical understanding--it must be borne in mind that the entire mental plane is one of the three planes which constitute the cosmic dense physical plane; this is a point oft forgotten by students, who almost invariably place the **soul body** and the mental permanent atom *outside* the form limits and what they call the three worlds. Technically and from higher angles, this is not so, and this fact definitely changes and conditions the thinking and work of the initiate of the fourth and higher degrees. It accounts also for the need for the **egoic body** to disappear.

The Sound reverberates throughout the four higher subplanes of the cosmic physical plane; these are the higher correspondence of the four etheric levels of the physical plane in the three worlds--the three dense physical and the four etheric planes. It must be remembered, therefore, that our planes, with which we are so familiar, are the cosmic physical, and that the one we know the best is the densest of the seven--hence so much of our struggle and difficulty.

The Rays and The Initiations

5 THE FOURTEEN RULES FOR GROUP INITIATION

sciously to the plan. They are the sumtotal of the "units of inertia" just as the human units are called "the points of light moving within the square." This may have its appeal to Masons.

This subject of the use or misuse of energy is capable of infinite expansion, and in my other books where I give you more upon the centers I have enlarged upon it, I but seek at this time to give you that which can be of immediate use to students and thus lay the foundation for later work.

A close study of the needed transmutation of astral and emotional energy into love, the energy of love. This involves the sublimation of personal feeling into group realization or consciousness, and when carried out successfully produces in time the construction of a higher and subtler body, the buddhic sheath. When this sheath is thus materialized a very high stage of advancement is marked, but the earlier stages can be intelligently approached by any earnest student and probationer. To transmute emotion into love the following realizations will be found necessary:

1. A realization that all moods, all display of sorrow, of pain, or of happy excitement are due to our identification with the objects of desire, with the form aspect, and with that which is material.

2. An understanding of the emotional or astral body and the place it plays in the student's development. It should be recognized as the shadow of the monad, and a connection should be traced between

The Astral Sheath6th Plane

The Buddhic Sheath4th Plane

The Monadic Sheath . . . 2nd Plane

and the place the love petals in the **egoic lotus** play should also be carefully considered.

3. A comprehension of the potency of the astral sheath owing to its undivided nature.

4. A study of the purpose of the solar plexus, and the part it plays as an organ of transference of energy from the three great centers below the diaphragm to the three higher

centers. There is a very close analogy here to the solar lotus, the **egoic body**, occupying a midway point between the threefold Monad and the threefold lower man. The more advanced should follow this.

The development of the faculty of mind control, so that the Thinker grips and holds steady the mental processes and learns to regard the mind as the interpreter of the states of consciousness, as the transmitter of egoic intent to the physical brain and as the window through which the Ego, the real Man looks out upon vast and (to the majority) unknown fields of knowledge.

II. *An Emergence into Manifestation of the Subjective Aspect in Man*. One of the objects of evolution is that the subjective reality should eventually be brought forward into recognition. This can be expressed in several symbolic ways, all of them dealing with the same one fact in nature:

The bringing to the birth of the Christ within.
 The shining forth of the inner radiance or glory.
 The demonstration of the 2nd or the Love aspect.
 The manifestation of the solar Angel.
 The appearing of the Son of God, the Ego or the Soul within.
 The full expression of buddhi, as it utilizes manas.

This emergence into manifestation is brought about through what is understood by the following terms:

The refining of the bodies which form the casket or sheath hiding the reality.

The process of 'unveiling' so that one by one those bodies which veil the Self are brought to a point where they are simply transparencies, permitting the full shining forth of the divine nature.

An expansion of consciousness, which is brought about through the ability of the self to identify with its real nature as the Onlooker, and no longer regarding itself as the organ of perception.

but--from the angle of the esoteric sciences--love and reason are synonymous terms, and I would have you reflect upon why this should be. Love is essentially a word for the underlying motive of creation. Motive, however, presupposes purpose leading to action, and hence in the group-life task of the incarnating Monad there comes a time when motive (heart and soul) becomes spiritually obsolete because purpose has reached a point of fulfillment and the activity set in motion is such that purpose cannot be arrested or stopped. The disciple cannot then be deterred, and no hindrance or difficulty is hard enough to prevent his moving forward. Then we have eventual destruction of what Theosophists call the **causal body** and the establishing of a direct relation between the Monad and its tangible expression upon the physical plane. The head centre and the centre at the base of the spine will be in direct unimpeded relation; monadic will and personality will likewise will be in a similar unimpeded relation, via the antahkarana. I would have you remember that the will aspect is the final dominating principle.

In the group application of these ideas the same basic and profound development must take place, and a group of disciples must be distinguished by pure reason, which will steadily supersede motive, merging eventually into the will aspect of the Monad--its major aspect. It is, technically speaking, Shamballa in direct relation with humanity.

What, therefore, is the group will in any ashram or Master's group? Is it present in any form vital enough to condition the group relations and to unite its members into a band of brothers--moving forward into the light? Is the spiritual will of the individual personalities of such strength that it negates the personality relation and leads to spiritual recognition, spiritual interplay and spiritual relation? It is only in consideration of these fundamental effects of standing as a group in "the head's clear light" that it is permissible for disciples to bring into the picture personal sensitivities and thought, and this only because of a group temporary limitation.

which is indicating that humanity is on the verge of initiation. Therefore, it is the material aspect, "the perfected third of the Personality," which makes possible the activity of the initiate as he sounds out his three demands. The "dominant fifth of the ego" makes itself heard at the third initiation, marking the attainment of at-one-ment, and this fades out at the fourth initiation. At that time the egoic vehicle, the **causal body**, disappears. Then only two divine aspects remain; the perfected, radiant, organized and active substance through which the initiate can work in full control, the matter aspect, and the dynamic life principle, the spirit aspect, with which that "substantial divine Reality" still awaits identification. It is this thought which underlies the initiate's three demands which (according to the Rule earlier given to aspirants and disciples) must sound forth "across the desert, over all the seas and through the fires."

It is not possible for me explicitly to give an understanding of the nature of these demands. I can only give you certain symbolic phrases which intuitively interpreted, will give you a clue.

The first demand is made possible because "the desert life is passed; it flourished and it flowered, and then the drought arrived and man removed himself. That which had nourished and contained his life became an arid waste and naught was left but bones and dust and a deep thirst which naught in sight could satisfy." Yet to the initiate consciousness it remains clear that the desert land must be made anew to flourish like a rose and that his task is the restoration (by the distribution of the waters of life) of its pristine beauty, and not the beauty of its false flowering. He demands, therefore, upon the note of the lower aspect of the personality (I am talking in symbols), that this flowering forth should take place according to the Plan. This involves upon his part a vision of that plan, identification with the underlying purpose, and the ability--through the medium of the higher mind, which is the lowest aspect of the Spiritual Triad--to work in the world of ideas and to create those forms of thought which will aid in the materializing of the

of the Master's Ashram and is preparing himself for the triumph of the fourth initiation. This is brought about by the automatic, ceaseless and unquestioning fulfillment of duty, from the angle of recognized service.

It might be stated that an intelligent understanding of this sentence will lead to those actions which "produce the death and dissipation and final dissolution of the personality through the ending of karma." It must be remembered that a Master has no personality at all. His divine nature is all that He has. The form through which He works (if He is working through and living in a physical vehicle) is a created image, the product of a focused will and the creative imagination; it is not the product of desire, as in the case of a human being. This is an important distinction and one which warrants careful thinking. The lesser lives (which are governed by the Moon) have been dispersed. They no longer respond to the ancient call of the reincarnating soul, which again and again has gathered to itself the lives which it has touched and colored by its quality in the past. The soul and the **causal body** no longer exist by the time the fourth initiation is undergone. What is left is the Monad and the thread the antahkarana which it has spun out of its own life and consciousness down the ages and which it can *focus at will* upon the physical plane, where it can create a body of pure substance and radiant light for all that the Master may require. This will be a perfect body, utterly adapted to the need, the plan and the purpose of the Master. None of the lesser lives (as we understand the term) form part of it, for they can only be summoned by desire. In the Master there is no desire left, and this is the thought held before the disciple as he begins to master the significance of the fourth Rule.

