

BOOKS BY ALICE A. BAILEY

Initiation, Human and Solar (1922)
Letters on Occult Meditation (1922)
The Consciousness of the Atom (1922)
A Treatise on Cosmic Fire (1925)
The Light of the Soul (1927)
The Soul and Its Mechanism (1930)
From Intellect to Intuition (1932)
A Treatise on White Magic (1934)
From Bethlehem to Calvary (1937)
Discipleship in the New Age—Vol. I (1944)
Discipleship in the New Age—Vol. II (?)
Problems of Humanity (1947)
The Reappearance of the Christ (1948)
The Destiny of the Nations (1949)
Glamour: A World Problem (1950)
Telepathy and the Etheric Vehicle (1950)
The Unfinished Autobiography (1951)
Education in the New Age (1954)
The Externalization of the Hierarchy (1957)
A Treatise on the Seven Rays:
Vol. I—Esoteric Psychology (1936)
Vol. II—Esoteric Psychology (1942)
Vol. III—Esoteric Astrology (1951)
Vol. IV—Esoteric Healing (1953)
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Initiation, Human and Solar

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THE OATH

and in their conscious realization, may be known the true occultist. The Solar Logos sounded forth a Word, the form of our solar system came into being, its color being blue and its note a particular cosmic musical tone. Its degree of activity is of a specific mathematical notation beyond the grasp of the human mind at this stage of development; and the nature of its great ensouling Life, that of the triple Logos, is active, intelligent Love.

9: The Great Word of our solar system keys in, if it might be so expressed, with other Words, and is but one Word of the sevenfold Word, known to that great Existence Who stands in the same relation to the Solar Logos as the latter does to the Planetary Logos. The sacred Words of **seven solar** systems (of which ours is but one) make up this septenary sound, which vibrates at this time in the cosmic spheres.

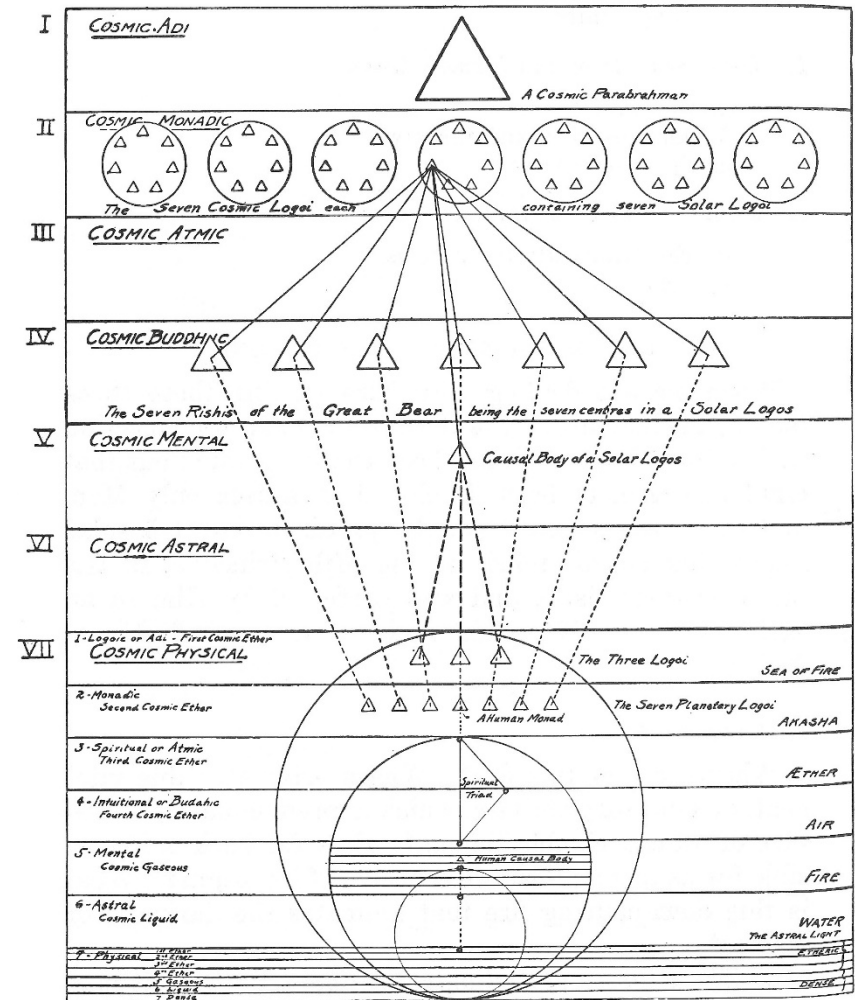
In these nine statements are very cursorily summed up the major truths anent the creative processes in the solar system. In them lies hidden the secret of the triple magic, and in their comprehension will come to the man who has spiritual intuition, purity of life and motive, altruistic intention, and a stern self-control and courage, the power to further the purposes of the Ego, who is a conscious collaborator in the work of evolution, and a sharer in part of the plans of the Planetary Logos of our scheme. They are given in this brief form both to protect the concealed truths and yet to reveal them to those who are ready.

These seven Words of the solar system, which form the logic Word which we only know in its triple form as AUM, are revealed at the seven initiations.

At the first initiation is given the Word for the physical plane.

must be realized as paralleling the development of the sense of sight, or vision, as earlier pointed out. The fire of mind shone forth and illuminated animal man in Lemurian days, during that vast cycle wherein sight opened up for him the physical plane. The relationship between sight and mind is a very close one, and must not be lost from sight. In the first round, and in the first root-race of this round, *hearing* was the sense developed. In the second round and the second root-race *touch* was evolved. In the third round and corresponding root-race *sight* was added to the other two, and the Self which hears, and the Not-self which is touched, or apprehended as tangible, are related and connected by sight,—the correspondence to the intelligence that links. Thus is brought about the blending of the three fires, and illumination is present. But through all this evolutionary development the ONE (*Sirian Entity*) Who hears, touches, and sees, persists and interprets according to the stage of the development of the manasic (*mental*) principle within Him. This basic Interpreter is the Entity Who is independent of an existence which ever necessitates a form. His is the life that causes matter to vibrate and He is therefore "fire by friction"; His is the life of pure Spirit which wills to be, and which utilizes form, and is therefore electrical impulse on the cosmic physical plane or "electric fire"; His is the life that not only animates the atoms and electrifies them by His Own nature, but likewise knows itself to be one with all yet apart from all,—the thinking, discriminating, Self-realizing something that we call MIND or Solar Fire. Universal mind or manas permeates all, and is equally that Self-knowing, individualized Entity Whose body contains our solar Logos as well as certain other solar Logoi; Whose fire, heat and radiation embrace certain other solar systems and unify them with our own system so that one complete vital body forms the manifestation of this mighty cosmic Be-

CHART V

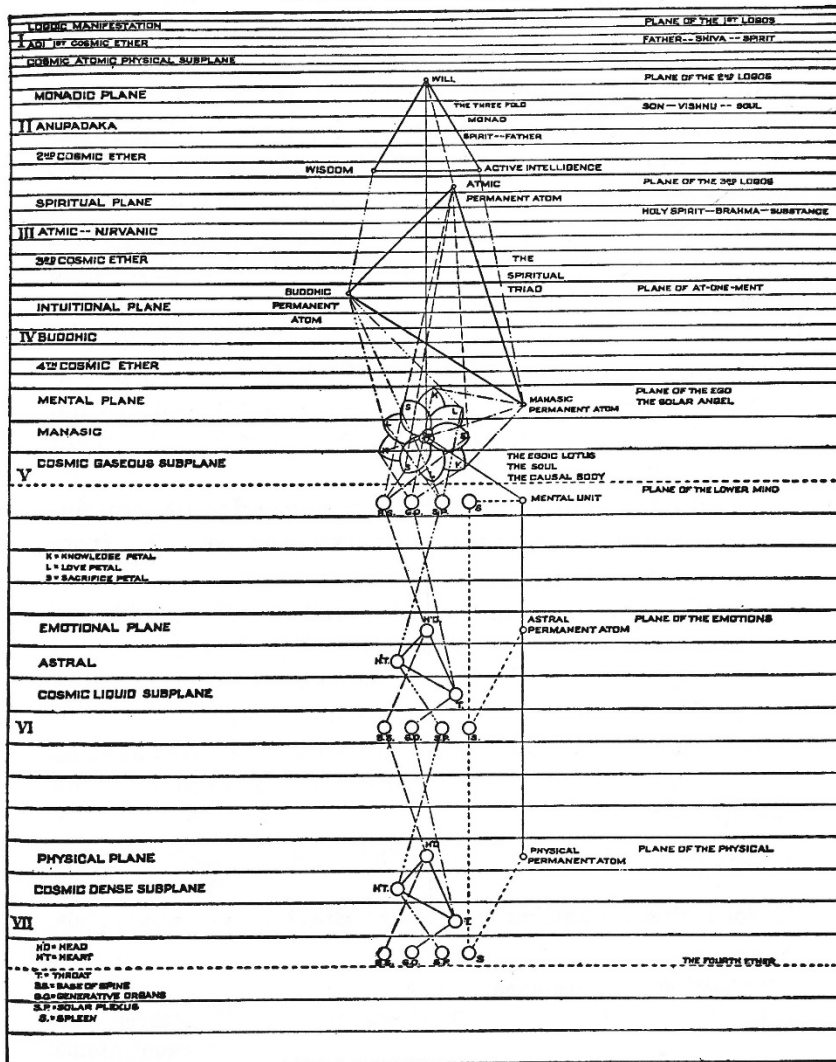
EVOLUTION OF A SOLAR LOGOS

<https://alliancesforhumanity.com/charts/chart5.jpg>

CHART VIII

THE EGOIC LOTUS AND THE CENTERS

COSMIC PHYSICAL PLANE



<https://alliancesforhumanity.com/charts/chart8.jpg>

ing. Vortices of force on the cosmic etheric plane form the etheric framework of **seven solar** systems in the same way that the bodies of the seven Heavenly Men (**Planetary Entities**) are the etheric centers for a Solar Logos, and as the seven centers in man (existing in etheric matter), are the animating electrical impulse of his life.