In this Rule two main ideas are to be found, both of them connected with the first divine aspect: the thought of Death and the nature of the Will. In the coming century, death and the will inevitably will be seen to have new meanings for humanity, and many of the old ideas will vanish. Death, to the average thinking man, is a point of

This is both an occult and a scientific truism. Substance is, however, a soul concept, and is only truly known to the soul. Therefore, after the fourth initiation, when the work of the soul is accomplished and the **soul body** fades out of the picture, only the quality which it has imparted in substance is left as its contribution--individual, group or planetary --to the sumtotal of manifestation. All that remains is a point of light. This point is conscious, immutable and aware of the two extremes of the divine expression: the sense of individual identity and the sense of universality. These are fused and blended in the ONE. Of this ONE the divine Hermaphrodite is the concrete symbol--the union in one of the pairs of opposites, negative and positive, male and female. In the state of being which we call the monadic, no difference is recognized between these two because (if I can bring such ideas down to the level of the intelligence of the aspirant) it is realized that there *is* no identity apart from universality and no appreciation of the universal apart from the individual realization, and this realization of identification with both the part and the whole finds its point of tension in the will-to-be, which is qualified by the will-to-good and developed (from the consciousness angle) by the will-to-know. These are in truth three aspects of the divine will which exists in its perfection in the solar Logos and finds a medium of expression through the planetary Logos. This will is therefore working out in seven ways, via the living qualities of the seven planetary Logoi Who express Themselves through the seven sacred planets; They are preoccupied with the endeavor of bringing all the forms of life within the orbit of Their influence up to the same measure of recorded recognition and of registered existence. It will be obvious to you, consequently, that on each of the seven sacred planets one aspect of the divine Will will be dominant.

This is the significance of Space--the field wherein states of Being are brought to the stage of recognition. When that stage has been reached and the Knower, the Soul, is fully aware and fully conscious, then there enters

been grasped and lies in the fact that the phrase "rich young man " is in reality a technical term which is frequently applied to an initiate of the third degree, just as the words "little ones" or "little child" apply to an initiate of the first or second degree. This rich young man was rich in his range of awareness, rich in his personality equipment, rich in his aspiration and in his recognition; he was rich as the result of age-long experience and evolutionary development. He is told by the Christ that he must now prepare himself for what is called in Rule V "the Triad shining forth"; he must now prepare for the unfoldment of the monadic consciousness and for the fourth initiation. In that initiation, the **causal body**, the body wherein the soul experiences and reaps the fruit of experience, must be and will be destroyed. This has to take place before the initiate can enter into the Council Chamber of the Most High and express the will-to-good and the will of God in fulfillment of the purposes of God. The will of this particular "rich young man," initiate though he was, was not yet adequate to the requirements, so he went sadly away; he had to prepare himself for the fourth initiation, the Great Renunciation, the Crucifixion, and thus fit himself to pass through the needle's eye.

There is a symbolic utterance in the *Old Commentary* which throws light upon the great opportunities which are found in the critical moments in the life of the soul as it experiences incarnation and becomes enriched thereby:

"Within the womb of time and circumscribed by space and limited by darkness--though sustained always by warmth--the life evolves. It develops faculty. It becomes in miniature that which it is. It takes on form and knows the divinity of separation. Such is its goal. Reflect. Knowledge will come

"Beyond the door is greater light and life. It knows itself for what it is. It suffices not unto itself and knows that it is That--part of the Whole, divinely one with others. Reflect. Union will come.

"Before the rampart of the place of God Himself, a

sciousness from the Spiritual Triad--particularly the energy of the sixth and seventh spheres of activity--is the specific and particular energy which finally brings about the destruction of the **causal body**, the annihilation of the Temple of Solomon, and the liberation of the Life.

Then that which in time and space has been termed the soul can "onward move in life." Evolution as we *now* understand it ceases; yet evolutionary unfoldment proceeds along new lines which are based upon the past but which produce very different results to those sensed even by the advanced disciple in his highest moments. A new life-expression appears which moves onward freed from all form yet subject still to limitations "within the circle of influence of the greater Life," but not limited by life within the many forms which progress, surrounded by that circle, that divine ring-pass-not. There is still the broad confining sweep of the purpose and the life-intent of the planetary Logos, but within that periphery and sphere of activity the Triads move with perfect freedom. Their onward push towards the higher states of Being is carried out in conformity with the life urge of the One in Whom they live and move and have their being. You will note, therefore, that these words in reality cover or deal with *life processes* and not with form building or the experience in forms, as usually understood.

A consideration of these at present inaccessible truths may serve to inspire your minds, evoke your intuition and give you vision and increased spiritual perception.

RULE SEVEN

The Rule which is our theme for consideration at this time is one of deep significance and esoteric interest; it is concerned with the life of Shamballa and with the purposes of the Great Council. This rule is also one of rare beauty and extraordinary implications, and it offers me the opportunity to enlarge upon a subject little known or understood by any esotericist in the average esoteric group. The

1. "The group must understand the nature of the Three." This will be seen to refer to the three major centers and the nature of their relationship, and not specifically to the Trinity.
2. "The nature of the One must be grasped and comprehended." This has reference to the fact that our planetary Life is Itself a center within a still greater Life, and is today one of the three planetary centers (even if not yet one of the seven sacred planets) which are the custodians of the force, in process of transmission, which will be to the greater Life what Shamballa, the Hierarchy and Humanity are to our planetary Logos.
3. "The group must work through the medium of the united breath." This deals with the processes of circulation, for the breath is the life and pours through all the centers.
4. "The group must attain a unified rhythm." This has no reference in reality to the work of a group of disciples, but to a group of centers of life, such as the three major centers or the entire group of seven centers.

A study of these ideas may carry illumination, but I would again remind you that I write for initiates, living at a later period in this century and in the next.

In considering this Law of the Supplementary Seven, I would like to point out that the word "supplementary" is of real significance. It brings in a factor of great interest, from the angle of initiation. You must bear in mind that when the antahkarana is constructed and in use, there is consequently a free play of energy in a direct line between the Spiritual Triad and the personality; i.e., between the Monad and its "earthly anchor." You will also remember that the **soul body**, the form on the higher levels of the mental plane which has "shrouded" the soul, eventually disappears. This, as you know, takes place at the fourth initiation and is one of the best recognized facts in the occult teaching. In the three worlds, the correspondence to this disappearance of the form of the second divine aspect, the soul, is the dissolution of the astral body--the second aspect

of the personality. Then the personality stands free from its control. Sensitivity and reaction to contact in the three worlds has been perfectly developed, but it no longer holds the disciple a prisoner.

Then, at a later stage upon the Path of Initiation, the **causal body** also disappears and the initiate stands free in the three worlds. The astral body and the causal or soul body are--in the language of esotericism--supplementary to reality. They have had a temporary reality during the evolutionary process, but (having served their purpose and having endowed man with certain required assets--consciousness, feeling, sensitivity, the ability to establish and register contact) they pass away and the initiate remains, possessed of power over form and a fully awakened consciousness. He is a soul and the fusion is complete.

What is true of the individual is true too of the Heavenly Man, the planetary Logos. In the long period of a world cycle there comes a time when the Hierarchy itself, as a body organized and functioning in order to implement certain evolutionary ends, is no longer needed. It is then regarded as "supplementary," and under the Law its life, its potency and its entire consciousness are absorbed into the planetary head center, Shamballa. A great process of abstraction or of withdrawal takes place covering necessarily a long period of time, and which is consummated only when evolution--as we know it--comes to an end and the planetary Life (again as we know it) also comes to an end. This process of abstraction is always going on. Men become disciples and then initiates. Some stay as hierarchical workers, choosing to work with the planetary forces of evolution. Others pass on into the great Council Chamber of the Lord of the World, and still others pass out of our planetary ring--pass-not altogether.

Thus the Law of the Supplementary Seven is ever in force. It functions in the processes going on in the seven centers of the individual man, gathering energy from one center into another until all are centered, controlled and directed in the head. In the stage of what the Hindus call

"samadhi" the vital energies from all the centers are concentrated in the highest head center in the etheric body, in the area just above the physical head. Thus the analogy is complete. The processes of abstraction are (as you may thus see) connected with the life aspect, are set in motion by an act of the spiritual will, and constitute the "resurrection principle which lies hidden in the work of the Destroyer," as an old esoteric saying expresses it. The lowest manifestation of this principle is to be seen in the process of what we call Death--which is in reality a means of abstracting the life principle, informed by consciousness, from the form or the bodies in the three worlds.

Thus, the great synthesis emerges, and destruction, death, and dissolution are in reality naught but life processes. Abstraction is indicative of process, progress and development.