To express the origin of manas apart from manifestation through a conger of systems, a solar system, or a man is for us impossible. Only as one grasps the fact that each planetary scheme, for instance, serves as the body of a Heavenly Man Who is the directing Mind in that scheme, and the animating principle of manas or the active discriminating faculty which every atom in that scheme evinces; only when it is realized that a solar Logos is similarly the manasic principle of those large atoms we call schemes in their totality; only when it is apprehended that a cosmic Logos is again the instigating mind of the still vaster atoms we call systems; only when it is admitted that man is the animating discriminative faculty of the tiny spheres which form his body of manifestation; and finally, only when all this is meditated upon, and its truth accepted, will this question of the origin of manas assume a less abstruse character, and the difficulty of its comprehension be less appalling.

Man, the Thinker, the Knower, the manasic principle in the center of the many spheres which form his bodies, manipulates electrical force in three departments (the physical, astral and mental bodies) through seven centers which are the focal points of force, and of its intelligent dispersal throughout his little system to the myriads of lesser atoms, which are the cells in these spheres.

A *Heavenly Man* equally, and in a wider sense, the Thinker and Knower, the manasic or mind principle plus the buddhic or Christ principle, manipulates electrical force through three principal vehicles or globes in atmic, buddhic, and manasic matter, dispersing it from thence

to the myriads of cells which correspond to the deva and human units. (Deva, another *evolution* though proceeding along quite different lines to ours. They are the form builders.)

A *solar Logos* in a still wider sense is the permeating universal Mind, the manasic principle, plus the buddhic and the will principle, working in three major schemes, by means of seven centers of force, and through the myriads of groups which are the cells in His body, in the same way as human beings are the cells in the body of a Heavenly Man.

The *cosmic Logos* (*Sirius*) of our system works similarly through three major systems (of which ours is not one), utilizing *seven solar* systems (of which ours is one), for the distribution of His force and having myriads of sevenfold groups as the cells of His body.

b. Will and ordered purpose. Thus all that we can really predicate anent the origin of manas is that it is the unified will-activity, or the purposeful expression of the realized Identity of some great Self which colors the life and swings into intelligent cooperation all the lesser units included in its sphere of influence. Each of us, in illustration, is the thinking purposeful Entity who acts as the manasic principle and the spring of action to all the units included in our three bodies. Each of us sways them to our will; we act, and by acting, force cooperation as we see fit. The Logos does the same on a larger scale. In this thought lies light on the question of karma, of free-will and of responsibility. *Manas is really WILL working itself out on the physical plane*, and the truth of this will be seen when it is realized that all our planes form the cosmic physical plane, whereon an Entity, inconceivably greater than our Logos is working out a set purpose through the Logos, through us, through all Spirit-substance that is included within His sphere of radiatory activity.

Certain problems of real interest are prone to enter our minds, but they serve only to develop abstract thought

2. In the System.

We have now for consideration some further points on the subject of manasic development within the system and then we can proceed to discuss the future of manas, our final subheading.

It will be apparent to all of us that the vastness of the subject and the enormous cycles of time involved tend to obscurity and lack of definiteness. Only the high lights stand out, and only broad general concepts, and the impartation of fundamental facts (to the exclusion of detail) are in any way possible in this treatise. Certain ideas stand out clearly against the background of intricate plans, against the apparent confusion caused by the overlapping of cycles, both great and lesser, and against accumulation of chaotic detail. This apparent chaos, and even seeming contradiction, is the result of our imperfect evolution, the result of our entire lack of perspective incident upon our place in the planetary scheme, and the result of the shortness of our vision. Broad outstanding generalizations are all that we can appreciate at our present stage, and they might be summed up as three in number:

Position or the place of the system within its greater whole, and the corporate nature of all manifestation. This involves the concept of:

A cosmic system, involving lesser systems and holding them together by the power of a unified life.⁴⁴

A solar system, a portion of that greater system of mani-

⁴⁴*Diversity from Unity.*

"Now, according to the Adepts of ancient Aryavarta, *seven principles* are evolved out of these three primary entities. Algebra teaches us that the number of *combinations* of things, taken one at a time, two at a time, three at a time, and so forth= 2^n-1 . Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to $2^3-1=8-1=7$. As a general rule whenever seven entities are mentioned in the ancient occult sciences of India in any connection whatsoever, you must suppose that these seven entities come into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or Monad."—*The Theosophist*, Vol. VIII, p. 449. <https://alliancesforhumanity.com/sirius/ttv8n7.pdf> <https://www.theosophy.world/resource/publications/theosophist>

festation, equally involving lesser forms of objectivity, and holding them likewise unified by the power of its own life. A planetary scheme, or subdivision of that solar system. This likewise persists as a unit by itself, yet has no existence apart from other units.

Groups or unified bodies within the scheme. These are again individualized yet at the same time are a part of the greater whole.

Congeries or aggregations of cells, the subdivisions of groups. These must be similarly interpreted.

The cells, or the individualized units, within the groups. Each of these is a conscious entity, yet each has no existence apart from its groups. (There are many levels of consciousness.)

Each of these divisions is characterized by:

An ensouling life, which--as far as we are concerned, emanates from the ONE ABOUT WHOM NAUGHT MAY BE SAID, (Sirius) Who ensouls the seven solar systems, down through the Lord of a solar system, through the cosmic Entities we call the Heavenly Men, and the solar Entities ensouling groups and through that peculiar central manifestation we call a human being to the little cell within the body of that human being, and the atom which is the basic material whereof all forms in all the kingdoms of nature are made.

Intelligent activity, or the display of purpose or manas, the fifth principle in every type of manifestation. This, as earlier pointed out, is the intelligent plan of the Entity concerned working out in time and space.

Power to evolve or progress. This is literally the distinctive ability of the ensouling life within the form to progress intelligently from lower to higher forms of manifestation. This is above all the peculiar and perfected attribute of the fifth principle.

Capacity to cohere. This is the ability of all intelligent, active Lives during evolution to conform to the Law of Attraction and Repulsion, and thus form a conscious, intelligent part of a greater life. It is literally

the transmutation of manas into wisdom. Though all that IS exists in form yet little is as yet brought under the intelligent control of the entity within the form. Only the Heavenly Men and Their superior embracing lives are consciously and intelligently working through and dominating the form, for only They, as yet, are perfected manas. Beneath them come many grades of consciousness. Man is gradually achieving that conscious control over matter in the three worlds which his divine Prototypes, the Heavenly Men, have already achieved. They are attaining a similar control on higher levels. Below man come many lives who are blind and unconscious of the congery or subdivision of which they form part. Thus can be seen, in general outline, the place of manas at the present stage.

Relation. Another outstanding feature that is the result of our studies is that of relation. The realization of this in future years will lead to the study of the different polarities of the different spheres (from a planetary scheme to an atom) within the solar ring-pass-not, and of the relation existing between:

- a. A scheme and the totality of schemes.
- b. Scheme and scheme.
- c. Chain and chain.
- d. Globe and globe.
- e. Group and group.
- f. Subdivision and subdivision.
- g. Unit and unit.⁴⁵
- h. Cell and cell.

(A planetary scheme consists of 7 chains. Each chain 7 globes. Our planet is the 4th globe of the 4th chain. The moon, what is left of it, the 4th globe 3rd chain.)

The interrelation of all these factors and their profound interdependence is one of the most important points for us to grasp; though this whole relation is governed by the law of Attraction and Repulsion, and

⁴⁵I use the word "unit" in connection with all that is in any degree self-conscious, or individualised. It must, therefore, be remembered that this phrase refers to nothing below the human kingdom.

therefore comes more under what we call the second aspect, yet self consciousness itself is the result of the manasic principle and the close cooperation between these two factors of mind and love-wisdom, or the two laws of Attraction and Synthesis, must ever be carefully remembered.

Limitation. This is a prime factor to be borne in mind in considering a cosmos, a system, a scheme, a chain, or any form of limiting sphere down through them all to the physical atom of the scientist. It presupposes:

- a. Capacity beyond that manifested.
- b. Duality, or that which is limited and the limiting substance.
- c. Purpose, for in an ordered scheme of existence, the limitation persists just as long as it is required in order to attain certain ends. It is succeeded by "abstraction" occultly understood, and in its literal sense.

When these three factors:

Position,
Relation,
Limitation,

are studied within the system, the close connection of all the groups within the whole will be evidenced, and the need of each part for all other parts will be brought out.

As regards cosmic position, relation and limitation, little can be said, as e'en to the Heavenly Men Themselves the matter is obscure. That this is necessarily so must be apparent when Their place in the scheme of things is realized and Their relative unimportance is considered. Therefore, we can do no more than accept the fact of the inconceivable magnitude of that EXISTENCE which is manifesting through **seven solar** systems, and the extension of this concept of Being to

embrace the entire vault of the Heavens. It is interesting to bear in mind in this connection that all that is seen, being objective forms or Beings in manifestation through certain spheres of light, may not be all that IS, but that there may lie back of everything visible a vast realm or realms of Existences. The very brain of man reels in contemplation of such a concept. Yet just as there are tens of millions of human beings out of objective manifestation, or discarnate, on the subtler planes of the solar system, so there may be cosmic entities, in rank equal to the ONE ABOUT WHOM NAUGHT MAY BE SAID, Who are in a similar sense discarnate, and found in realms subtler than that of the manifestation of light.

3. *On the Earth.*

a. The five Kumaras. We might now consider briefly the subject of the five Kumaras, Who are the sum total of manas on the Earth. I have stated that the Lord of the World, the first Kumara, is the planetary Logos of our scheme in physical incarnation, but nowhere has the impression been conveyed that the three Kumaras, associated with Him, are three other planetary Logoi. This is in no way the case. These three, called the "Buddhas of Activity," are but the vicegerents upon our planet of those three planetary Logoi, Who, with our planetary Logos, make the sum total of the logoic Quaternary. Associated with them are the three esoteric Kumaras, mentioned in the *Secret Doctrine*,⁴⁶ Who represent the three other Logoi, and so make focal points for all the logoic forces within our chain. In each chain such representatives are found, six focal points embraced by the seventh, the planetary Logos of the scheme, Who holds them all within His aura.