It is this aspect of the Law of Life (or the Law of Synthesis as it is called in certain larger connotations) with which the initiate specifically deals when wielding the Law of the Supplementary Seven. The group angle of the matter can be seen if you remember that the individual initiate, when wielding this law, draws upon the united energy of the Will as the group is expressing it in "unified rhythm." It is by the use of the "united breath" of the entire group (as much of it as his individual will can assimilate, focus, use and direct) that he augments his own will and its directed force. The breath, as we well know, is the life; this Law is the one wielded by the living or risen Christ, in perfect harmony with the will of Shamballa. Herein lies one of the mysteries of the resurrection initiation about which so little has been told, and it is the very heart of the mystery of the ascension initiation. In this latter initiation the living risen Christ withdraws or abstracts Himself and enters consciously and permanently into the great center, Shamballa. The resurrection and the ascension are the results of the death or destruction of the **causal body**. It can be seen, therefore, how true the Gospel story is to the purposes of Shamballa.

Let us now briefly interpret or rather paraphrase the

know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very center of the Council Chamber of the Lord.

I would here remind you that we are considering work that the initiate must accomplish, and are not considering the usual effort of struggling aspirants to deal with and handle those forces which have worked through into physical expression. These, from the levels of the forty-eight subplanes are waiting to precipitate themselves into the dense physical manifested world. The aspirant must ever work from the outside to the within and must endeavor to direct his life from above downwards, if these forces are to be dominated by him and are not to control him. The initiate, however, works "from within the circle," that is the circle or field of maya. His activity must therefore be carried forward from the very heart of the mystery of these forces; this he can do because he is in a position to *know* the type of energy with which he has to contend, to understand the nature of the forces with which he can and must manipulate the "mayavic energies," and thus to dominate the etheric plane; he is also aware where one veil ends and another begins, and from what level he can successfully bring the swirling and living energies into conformity with the divine pattern.

It should also be noted here that the energies projected by the initiate into the world of maya are directed by him from the various centers in his own body and from the central point of energy in each particular center employed. It is the central "jewel in the lotus" from which the initiate works, and these seven central focal points, these seven jewels, so-called, are the correspondence of the jewel in the *egoic lotus*. This means, therefore, that successful work "within the veils of maya" involves ever the use of the will aspect and the conscious employment of that quota of the Shamballa force which the initiate is able to appropriate and to use *because* he has begun to work as a focusing agent of the Spiritual Triad and is no longer working as a

causal body--the vehicle through the means of which the Monad has created first of all the personality, and then an instrument for the expression of the second divine aspect. We are therefore dealing with one of the major initiations. I would here call to your recollection the fact that (from the angle of the Hierarchy) this initiation is the second major initiation, and not the fourth, as it is regarded from the human angle; the third initiation is technically regarded as the first major initiation. The major initiations are really possible only after the transfiguration of the personality.

What, therefore, brings about the destruction of the *soul body*? The destroying agent is the second aspect of the Will. The third or lowest aspect of the Will, working through the mind or the manasic principle, was the sustaining factor in the long cycle of personality development; it was the principle of intelligent synthesis holding the life principle intact and individualized through the long series of successive incarnations. During that cycle the will demonstrated first as the lower man; then it focused itself in the Son of Mind, the divine Agnishvatta, the soul, and became increasingly a factor of potency. Later as the disciple builds the antahkarana and thus establishes a direct channel of communication between the Monad and the personality, the lower mind becomes fused with the abstract mind or higher mind (the manasic principle, sublimated and purified), and gradually the soul is--to use a peculiar but sensitively expressing word--*by-passed*. It has by now served its purpose. Love and light are in expression in the physical plane life. Neither the personality vehicle nor the *soul body* is required as under the old conditions. Their place can now be taken by the Spiritual Triad and the Monad; the essential life of both the lower aspects (creative in nature and expressive of loving intent as to purpose) can now be withdrawn. Triplicity, from the angle of the three periodical vehicles--Monad, soul and personality--is resolved into duality, and the Monad (reflected in the Triad) can now work upon the lower planes through the medium of a definitely created personality or "point of tension" in the

tually brought about and divine indifference has been achieved to all lower reactions of the component parts of the fused and interrelated instrument. So must it be with the group.

The group life must express itself upon the physical plane and in group formation. It will possess a sensitive *feeling* apparatus, corresponding to the astral body, and the group mind will be well organized and functioning rhythmically. Thus the group "personality" will be active, but divinely active, by the time this particular stage is reached. The group soul will also be in full flower as an expression of the inner Ashram, and at the very heart of the group life, veiled and hidden by its outer personality expression and by its vibrant loving soul, will be a point of living fire or life which--in due time and under right conditions--must be transferred into the inner Ashram, found on triadal levels. This may or may not mean the destruction of the group *causal body* and the establishing of a direct line of relationship between the pure Ashram and a group of disciples. It will undoubtedly mean, during the stages preliminary to that desirable attainment, a definite change of focus and the gradual establishing of a point of tension upon slowly realized higher levels, carried on until the transference is completed.

All the time that this is taking place, the fire at the heart of the group life is becoming more and more vital, and consequently more and more *spiritually* destructive. The second quality which we considered, the constructive planned use of the forces of destruction, can now be seen as active. It is these forces which are often responsible for the upheavals, the cleavages, the dispersions and the fatalities which are so frequently the characteristics of the group life in its early stages. The fire is then working under the stimulation of the Spiritual Triad, but is not consciously being manipulated by the group itself. The group becomes esoterically "a burning ground," and much time would be saved and much unnecessary distress and pain and suffering would be eliminated if the group members would realize

the Master in the inner Ashram; He is to the group what the Monad is to the disciple, ever seeking to bring about the esoteric "renunciation" of the *causal vehicle*. This point of tension has to be held in high vibratory activity all through the process of transference. I would remind you that the outstanding characteristic of Jesus of Nazareth, throughout the period prior to the crucifixion, was one of complete silence; here is where the efficacy of the fourth quality mentioned by me appears. The group, at this stage, is so preoccupied with the task ahead and so conscious of the need for preserving a united and uniform tension, that "the silence of the secret place" settles on it and the work can then proceed apace. When this point has been attained, then the third quality manifests with power to work as a miniature hierarchy, and this becomes increasingly noticeable.

Now comes the result of all these preliminary stages, and it comes spontaneously and automatically. I want to emphasize that the group does not wait in expectancy for a Word to be given to it; it does not search and strive to discover a Word; it does not take some Word as may be suggested by a helpful disciple and then proceed to "empower it." The Word is the result of the point of tension; it emerges from the silence and its first expression is simply the slowly rising tempo of the group "Sound" or note. As you know, every individual and every group of individuals have their own peculiar note or sound which is the creative agent of the focused group life.

At this point we again touch the fringe of the coming Science of Invocation. This group sound, rising as the tension increases and stabilizes, is invocatory in effect and draws forth response eventually from the inner Ashram, owing to its relation to the outer group. When the response of the Master is registered in the group consciousness and His potency is added to the potency of the group, the sound emitted by the group changes in quality, is amplified and diversified, is enriched and then precipitated outside the ring-pass-not of the group life; this precipitation takes the

form of a Word. This Word, being the result of group activity, focus and tension, plus the aid of the Master, brings about three results:

1. It produces fusion between the outer group and the inner Ashram.
2. It enables the group life to be transferred along the group antahkarana and focuses it once and for all in the Master's Ashram.
3. The result of this transference is twofold:
 - a. The outer group *dies*, occultly speaking.
 - b. The *soul* of the group, being now merged with the life aspect on levels higher than those on which the **causal body** exists, is no longer of major importance; the Great Renunciation takes place, and the **causal body**--having served its purpose--dies and is destroyed. So died, according to theological injunction, the Christ upon the Cross. Yet He died not, and still lives, and *by His life* are all souls saved.

It is hard for esoteric students to realize that the emphasis of the coming Schools of Enlightenment will be upon the life aspect, and not upon contact with the soul. The goal will be transference and not union. Aspirants and disciples today are largely the result of the old order of teaching and are the flower of the processes to which humanity has been subjected. This is a vital transition period; disciples and aspirants in the world at this time are, figuratively speaking, at the same stage as the group which we are considering--the stage of the transference of the life from the outer form into the inner being. Hence the difficulty with which you are all faced, and the arduous task it is to comprehend realistically that which I am attempting to convey. The problem of soul contact is something which you can and do grasp, at least theoretically. The problem of life transference from the highest point of present attainment into some vague and mystical spiritual focus is not so easy to understand. Forget not, I am not looking for understanding for I write for those who will come after you, and

for those who will be the reincarnated aspects of your present selves.

You will note, therefore, how the four qualities dealt with (page 215) have enabled the group to achieve the sounding of the Word. That Word, now emitted by them as a group under the inspiration of the Master (and I use the word "inspiration" advisedly), has gone forth; it has passed beyond the sphere of the immediate group influence; it has made its initial impact upon the soul of the group and has vitalized to a new potency the life aspect, the Jewel in the Lotus of the soul. Now comes the possibility of fulfilling the third great injunction contained in this rule:

3. Let them destroy by their dynamic Will that which has been created at the midway point.

In the fulfillment of the requirement here enjoined, the group enters upon its major test in this work of transference. The group members have unitedly preserved the point of tension; unitedly they have created the antahkarana; unitedly they have invoked by the group sound the attention of the Master and of the Master's Ashram; unitedly that sound has taken the form of a Word, and that Word has made an impact upon the life aspect of the group within the form of the group soul; it has energized it so that the destruction of the **causal body** is now in order. The tendency of the group would then be to relax, and this quite normally; the irretrievable Word has gone forth and all is well and safely accomplished. But it is not so in verity. By the power of their united love, the group has mastered personal difficulties and has developed together the four qualities; it has also found the Word which can affect the soul--for the Word is ever related to the second aspect, and because of that it can reach and energize the soul, the second aspect per se.

But now, in the final stages of the great work of transference, the group has to arrive at a new point of tension and of united attainment. It has to use the dynamic will, the energy of the first aspect, and so bring about the final

destruction of the **causal body**. The life within the causal body has been stimulated and vitalized and is now seeking to break out of its confining form. The vehicle of the soul is being subjected to pressure from within but then--both in the case of the individual initiate and of the initiated group--the final blow has to be struck also from without, by an act of the united will; this corresponds to the great cry of the Christ upon the Cross when He exclaimed "It is finished." With these words, we are told, the veil of the Temple was rent from the top to the bottom, and the life of the Christ ascended to the Father. Ponder upon the significances of these phrases. "That which has been created at the midway point" is no longer needed. No mediating principle or intermediary between man and the Father is any longer required; the Monad and the personality are in complete at-one-ment and have achieved perfected relationship; triplicity has given place to duality, and the Way of the Higher Evolution stands open before the initiate.

It will be obvious that this phase of group attainment can as yet be only a hope. It lies far ahead of the present day groups, just as the fourth initiation lies far ahead of the average aspirant or disciple. But groups must have their goals and must strive towards the vision, just as the individual must; I am laying the foundation for the phase of group living and united striving which will be so distinctive an aspect of the coming era. There are three further points which I seek to make:

First, the attainment of the ability to use the group will dynamically can be more easily understood if it is realized that it means the extension of the point of tension into realms which involve the super-consciousness of the disciple; also that the release of the life aspect from the confines of the **causal body** produces a new cycle of invocation and invocative activity. This brings about an inflow of the destroyer aspect of the divine Will, and consequently the complete destruction of the **causal vehicle**.

Secondly, it is not to be inferred that all in the group must be disciples who are in process of taking the fourth

centralize all the energies in the three directing centers in the head. This transmuting process goes forward under the pressure of daily life experience, under the magnetic effect of soul contact, and as the inevitable result of evolution itself.

All these three spiritualizing processes are well known, in theory at least, to all spiritual aspirants; they are expressions of soul-personality intention and effective interplay; they also constitute a paralleling activity to the task of building the antahkarana, as modes of alignment play a large part in the process of transmutation.

It is not, however, with these attitudes, processes and interpretations that the initiate is concerned, but with the significance of these processes in terms of the completed antahkarana and from the point of view of the "angle of intention" of the Monad. In other words: What do Transfiguration and Transformation signify to Members of the Hierarchy as They face the Way of the Higher Evolution? What can these words imply to Those for Whom the soul, the mediating principle, no longer has any factual significance?

Consider for a moment that the initiate who has undergone the first major initiation (the Transfiguration) and the two initiations of the threshold (the Birth and Baptism of the Christian Mysteries) has created the antahkarana in order to establish direct relation between the Monad and the personality, between the center of universal awareness or identification and the form-expression in the three worlds. The antahkarana is constructed and constitutes an active channel of contact. The soul which has for ages directed the various and varying personalities is no longer in existence; the **causal body** has disappeared, shattered at the moment when the initiate (at the fourth initiation) cries out and says. "My God my God why hast Thou forsaken me?" The **Temple of Solomon**, the spiritual temple "not made with hands, eternal in the Heavens," is no longer required; it has served its ancient purpose, and that which has been deemed eternal must disappear in the light of

Ashram or some member of the Hierarchy in order to produce a predetermined result in the three worlds in line with the purpose of God. It might be said (accurately to a certain esoteric extent) that the destruction brought about in obedience to this fourth word in Rule XIV is the destruction of some aspect of the plan as it has been functioning in the three worlds, and this under divine purpose and intent.

This destruction is not outwardly so conclusive as is death--on the physical plane--of a man, though that is not essentially the rapidly consummated process as is usually surmized. The physical form may die and disappear but an inner process of dying of the subtler bodies supervenes and the death process is not complete until the astral and mental bodies have disintegrated and the man stands free in his causal or **soul body**. So it is, on a much larger scale, with the death or destruction of phases of the divine Plan, engineered by the Hierarchy in conformity with the divine Purpose. There is an overlapping between the building process and the destroying process. Dying civilizations are present in their final forms whilst new civilizations are emerging; cycles come and go and in the going overlap; the same is also found to be true in the emerging and disappearing of rays and races. Death, in the last analysis and from the standpoint of the average human being, is simply disappearance from the physical plane--the plane of appearances.

The form of destruction we are considering however, is more concerned with the destruction of *quality* than with forms, though the disappearance of these qualities produces the death of the outer form. The withdrawing life of a great expression of the hierarchical plan absorbs the qualities and returns with them, as endowments, later in time and space and manifests anew through the medium of more adequate forms of expression. The soul, however, kills the forms in the three worlds; it is the life aspect (in this higher and more extensive type of destruction) which destroys the innate quality and consequently the form of a civilization, the type of an ideology and the character of a race or nation,

preserving only the essentials but discarding the distortions.

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

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

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

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

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

the guarantee of our ultimate and inevitable attainment, perfection, illumination and divine consummation.

This destruction wrought by the initiate is preparatory to his responsiveness to the fifth word which he receives at the fifth initiation and to which we give the inadequate name: Resurrect.

Prior to considering that word, I would like to point out that these five words have a clear reference to each of the five initiations; they give the initiate the keynote to the work which he must carry forward between the various initiatory processes. The work indicated has nothing whatever to do with the training and the discipline to which he will (needless to say) subject his personality; they are related instead to the work which he has to render. This work concerns what I might call certain essential realities connected with the purpose of Shamballa and with his ability to react or respond to the will of the Monad. As you know, this ability does not become an established fact and functioning realization until after the third initiation; nevertheless, the preparatory sensitivity (if I may use this word in this connection) is slowly developing and paralleling the two other activities--Destroy and Resurrect--to which he is pledged:

1. The disciplining of his lower nature so that the unfolding initiate-consciousness may find no hindrances and obstacles.
2. Service to the Plan, under hierarchical impression.
3. The development of monadic sensitivity.

It might be of interest at this point if, in view of this third development--responsiveness to pure will--we considered these five words in relation to the five initiations with which you are all so *theoretically* familiar.

The word *Know*, in relation to the initiate-consciousness, concerns the certainty of the initiate, and his profound conviction of the fact of the Christ in the heart; it is at the same time coupled with a reaction which emanates from the sacrifice petals in the *egoic lotus*--those petals which are composed of the will quality of the Monad and relate the soul to the emanating Monad. The first faint tremor of the

labor. The symbolism of His twelve years is now replaced by that of the twelve Apostles.

b. He was in the *Temple of Solomon*, ever a symbol of the *causal body* of the soul, and He was therefore speaking on soul levels and not as the spiritual man on Earth.

c. He was serving as a member of the Hierarchy, for He was found by His parents teaching the priests, the Pharisees and the Sadducees.

d. He spoke as an expression of the substance aspect (He spoke to His mother) and also as a soul (He spoke to His father), but He was controlled by neither; He now functioned as the monad, above and beyond yet inclusive of both.