⁴⁶S.D., I, 493.

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Their work is threefold:

First. They are the centers in the body of the planetary Logos. Each chain corresponds to one center, and the globes are but the lesser wheels within any particular center. The life of the Logos in this incarnation on the Earth is flowing through three centers and beginning to stimulate a fourth, hence four globes are involved and the three Kumaras (so called for lack of a better term) are vitally intelligently active; three are in abeyance and one is beginning to function. The globes correspond to the chains. This fourth Kumara is as yet practically unrealized, but as hinted at earlier His day is about to dawn.

Second. They act as transmitters of a particular type of force to those units who go to the content of any particular center. They are, in fact, the agents for the Lords of the Rays to the Monads of any ray in incarnation in any particular chain and on any particular globe.

Third. They are the agents for:

- a. The Lord of a Ray as stated above.
- b. The four Maharajahs.
- c. The planetary Logos of Their own scheme.
- d. The great Deva of the Earth planet.

They work with the law; They are the cognizers of the intelligent purpose of the planetary Logos, and know His plans; They are the vital activity of the planet, and in a subtle sense they are not only the Ray representatives but likewise the link between the chain and the scheme.

It might here be stated that the relative failure that was the fate of the *Moon chain* in our scheme has greatly handicapped Their work, and made it imperative for Them to employ drastic measures in order to offset that failure. Herein lies another clue to the world turmoil.

b. The Moon chain. It might be of interest here, if, before passing on to other matters, we took up the very difficult subject of the moon chain and answer certain pertinent questions that may have arisen in the minds of students.

The enumeration of the chains and of the schemes as given in the two charts is entirely *for the present*, and covers a period comparatively recent, carrying forward the history of evolution to the middle of the next round in our chain. Had we been given the charts embracing pre-Lemurian days, and extending back a distance into the (humanly speaking) unfathomable past, we would have seen the moon chain portrayed with the Neptune chain omitted. In the chart as given two chains are apparently lacking, the moon chain and the Uranus chain. The reasons are abstruse, but something may be hinted at as follows:

The Moon chain with the Earth chain formed two units, or two polarities, negative and positive. The point of merging was reached, and the Earth chain absorbed or synthesized the moon chain in the same sense as certain of the schemes will merge until only three will apparently be left. Therefore the Earth chain is essentially dual in nature, being the sumtotal of a male and a female chain. This is a mystery impossible to elucidate further, but it is dealt with in certain occult books, and hinted at by H.P.B.⁴⁷

In due course of time another merging in the scheme will eventuate and then Uranus (the chain of that name in our scheme) will flash into objectivity. Forget not that the schemes manifest as seven, as ten, as three from the angle of the Eternal Now, or—from the point of view of a Heavenly Man—the manifestation may be written as 3†7. In time and space the order might be stated to be 7-3-10, and at certain stages 10-7-3. As

⁴⁷S.D., I, Section IX, Vol. I, 176-200.

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the opposites merge the ten become the seven and the three, and it is during this process that entire chains and globes, and eventually schemes, will apparently vanish from objectivity*, and drop out of sight. They will be simply absorbed. During the twofold process of evolution, it might be numerically expressed as:

During involution the sequence is seen as three, then seven and finally ten.

During evolution the sequence is ten, then seven and finally three.

The involutionary process is over practically and the evolutionary is approximately midway through. This will be marked by the disappearance or absorption of certain chains as they find their polar opposites, and a simultaneous appearance of the more subtle chains or globes as the manasic principle enables man to see them. The moon chain is in process of disappearance, and only a decaying body is left; the life of the second and the first Logos has been withdrawn from it, and only the latent life of matter itself remains. Simultaneously Neptune arose over the horizon, and took its place as one of the seven manifesting chains of the planetary Logos. We are here dealing with the Neptune chain of the earth scheme.

The Moon chain has in itself a curious occult history, not yet to be disclosed. This differentiates it from the other chains in the scheme and even from any other chain in any scheme. An analogous situation or correspondence will be found in another planetary scheme within the solar system. All this is hidden in the history of one of the solar systems which is united to ours within a cosmic ring-pass-not. Hence the impossibility of yet enlarging upon it. Each Heavenly Man of a scheme is a focal point for the force and power and vibratory life of seven stupendous ENTITIES in exactly the same sense

* For example, Vulcan hasn't had an objective existence since the 1800s though I suspect it could still be detected in other ways.

as the seven centers in a human being are the focal points for the influence of a corresponding heavenly Prototype. Our Heavenly Man, therefore, is esoterically allied to one of the seven solar systems, and in this mysterious alliance is hidden the mystery of the moon chain.

Certain brief hints may be given for the due consideration of students:

The Moon chain was a chain wherein a systemic failure was to be seen.

It is connected with the lower principles, which H.P.B. has stated are now superseded.

The sexual misery of this planet finds its origin in the moon failure.

The progress of evolution on the moon was abruptly disturbed and arrested by the timely interference of the solar Logos. The secret of the suffering in the Earth chain, which makes it merit the name of the Sphere of Suffering, and the mystery of the long and painful watch kept by the SILENT WATCHER⁴⁸ has its origin in the events which brought the moon chain to a terrific culmination. Conditions of agony and of distress such as are found on our planet are found in no such degree in any other scheme.