2. His statement to His disciples, "I must go up to Jerusalem," after which we read that He steadfastly set His face to go there. This was an intimation that He had now a new objective. The only place of complete "peace" (the meaning of the word Jerusalem) is Shamballa, the Hierarchy is not a center of peace in the true meaning of the term, which has no relation to emotion but to the cessation of the type of activity with which we are familiar in the world of manifestation; the Hierarchy is a very vortex of activity and of energies coming from Shamballa and from Humanity. From the standpoint of true esotericism, Shamballa is a place of "serene determination and of poised, quiescent will" as the *Old Commentary* expresses it.

3. The exclamation of the Christ, "Father, not my will, but Thine be done," indicated His monadic and realized "destiny." The meaning of these words is not as is so oft stated by Christian theologians and thinkers, a statement of acceptance of pain and of an unpleasant future. It is an exclamation evoked by the realization of monadic awareness and the focusing of the life aspect within the Whole. The soul, in this statement, is renounced, and the monad, as a point of centralization is definitely and finally recognized. Students would do well to bear in mind that the Christ never underwent the Crucifixion subsequent to this episode, but

Shamballa and of the universality and the livingness of whatever is meant by the word "Being." He knows and is beginning to express that pure Being as pure will in activity.

When the third initiation is taken the initiate becomes aware, not only of the significance of the command to Know and of his innate ability to Express the will nature of the monad in carrying out the Purpose of Shamballa, but that (through his fused personality-soul) he is now in a position to "make revelation" to the Hierarchy that he is en rapport with the monadic source from which he originally came. He can now obey the command to Reveal, because the Transfiguration is consummated. He is not now revealing the soul only, but all the three aspects now meet in him and he can reveal the life aspect as will and not only the soul aspect as love or the matter aspect as intelligence. This is, as you know the first major initiation from the angle of the greater Lodge on Sirius, because it is the first initiation in which *all* the three aspects meet in the initiate. The first two initiations--oft regarded by humanity as major initiations--are in reality minor initiations from the Sirian point of view because the relation of the man "under discipline and in training" is only a *tendency*; there is only a developing recognition of the Father and a slowly growing response to the monad, plus an unfolding sensitivity to the impact of the will aspect. But in the third initiation these developments are sufficiently present to merit the phrase, "revelation of the glory," and the Transfiguration initiation takes place.

At the fourth initiation the destroying aspect of the will can begin to make its presence felt; the *soul body*, the *causal body*, the *Temple of the Lord*, is destroyed by an act of the will and because even the soul is recognized as a limitation by that which is neither the body nor the soul, but that which stands greater than either. The awareness of the perfected man is now focused in that of the monad. The road to Jerusalem has been trodden. This is a symbolical way of saying that the antahkarana has been constructed and

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-

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

ate treading of the Way, by their love of the Christ--no matter by what name they may call Him--and by their effort to serve and help their fellowmen; they are still, however, surprised when told that the first initiation lies behind them. This is due entirely to the factor of time, leading to their inability to "bring through" past events with accuracy, by a false humility as well (inculcated by the Christian Church, as it attempts to keep people subjugated by the sin idea), and by the intensely forward-looking anticipatory consciousness of the average aspirant. When a true perspective and a balanced point of view have been attained, and some awareness of the Eternal Now is beginning to penetrate into their understanding, then the past, the present and the future will be lost to sight in the consciousness of *the inclusiveness of the moment that IS*; then the limitations of time will be ending and the Law of Karma will be negated; it is at present so closely related to past and future. The dual life of the disciple will then be ended, giving place to the cosmic dualism of the Master. The Master is free from the limitations of time, though not of space, because space is an eternal Entity.

You will see, therefore, the great necessity for a constant emphasis, at this stage in the training of the average aspirant, on the need for *alignment*, or for the creation of a channel of direct relation from the brain to the desired point of contact. To this trained alignment must eventually be added the building of the antahkarana and its subsequent use in a growing system of alignments. The antahkarana must be completed and direct contact must be established with the Spiritual Triad by the time the third initiation has been taken. Then follows the fourth initiation with its destruction of the egoic, causal or **soul body**, owing to the complete fusion of soul and personality. The dual life of the disciple ends.

The Dual Existence of the Master

I would have you note here the difference between the two headings. I refer in one place to the *dual life* of the

Thus the two are one, and the first great union upon the Path of Return is completed. A second stage of the Way has then to be trodden, leading to a second union of still further importance in that it leads to complete liberation from the three worlds. It must be remembered that the soul, in its turn, is a union of three energies of which the lower three are the reflection. It is a synthesis of the energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition or spiritual love-wisdom or understanding (this demonstrates as sensitivity and feeling in the astral body), and spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three we have the atma-buddhi-manas of the theosophical literature--that higher triplicity which is reflected in the lower three, and which focuses through the **soul body** on the higher levels of the mental plane before being precipitated into incarnation--as it is esoterically called.

Modernizing the concept, we might say that the energies which animate the physical body and the intelligent life of the atom, the sensitive emotional states, and the intelligent mind, have eventually to be blended with and transmuted into the energies which animate the soul. These are the spiritual mind, conveying illumination; the intuitive nature, conferring spiritual perception; and divine livingness.

After the third initiation the "Way" is carried forward with great rapidity, and the "bridge" is finished which links perfectly the higher spiritual Triad and the lower material reflection. The three worlds of the Soul and the three worlds of the Personality become one world wherein the initiate works and functions, seeing no distinction, regarding one world as the world of inspiration and the other world as constituting the field of service, yet regarding both together as forming one world of activity. Of these two worlds, the subjective etheric body (or the body of vital inspiration) and the dense physical body are symbols on the external plane.

How is this bridging antahkarana to be built? Where

These three major threads which are in reality six, if the creative thread is differentiated into its component parts, form the antahkarana. They embody past and present experience and are so recognized by the aspirant. It is only upon the Path itself that the phrase "building the antahkarana" becomes accurate and appropriate. It is in this connection that confusion is apt to arise in the mind of the student. He forgets that it is a purely arbitrary distinction of the lower analyzing mind to call this stream of energy the sutratma, and another stream of energy the consciousness thread and a third stream of energy the creative thread. They are essentially, all three of them together, the antahkarana in process of forming. It is equally arbitrary to call the bridge which the disciple builds from the lower mental plane--via the egoic, central vortex of force--the antahkarana. But for purposes of comprehending study and practical experience, *we will define the antahkarana as the extension of the threefold thread* (hitherto woven unconsciously, through life experimentation and the response of consciousness to environment) *through the process of projecting consciously the triple blended energies of the personality as they are impelled by the soul, across a gap in consciousness which has hitherto existed.* Two events can then occur:

1. The magnetic response of the Spiritual Triad (atma-buddhi-manas), which is the expression of the Monad, is evoked. A triple stream of spiritual energy is slowly projected towards the **egoic lotus** and towards the lower man.
2. The personality then begins to bridge the gap which exists on its side between the manasic permanent atom and the mental unit, between the higher abstract mind and the lower mind.

Technically, and upon the Path of Discipleship, this bridge between the personality in its three aspects and the monad and its three aspects is called the antahkarana.

This antahkarana is the product of the united effort of soul and personality, working *together consciously* to pro-

The Path of Light	The Way of the Higher Evolution
The Point of Contact	The Antahkarana or Bridge
The Plan	The Purpose
The Three Layers of the Egoic Petals	Spiritual Triad
The Hierarchy	Shamballa
The Master's Ashram	The Council Chamber
The Seven Paths	The Seven Paths

In reality, you have here the two major approaches to God or to the Divine Whole, both merging at the time of the fifth initiation in the one Way, which in itself combines all Ways. Forget not a statement which I have several times made, that the four minor rays must merge eventually into the third ray, and that all five must then finally merge into the second and the first rays; bear also in mind that all these rays or modes of Being are aspects or sub rays--of the second *cosmic* Ray of Love and of Fire.

I would like here also to point out some further relationships. You know well that upon the mental plane the three aspects of mind, or the three focal points of mental perception and activity, are to be found:

1. *The lower concrete mind.* This expresses itself most completely through the fifth Ray of Concrete Science, reflecting the lower phase of the will aspect of divinity and summarizing within itself all knowledge as well as the egoic memory. This lower concrete mind is related to the knowledge petals of the *egoic lotus* and is capable of pronounced soul illumination, proving eventually to be the searchlight of the soul. It can be brought under control through the processes of concentration. It is transient in time and space. Through conscious, creative work, it can be related to the manasic permanent atom or to the abstract mind.

2. *The Son of Mind.* This is the soul itself, governed by the second aspect of all the seven rays--a point I would ask you seriously to register. It reflects the lower phase of the love aspect of divinity and summarizes in itself the results of all accumulated knowledge which is wisdom, illumi-

nated by the light of the intuition. Another way of expressing this is to describe it as love availing itself of experience and knowledge. It expresses itself most fully through the love petals of its innate being. Through dedicated and devoted service it brings the divine Plan into activity in the three worlds of human accomplishment. It is therefore related to the second aspect of the Spiritual Triad and is brought into functioning activity through meditation. It then controls and utilizes for its own spiritual ends the consecrated personality, via the illumined mind, referred to above. It is eternal in time and space.

3. *The abstract mind.* This reveals itself most completely under the influence of the first Ray of Will or Power, reflecting the higher aspect of the will of divinity or of the atmic principle; it summarizes in itself when fully developed the purpose of Deity, and thus becomes responsible for the emergence of the Plan. It energizes the will petals until such time as the eternal life of the soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown. It is brought into conscious functioning through the building of the antahkarana. This "radiant rainbow bridge" unites the illumined personality, focused in the mind body, motivated by the love of the soul, with the Monad or with the One Life, and thus enables the divine manifesting Son of God to express the significance of the words: God is Love and God is a consuming Fire. This fire, energized by love, has burnt out all personality qualities, leaving only a purified instrument, colored by the soul ray and no longer necessitating the existence of a *soul body*. The personality has by this time completely absorbed the soul, or to put it perhaps more accurately, both soul and personality have been fused and blended into one instrument for the use of the One Life. This is but a picture or a symbolic use of words in order to express the unifying goal of material and spiritual evolution, as it is carried to its conclusion--for this world cycle--through the development of the three aspects of mind upon

tal plane connects or relates these three divine aspects, so that progressively at each initiation they are more closely fused into one divine expression in full and radiant manifestation. Putting it in other words, the disciple treads the path of return, builds the antahkarana, crosses the Lighted Way, and achieves the freedom of the Path of Life.

One of the points which it is essential that students should grasp is the deeply esoteric fact that this antahkarana is built through the medium of a conscious effort *within consciousness itself*, and not just by attempting to be good, or to express goodwill, or to demonstrate the qualities of unselfishness and high aspiration. Many esotericists seem to regard the treading of the Path as the conscious effort to overcome the lower nature and to express life in terms of right living and thinking, love and intelligent understanding. It is all that, but *it is something far more*. Good character and good spiritual aspiration are basic essentials. But these are taken for granted by the Master Who has a disciple under training; their foundation and their recognition and development are the objectives upon the Path of Probation.

But to build the antahkarana is to relate the three divine aspects. This involves intense mental activity; it necessitates the power to imagine and to visualize, plus a dramatic attempt to build the Lighted Way in mental substance. This mental substance is--as we have seen--of three qualities or natures, and the bridge of living light is a composite creation having in it:

1. Force, focused and projected from the fused and blended forces of the personality.
2. Energy, drawn from the **egoic body** by a conscious effort.
3. Energy, abstracted from the Spiritual Triad.

It is essentially, however, an activity of the integrated and dedicated personality. Esotericists must not take the position that all they have to do is to await negatively some activity by the soul which will automatically take place after a certain measure of soul contact has been achieved, and that consequently and in time this activity will evoke response

narrow razor-edged Path between the pairs of opposites, forming later the antahkarana. These symbols, simple as they are, embody and convey vast truths to the illumined mind.

Relatively speaking, and speaking in terms of the mental consciousness, the realization of duality is only to be found in the three worlds and on the mental plane. When the third initiation is taken, the power of the lower pair of opposites is no longer felt and exists no more. A liberated consciousness and an unrestricted awareness--unrestricted as regards the initiate, moving within the orbit of the planetary Logos (though not unrestricted as regards that greater Life which moves within still other and greater defined limits)--are both understood and expressed. Within the planetary ring-pass-not the initiate moves with freedom and knows no limitation in consciousness. That is why the higher levels of our planetary and systemic planes are called formless. It is this $\frac{3}{4}$ which is the true symbol of alignment, involving as it does the sense of duality but indicating at the same time the way through what are called "the walls of limitation."

Students would do well to consider the building of the antahkarana *as an extension in consciousness*. This extension is the first definite effort made upon the Path to bring in the monadic influence with full awareness, and finally directly. This process constitutes the individual parallel to the present inflow of force from Shamballa, about which I have elsewhere spoken. That highest Center of energy upon our planet is now having a definite effect upon that center which we call Humanity. This is brought about by direct alignment, and not via the Hierarchy as has hitherto been the case. When the individual antahkarana has been successfully started, and there is even a tenuous thread of living energy connecting the threefold personality and the Spiritual Triad, then the inflow of the will-energy becomes possible. This, in the early stages, can be most dangerous when not offset by the love energy of the soul. Only one thread of the threefold antahkarana passes through the **egoic lotus**.

The other two threads relate themselves directly with the Triad, and hence eventually with the Monad, the source of the triadal life. This is true of the individual and of humanity as a whole and the effects of this alignment can be seen demonstrating in the world at this time.

This rather unexpected responsive activity has necessitated much increased activity on the part of the Hierarchy, in order to offset the consequences of any premature inflow of the will force. After the third initiation, when the soul body, the **causal body**, starts to dissipate, the line of relation or of connection can be and is direct. The initiate then "stands in the ocean of love, and through him pours that love; his will is love and he can safely work, for love divine will color all his will, and he can wisely serve." Love and intelligence then become the servants of the will. Soul energy and personality force contribute to the experience of the Monad in the three worlds of life service, and then the age-long task of the incarnating spiritual man is finally accomplished. He is ready for Nirvana, which is but the Way into new fields of spiritual experience and of divine development --incomprehensible as yet even to the initiate of the third degree. This Way is revealed only when the antahkarana is built and completed and the man becomes focused in the Triad as consciously as he is now focused in the threefold lower nature.

Then, and then only, is the *true dualism* of the divine nature apparent and the illusory duality disappears. Then you have Spirit-matter, Life-form. For this the triple experience of the unfolding consciousness is only preparatory. Through the unfolding consciousness, the initiate knows the significance of life and the uses of form, but stands completely unidentified with either, though blending these dualities in himself into a conscious synthesis. The attempt to convey his state of mind, in words that but limit and confuse, leads to apparent contradictions, and this is one of the peculiar paradoxes of the occult science. Do the above imparted facts make sense to you? Have they meaning for your mind? I think not. You have not yet the needed equip-

past knowledge (the consciousness thread) and the present (the creative thread).

3. The life thread or sutratma proper is closely blended with these two. You then have atma-buddhi-manas (the latter being the agent of creation) functioning to a certain degree consciously in the aspirant.

4. The fusion of personality and soul is in process, but when it has reached a certain point it becomes apparent that a creativity or a creative activity of the Will is needed to bridge between the Spiritual Triad and the personality, via the soul.

5. The bridge which must be constructed is called, technically, the antahkarana.

6. This bridge has to be built by the aspirant who is focused upon the mental plane, because it is mental substance (in three grades) which must be used, and the three aspects of the mind--the manasic permanent atom, the Son of Mind or Ego, and the mental unit --are all involved in the process.

Students would do well to learn that this process of building the antahkarana is one of the means whereby man, the trinity, becomes a duality. When the task is completed and the antahkarana is definitely built--thus producing perfect alignment between the Monad and its expression upon the physical plane--the body of the soul (the **causal body**) is completely and finally destroyed by the fire of the Monad, pouring down the antahkarana. There is then complete reciprocity between the Monad and the fully conscious *soul on the physical plane*. The "divine intermediary" is no longer required. The "Son of God Who is the Son of Mind" dies; the "veil of the temple is rent in twain from the top to the bottom"; the fourth initiation is passed, and there then comes the revelation of the Father.