⁴⁸ . . . it is He, again, who holds spiritual sway over the initiated Adepts throughout the whole world. He is, as said, the "Nameless one" who has so many names, and yet whose names and whose very nature are unknown. He is the 'Initiator,' called the 'Great Sacrifice.' For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know--aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice."--S.D., I, 229.

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The misuse of the vibratory power of a certain center, and the perversion, or distortion of force to certain erroneous ends, not along the line of evolution, account for much of the moon mystery.

Certain results, such as the finding of its polar opposite, were hastened unduly on the moon chain, and the consequence was an uneven development and a retardation of the evolution of a certain number of deva and human groups.

The origin of the feud between the Lords of the Dark Face and the Brotherhood of Light, which found scope for activity in Atlantean days, and during the present root race (WWI), can be traced back to the moon chain.

We have here all that it is possible to give out at this time, and much that has hitherto not been permitted publication. It is necessary again to emphasize the need of attaching no importance to the names of the chains and globes, and the necessity of a numerical enumeration; at the same time should the student decide to number the chains, and globes, he must carefully bear in mind that the sequence of numbers has no reference or relation to place or time, nor to sequence of appearance, or order of manifestation.

IV. THE FUTURE OF MANAS

It is only intended to handle this immense subject primarily in its relation to MAN, leaving the student to work out for himself much of what might be said, and to expand the concept from the unit to the group, and from the group to the totality of groups within the solar system. We will only touch upon the development of the mind in man and hint at some probable developments; we shall endeavor to show that manas, as it evolves, leads to certain distinct characteristics, which

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. (See Chart 8)

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 seven--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:

Knowledge⁷⁹ is the right apprehension of the laws of energy, of the conservation of force, of the sources of

⁷⁹ 1. *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.

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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.**

energy, of its qualities, its types and its vibrations. It involves an apprehension of:

- a. The different key vibrations.
- b. The centers whereby force enters.
- c. The channels along which it circulates.

- d. The school of Yoga. Union. The rule of daily life. Mysticism.
- e. The school of Ceremonial Religion. Ritual. Worship of the devas or Gods.
- f. The Vedanta school. Has to do with non-duality. Deals with the relation of Atman in man to the Logos.

3. *There are four branches of knowledge to which H. P. B. specially refers*--S.D., I, 192.

These four are probably those with which man has dealt the most, in this fourth round and fourth chain.

Compare S. D., I, 70, 95, 107, 227.

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The four Noble Truths. The Four Vedas. The four Gospels. The four basic admissions. The four ready Elements. The four grades of Initiation.

- a. Yajna Vidya The performance of religious rites in order to produce certain results. Ceremonial magic. **It is concerned with Sound**, therefore with the Akasha or the ether of space. The "yajna" is the invisible Deity who pervades space. Perhaps this concerns the physical plane?
- b. Mahavidya The great magic knowledge. It has degenerated into Tantrika worship. Deals with the feminine aspect, or the matter (mother) aspect. **The basis of black magic.** True mahayoga has to do with the form (second aspect) and its adaptation to Spirit and its needs. Perhaps this concerns the astral plane?
- c. Guyha vidya The science of mantrams. The secret knowledge of mystic mantrams. The occult potency of sound, of the Word. Perhaps this concerns the mental plane?
- d. Atma vidya. True spiritual wisdom.

4. *Knowledge of truth is a common inheritance*--S. D., II, 47, 3.

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5. *Knowledge is a relative subject, and varies according to the grade achieved.*

- a. Ranges of further knowledge open up before a planetary Logos.--S. D., II, 740.
- b. The four truths can be arrived at by unaided man.--S. D., III, 420.

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6. *Finally, Knowledge is a dangerous weapon:*

This is due to: Personal Selfishness.

It is only safe when:

- a. One gives oneself up to it, body, soul and spirit.--S.D., III, 62, 63.

parlance), and before the thought-form brings about the desired results on the physical plane there comes too a similar reaction; the waters of desire become so potent as to cause precipitation, and the consequent appearance of the desired form of expression.

Let us take the facts and analogies as they stand and study them from the standpoint both of the macrocosm and the microcosm.

We note that the form absorbs and uses the substance wherein it is immersed. Our solar system is one of many, and not the greatest. It constitutes a fragment of a greater whole. This greater whole, formed of seven parts (or **seven solar** systems), is itself immersed in the waters of space, is born of desire and therefore, a child of necessity. It draws its life from its surroundings. Streaming into our solar system from all sides are force currents, emanating from what *A Treatise on Cosmic Fire* calls the "One about Whom naught may be said". These currents embody His will and desire, express His love or attractive capacity, and manifest as that great thought-form we call our system.