This is the final and far-reaching result of the building of the bridge which is, in reality, the establishing of a line of light between Monad and personality as a full expression of the soul--between spirit and matter, between Father and Mother. It is evidence that "spirit has mounted on the

with its physical implications, is the dominant factor. Many, very many, people are at the Atlantean stage of development of "auric sensitivity." A few--a very few, in comparison with the untold masses of human beings--are utilizing the results of the triple construction of energy within their own aura of awareness and their area of influence, in order to build, construct and utilize the bridge which links the various aspects of the mental plane. These three aspects they *must* employ simultaneously, and then later supersede them in such a manner that personality and ego disappear and only the Monad and its form upon the physical plane remain. In this connection, my earlier statement on the nature of form may be useful and lead to increased insight and understanding:

The physical plane is a complete reflection of the mental; the lowest three subplanes reflect the abstract subplanes, and the four etheric subplanes reflect the four mental concrete planes. The manifestation of the Ego on the mental plane (or the **causal body**) is not the result of energy emanating from the permanent atoms as a nucleus of force, but is the result of different forces, and primarily of group force. It is predominantly marked by an act of an exterior force, and is lost in the mysteries of planetary karma. This is equally true of man's lowest manifestations. It is the result of reflex action, and is based on the force of the group of etheric centers through which man (as an aggregate of lives) is functioning. The activity of these centers sets up an answering vibration in the three lowest subplanes of the physical plane, and the interaction between the two causes an adherence to, or aggregation around, the etheric body of particles of what we erroneously term 'dense substance.' This type of energized substance is swept up in the vortex of force currents issuing from the centers and cannot escape. These units of force, therefore, pile up according to the energy direction around and within the etheric sheath till it is hidden and concealed, yet interpenetrating. An inexorable law, the law of matter itself, brings this

Word of Power, as in the logocreative process. This is in reality a reversal of the process of the Monad when It sent forth the thread of life which finally anchored itself in the soul. The soul, in reality, came into being through the means of this anchoring; then came the later process, when the soul in its turn sent forth a dual thread which finally found anchorage in the head and the heart of the lower threefold man, the personality. The disciple is focused in the center which he has constructed upon the mental plane, and is drawing all his resources (those of the threefold personality and the soul combined) into activity; he now projects a line towards the Monad.

It is along this line that the final withdrawal of the forces takes place, the forces which--upon the downward way or the involutory path--focused themselves in the personality and the soul. The antahkarana per se, completed by the bridge built by the disciple, is the final medium of abstraction or of the great withdrawal. It is with the antahkarana that the initiate is concerned in the fourth initiation, called sometimes the Great Renunciation--the renunciation or the withdrawal from form life, both personal and egoic. After this initiation neither of these aspects can hold the Monad any more. The "veil of the Temple" is rent in twain from the top to the bottom--that veil which separated the Outer Court (the personality life) from the Holy Place (the soul) and from the Holy of Holies (the Monad) in the Temple at Jerusalem. The implications and the analogies will necessarily be clear to you.

In order, therefore, to bring about the needed projection of accumulated energies, organized by the creative imagination and brought to a point of excessive tension by the focusing of the mental impulse (an aspect of the will), the disciple then calls upon the resources of his soul, stored up in what is technically called "the jewel in the lotus." This is the anchorage of the Monad--a point which must not be forgotten. The aspects of the soul which we call knowledge, love and sacrifice, and which are expressions of the **causal body**, are only effects of this monadic radiation.

Therefore, before the bridge can be truly built and "projected on the upward way, providing safe travelling for the pilgrim's weary feet" (as the *Old Commentary* puts it), the disciple must begin to react in response to the closed lotus bud or jewel at the center of the opened lotus. This he does when the sacrifice petals of the *egoic lotus* are assuming control in his life, when his knowledge is being transmuted into wisdom, and his love for the whole is growing; to these is being added the "power to renounce." These three egoic qualities--when functioning with a measure of potency--produce an increased activity at the very center of soul life, the heart of the lotus. It should be remembered that the correspondences in the *egoic lotus* to the three planetary centers are as follows:

Shamballa.....The jewel in the lotus.

Hierarchy.....The three groups of petals.

Humanity.....The three permanent atoms within the aura of the lotus.

Students should also bear in mind that they need to rid themselves of the usual idea of sacrifice as a process of giving-up, or renunciation of all that makes life worth living. Sacrifice is, technically speaking, the achievement of a state of bliss and of ecstasy because it is the realization of another divine aspect, hidden hitherto by both the soul and the personality. It is understanding and recognition of the will-to-good which made creation possible and inevitable, and which was the true cause of manifestation. Ponder on this, for it is very different in its significance to the usual concepts anent sacrifice.

When the disciple has gained the fruit of experience which is knowledge and is learning to transmute it into wisdom, when his objective is to live truly and in reality, and when the will-to-good is the crowning goal of his daily life, then he can begin to evoke the Will. This will make the link between the lower and the higher minds, between spirit and matter and between Monad and personality a definite and existent fact. Duality then supervenes upon

triplicity, and the potency of the central nucleus in the egoic vehicle destroys--at the fourth initiation--the three surrounding expressions. They disappear, and then the so-called destruction of the *causal body* has taken place. This is the true "second death"--death to form altogether.

This is practically all that I can tell you anent the process of projection. It is a living process, growing out of the conscious daily experience and dependent upon the expression of the divine aspects in the life upon the physical plane, as far as is possible. Where there is an attempt to approximate the personality life to the demands of the soul and to use the intellect on behalf of humanity, love is beginning to control; and then the significance of the "divine sacrifice" is increasingly understood and becomes a natural, spontaneous expression of individual intention. Then it becomes possible to project the bridge. The vibration is then set up on lower levels of divine manifestation and becomes strong enough to produce response from the higher. Then, when the Word of Power is known and rightly used, the bridge is rapidly built.

Students need feel in no way discouraged by this picture. Much can happen on the inner planes where there is right intention as well as occult intention (purpose and tension combined) and the bridge reaches stages of definite outline and structure long before the disciple is aware of it.

4. *Invocation and Evocation.* The three preceding stages mark, in reality, the three stages of personality work. The remaining three are expressions of response from higher levels of the spiritual life; beyond briefly indicating them, there is very little that I can put into words. The task of Invocation, based on Intention, Visualization and Projection has been carefully undertaken by the disciple and he has at least some measure of clear perception as to the work he has done by the dual means of spiritual living and scientific, technical, occult work. He is therefore himself invocative. His life effect is registered upon the higher levels of consciousness and he is recognized as "a point of invocative tension." This tension and this

nation is now called forth and this forms the second stage. This presents a real difficulty for the first ray and the seventh ray aspirants. Neither type can with facility organize the material energy, orient energy currents, and see their objective clearly in the mind's eye pictorially. It is a process which is profoundly difficult for them. It must, however, in some way be done because the use of the visual imagination is an essential factor in the building process and one of the major means of focusing, prior to projection.

This process of projection falls into three main activities:

1. After due focusing and after careful, sequential and systematic picturing the "rainbow bridge" the disciple--by a distinct and separate effort--calls in the will aspect of his nature, as far as he can in this incarnation. It is in this connection that the differing ray methods make their appearance, the difference being determined by the quality of the ray life.

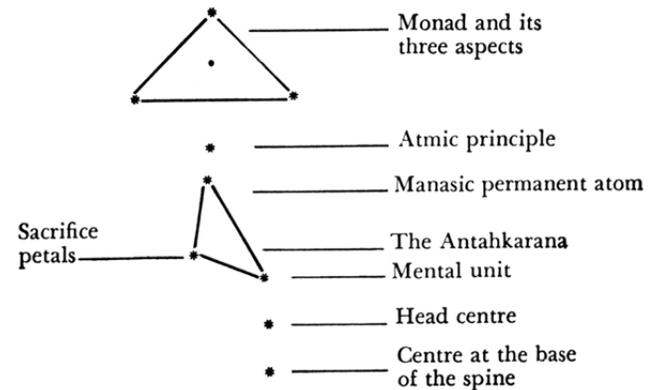
2. The disciple has to preserve steadily the triple consciousness, not simply theoretically but also factually, so that three paralleling lines of thought, or three streams of active energy are used by him simultaneously:

a. He is aware of himself, personality and soul, as occupied with the process of bridge building. He never for one second loses his sense of conscious identity.

b. He is aware of the point of focused tension which he has succeeded in producing and that three streams of energy have contributed to it--the focused energy of the personality, poised in the lower concrete mind, the inflowing magnetic energy of the soul, streaming out from the twelve petals of the three tiers plus the innermost tier of the **egoic lotus**, and the energy of the "jewel in the lotus"--all streaming into the center of tension on the mental levels of the lower mind.

c. He is aware of as much of the consciousness of his ray energy as can enter into his awareness; this is his egoic ray energy and not personality force. He endeavors to see himself as a point of particular energy

As we consider these seven ray techniques with their accompanying Words of Power you must bear carefully in mind that we are dealing entirely with the Will aspect. This necessitates a higher process of alignment and the evocation of a divine aspect hitherto relatively quiescent, except in so far as the will finds its reflection in the activity of the sacrifice petals of the **egoic lotus**, plus its distorted shadow in the mind nature. This consequently posits a fairly high stage of spiritual unfoldment upon the part of the builder of the antahkarana; it means that there are indications of it (to say the least) between the mind, the sacrifice petals and the atmic principle. This may be simply the most tenuous thread imaginable, a thousand times finer than a gossamer web, but it must inevitably be present. When, from the angle of the esotericist, this is a tangible fact, you will then have the following direct contact:



This contact, when completed, marks an entire unit of spiritual work if I might so word it, bringing the man upon the physical plane into complete alignment; this unity is consummated at the time of the fourth initiation, the Great Renunciation at which time the first aspect begins to dominate the other two.

Then the soul life--as hitherto understood--fades out and the **causal body** disappears. The sum total of memory,

that of the soul; at the fourth initiation the soul-body, the **causal vehicle**, is no longer needed, and it then disappears, dissipates, and is entirely destroyed, thus leaving the initiate free to tread the Way of the Higher Evolution and to follow in the footsteps of the Christ. He was the first of our planetary humanity to blaze the trail (is not that a phrase much used?) to the higher spheres of revelation.

I would here also remind you that, during this stage of human evolution, all these various phases exist simultaneously; this largely accounts for the relative differences and difficulties which characterize all the religions of the world and all relationships. Emotional appeal is needed by the masses, and their goal--some way ahead--is soul consciousness and soul control. It is the mystical way and the way of the early and preparatory stages of the science of Invocation and Evocation. It is the method to be followed by average humanity at this time, because men are largely Atlantean in their approach and their natures; they must learn to tread the Path by becoming the Path Itself, and in this way develop the mechanism and the capacities which are inherent in the divine Mind, which "spins the thread of connecting light and relates all beings within the planetary ring-pass-not into Itself."

By becoming the Path, symbolically speaking, and by a process of reorientation, the aspirant who is seeking to tread the Lighted Way of purification and of discipleship reaches a point where that light and that path have brought him to a specific goal. Then the light which he has generated from within himself, and is learning rapidly to use, reveals to him the Way of the Higher Evolution, the fact of a still greater goal further on ahead--called by the Christ "the Father's House."

At the fourth initiation he becomes aware, for the first time in his experience, that there is a hiatus or gap separating him from his distant goal. This constituted the major part of the agony upon the Cross. There was a fusion of agonies at that supreme moment, if I might attempt to express what occurred. The Master Jesus, crucified there,

Yet this appropriation was intentional under the divine Plan of the Hierarchy, for always some great Teacher--by His life and teaching--will call attention to some particular initiation. The Buddha, for instance, in His Four Noble Truths, stated in reality the platform upon which the initiate of the third initiation takes his stand. He desires nothing of a personal nature; he is liberated from the three worlds. The Christ pictured for us and emphasized the fourth initiation with its tremendous transition from the Fixed Cross to the Mount of Ascension, symbol of transition, through initiation.

This crucifixion initiation has a major instructive feature. This is preserved for us in the name which is frequently given to this fourth initiation: the Great Renunciation. One tremendous experience is vouchsafed to the initiate at this time; he realizes (because he sees and knows) that the antahkarana has been successfully completed and that there is a direct line of energy from the Spiritual Triad, via the antahkarana, to his mind and brain. This brings to the forefront of his consciousness the sudden and appalling recognition that the soul itself, the **egoic body** on its own level, and that which for ages has been the supposed source of his existence and his guide and mentor, is no longer needed; his relation, as a soul-infused personality, is now directly with the Monad. He feels bereft and is apt to cry out--as did the Master Jesus--"My God, my God, why hast Thou forsaken me?" But he makes the needed renunciation, and the **causal body**, the **soul body**, is relinquished and disappears. This is the culminating renunciation and the climaxing gesture of ages of small renunciations; renunciation marks the career of all aspirants and disciples--renunciation, consciously faced, understood and consciously made.

I have hinted earlier to you that this fourth or Renunciation Initiation is closely linked with the sixth initiation and with the ninth. The sixth initiation is only possible when the initiate has definitely made the needed renunciations; the reward is that he is then permitted to make a

to him and embody divine qualities of which he has hitherto known nothing; even theoretically he knows little, and his attitude towards them has hitherto been largely speculative. Since he first put his foot upon the Path, he has been trying to build the antahkarana. Even that has meant for him an act of faith, and he proceeds in the early stages with the work of building, yet scarcely knowing what he does. He follows blindly the ancient rules and attempts to accept as factual that which has not been proven to him to be a fact but which is testified to by countless thousands down the ages. The whole process is in the nature of a culminating triumph of that innate sense of Deity which has driven man forward from the most primitive experiences and physical adventures to this great adventure of constructing a pathway for himself from the dense material world into the spiritual. These higher spiritual energies have hitherto been recognized by him through their effects; now he has to learn to handle them, first of all, by letting them pour into and through him, via the antahkarana, and then to direct them towards the immediate objective of the divine plan.

Hitherto he has worked primarily with the thread of consciousness; this is anchored in the head, and through that consciousness his personality and his soul are linked together until he has become a soul-infused personality; he has then attained unity with his higher self. Through the building of the antahkarana another thread is added to the soul-infused personality, and the true spiritual individual is linked with and comes under the direction of the Spiritual Triad. At the fourth initiation the **soul body**, the **causal body** (so called) disappears, and the thread of consciousness is occultly snapped; neither the **soul body** nor the thread are any longer required; they become now only the symbols of a non-existent duality. The soul is no longer the repository of the consciousness aspect as hitherto. All that the soul has stored up of knowledge, science, wisdom and experience (garnered in the life cycle of many aeons of incarnation) are now the sole possession of the individual

is far more than simply the consciousness of immortality, because the idea or concept of mortality is not contained within it at all. There have been many deaths within the aeonial life cycle of the initiate:

1. The familiar and constantly recurring death of the physical body, incarnation after incarnation.

2. The deaths of the astral and the mental vehicles, as the undying soul discards them life after life--only to create new ones until mastery is attained.

3. Then--as a result of the incarnating process and its evolutionary effects--there comes the death of desire and its replacing by a growing spiritual aspiration.

4. Then, through right use of the mind, comes the "death" of the personality or rather its repudiation and renouncing of all that is material.

5. This is followed by the death or destruction of the causal or **soul body** at the great Initiation of Renunciation. This process of death and resurrection goes on ceaselessly in all the kingdoms of nature; each death prepares the way for a greater loveliness and livingness, and each death (if you analyze it with care) prefaces resurrection in some form or another until we come to this final resurrection and into the position of final attainment.

I will not here elaborate upon this process of constant death followed by constant resurrection, but it is the evolutionary keynote and the evolutionary technique and only because men love unduly that which is material and hate to lose contact with the form aspect of nature do they fear death. It is wise to remember that immortality is an aspect of the living spiritual being, and is not an end in itself, as men seek to make it. To the Knowers of Life such a phrase as "I am an immortal Soul" is not even true. To say "I am Life Itself and therefore am immortal" approaches closer to the truth, but even that sentence is (from the angle of the initiate) only a part of a larger truth. Symbolically, nature is ever portraying to us the essential facts in the annual progress of the four seasons, in the cycles of light

each must turn the key with his own hand and each must enter through that door alone. The blazing light within the **Temple of the Lord** is not for all at the same moment or the same hour of each day. Each knows his hour. Your hour is *Now*.

So, brother, close that door. Remember, those behind know not the door has opened or the door has closed. They see it not. Rest on that thought, my brother, and passing through the door close it with care, and enter upon another stage upon the upward Way--alone, yet not alone.

THE CRUCIFIXION

In the mystic Heart, with its two lobes, lies the key to the reservoir. In the out-going and the return the cross is made. Midway it stands, with the right hand and the left hand path on either side. There the man is crucified, with the two on either hand--one on the right and one on the left. In the apprehension of the key, in the opening and shutting of doors, lies life eternal. Know you and understand.

THE CROSS

In the Cross is hidden Light. The vertical and horizontal in mutual friction create; a vibrant Cross scintillates, and motion originates. When the vertical assumes the horizontal, pralaya supervenes. Evolution is the movement of the horizontal to upright positiveness. In the secret of direction lies the hidden wisdom; in the doctrine of absorption lies the healing faculty; in the point becoming the line, and the line becoming the cross is evolution. In the cross swinging to the horizontal lies salvation and pralayaic peace.

THE CHALICE

The lower chalice rises like a flower of color dark or somber. Dull it appears to the outer vision, but within a light will sometime shine and shatter the illusion.

Chalice the second rises from out the lower sheath as does the flower from out the calix green. Of color rose it