In parentheses, it is well to note that this Existence is termed "the One about Whom naught may be said", not because of secrecy or mystery, but because all formulation of ideas about His life and purpose are impossible until one has completed the term of evolution in our solar system. Note, I say, our solar system, not just our planetary existence. Speculation about the Existence who, through His life, informs **seven solar** systems is wasted energy. On our planet only such great lives as the Buddha, the Kumaras and the planetary Logos, are beginning to sense the dynamic impulse of the greater whole, and even they are only sensitive to it but are, as yet, utterly unable to conceive of its trend, for it lies beyond mind and love and will. It brings into play fac-

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

away in the great round of the heavens from where it is stated to be, as far as the greater zodiac is concerned. This is, of course, from the standpoint of time. As the sweep of the sun through a constellation covers a period of approximately two thousand two hundred years, the shift in the course of the centuries is very slight,--so slight that little difference would be noted in the casting of the planetary horoscope. In the casting of the horoscope of a solar system it would be of vital importance, but this is so far beyond the capacity of the wisest astrologer on our planet that discussion is immaterial.

In casting the horoscope of a human being who is born in a particular month, however, it should be borne in mind (which it seldom is) that now the month and the sign do not coincide at all. The sun is really not in Leo, for instance, during the month of August. The correct interpretation therefore of a chart is largely psychometrical and dependent upon the thought-form of the constellation which has been built up for ages by the astrologers. Energy follows thought. For thousands of years certain types of energy and their consequent qualifying effects on substance and form have been considered to be thus and so. Therefore, thus they are, except in the case of the highly evolved, of the true aspirant who has oriented himself, and is thus escaping from the wheel of existence and beginning to govern his stars, and so is no longer under their rule and domination.

Astrology now deals primarily with the personality for whom the horoscope may be cast and with the events of the personality life. When, through meditation and service, plus the discipline of the lunar bodies, a man comes consciously and definitely under his soul ray, then he comes as definitely under the influence of one or other of the seven solar systems, as they focus their energy through one or other of the constellations and

subsequently one or other of the seven sacred planets. Eventually, there will be twelve sacred planets, corresponding to the twelve constellations, but the time is not yet. Our solar system, as you know, is one of seven. When a man has arrived at this point in evolution, birth months, mundane astrology, and the influences which play upon the form aspect become of less and less importance. This circle of solar systems affects paramountly the soul and it becomes the focal point of spiritual energies. This is the problem of the soul on its own plane,--responsiveness to these types of energy, and, of them, the personality is totally unaware.

The signs which fall therefore into the four categories of earth, water, fire and air, concern primarily the man who lives below the diaphragm, and who utilizes the lower four centers:--the center at the base of the spine, the sacral center, the solar plexus and the spleen. The inner group of seven major or systemic energies produce their effect upon the man who is living above the diaphragm, and work through the seven representative centers in the head. Four of them focus through the throat center, the heart center, the ajna and head centers. Three are held latent in the region of the head centers (the thousand petalled lotus) and only enter into functioning activity after the third initiation. It will be evident therefore how complicated from the standpoint of the horoscope (as well as of the individual problem) is this meeting of the energies of two types of constellations in the case of the man who is neither purely human nor purely spiritual. The ordinary horoscope is negated. The horoscope is not possible as yet of delineation. The only horoscope, which is basically and almost infallibly correct is that of the entirely low grade human being who lives entirely below the diaphragm and is governed by his animal nature alone.

Astrologers must remember also that there are several

As to the significance of the word "life" our task is wellnigh insuperable, for no human being has or can have any comprehension of the nature of life until he has attained the third initiation. I repeat this with emphasis and in order to impress upon you the futility of idle speculation upon this subject. Disciples who have undergone the third initiation and have climbed the mount of Transfiguration can--from that high point--glimpse the radiance of the subjective center of energy (the central spiritual sun of *The Secret Doctrine*) and so gain a flash of realization as to the meaning of the word "life." But they cannot, and they dare not, pass on the knowledge gained. Their efforts to convey such information would be futile, and language itself would be inadequate to the task. Life is not what anyone has hitherto surmized. Energy (in contradistinction to force, and using the word to express the emanating center which differentiates into forces) is not what idle speculation has portrayed it to be. Life is the synthesis of all activity--an activity which is a blend of many energies, for life is the sum total of the energies of the **seven solar** systems, of which our solar system is but one. These, in their totality, are the expression of the activity of that Being Who is designated in our hierarchical archives as the "One About Whom Naught May Be Said." This seven-fold cosmic energy; the fused and blended energies of **seven solar** systems, including ours, sweeps automatically through each of the seven carrying the qualities of

1. Impulse towards activity.
2. Active impulse towards organization.
3. Active organized impulse towards a definite purpose.

I have worded these impulses as above in order to show the emergent tendency through their mutual interplay. This triple energetic impulse, borne on the impetus of the seven great

breaths or rays, started the world process of Becoming, and manifested as the urge towards evolution,--towards an evolution which is active, organized, and which works undeviatingly and unerringly towards a specific goal. This goal is known in its fullest measure only to that incomprehensible Existence Who works through **seven solar** systems (in their turn the expression of seven great Lives) just as our solar Deity works through the seven planetary Logoi. All this has been hinted at and outlined in *A Treatise on Cosmic Fire*, and I do not purpose enlarging upon it here. I would point out, however, because it has a definite bearing on the evolution of quality in the human family, that the seven creative Builders or planetary Logoi of our solar system are embodiments of the will, energy, and magnetic force which streams through Them from the **seven solar** systems into Their various spheres of activity. Thus, through Their united activity, the organized solar system is produced whose energies are in constant circulation and whose emerging qualities are balanced and demonstrated throughout the entire system. All parts of the solar system are interdependent; all the forces and energies are in constant flux and mutation; all of them sweep in great pulsations, and through a form of rhythmic breathing, around the entire solar atom; so that the qualities of every solar life, pouring through the seven ray forms, permeate every form within the solar ring-pass-not, and thus link every form with every other form. Note therefore the fact that each of the seven rays or creative Builders embodies the energy, will, love and purpose of the Lord of the solar system, as that Lord in His turn embodies an aspect of the energy, will, love and purpose of the "One About Whom Naught May Be Said." Therefore the first proposition to be grasped by the student of the rays is as follows:

I. Every ray Life is an expression of a solar Life, and every planet is consequently...

1. Linked with every other planetary life in the solar system.
2. Animated by energy emanating from one or other of the **seven solar** systems.
3. Actuated by a triple stream of life forces coming from:
 - a. Solar systems outside our own.
 - b. Our own solar system.
 - c. Its own planetary Being.

It is impossible for the average thinker to grasp the significance of this statement, but he can understand somewhat the statement that every planet is a focal point through which forces and energies circulate and flow ceaselessly, and that these energies emanate from the outer cosmos or universe itself, from the solar system of which his own planet is apart, and of which our sun is the center and from that Being Who constitutes our own particular planetary Lord or Life.

I should like at this point to make clear the distinction between a constellation and a solar system, according to the esoteric teaching, even though the modern scientist may not agree.

A solar system consists of a sun as the central focal point, with its series of attendant planets which are held in magnetic rapport in their orbits around that sun.

A constellation consists of two or more solar systems or series of suns with their attendant planets. These systems are held together as a coherent whole by the powerful interrelation of the suns, whose magnetic rapport is so balanced that occultly "they tread the Path together within the radius of each other's power;" they preserve their relative distances, and vitalize their planets but at the same time they preserve an equality of balance and of influence. In a few rare cases this balance is disturbed, and there is a waxing or a waning of influence and of magnetic power.

This condition is governed by a cosmic law of rhythm so obscure as to be incomprehensible at this time.

An illustration of this waxing and waning of influence and of radiance (synonymous terms in occultism) on a large scale can be seen today in the constellation Gemini, wherein one of the twins is increasing in brilliance and power, and the other is decreasing. But this is a somewhat unique example, esoterically.

The relation of the constellations to the solar system, which is the basis of astrological research, will be considered later. I seek to point out here only the dual fact that the seven rays are themselves

1. Expressions of energies emanating from the **seven solar** systems, which are, in their turn, animated by the Life of the "One About Whom Naught May Be Said."
2. Influenced by, and therefore under the astrological control of, the twelve constellations whose energies are contacted by our solar system during the course of the journey of our sun through the greater Zodiac, during the vast period of approximately 25,000 years, and in a lesser degree during the course of the twelve months of the year, wherein the lesser path of the Zodiac is trodden.

The complexity of the subject is very great, and only the broad general outline of the system, and the basic principles governing the law of evolution, can be dimly sensed and grasped. The sweep of the subject is so vast that the concrete mind and the rationalizing nature lose themselves in the realized complexities and problems. But the illumined intuition, with its power to synthesize (which is the emerging characteristic of the disciples and initiates under training), can and does lead them into a measured sequence of expansions of consciousness which eventually land them at last on the summit of the Mount

of Transfiguration. From that eminence the disciple can gain the vision which will enable him to see the whole world scheme in a moment of time, and to share with Arjuna the experience of the Gita wherein he "saw all forms gathered together in the body of that God of Gods." He can then descend from that mountain with his personality transfigured and radiant. Why? Because he now knows that spirit is a fact and the basis of immortality; he knows, past all controversy, that there is a Plan, and that the love of God is the basic law of all manifestation and the origin of all evolutionary momentum; and he can rest back upon the knowledge that the fact of spirit, the immediacy of love and the synthetic scope of the Plan provide a foundation upon which he can place his feet, take his stand with assurance, and then go forward in certain confidence of an assured goal.

Our second statement of fact is therefore:

- II. Each one of the rays is the recipient and custodian of energies coming from
1. The seven solar systems.
 2. The twelve constellations.

Each ray passes these energies through its body of manifestation (a planet), and thereby imparts them to the planetary form, and to all forms upon and within it. These differentiated forms are therefore animated by energy coming from the cosmic Life, from the solar Deity, and from the planetary Life, and are consequently colored by qualities from the **seven solar** systems and the twelve constellations. This blend of energies working on substance, produces the forms, and each subjective form, in its turn, produces the outer appearance.

It is not possible for us to study these forces and qualities in detail, especially in connection with an individual human being, for the scale is so minute, relatively, and the detail to be considered is so intricate. But the nature of the qualities

reveal the fourth great fundamental of the Ageless Wisdom of which three are already given in the proem of *The Secret Doctrine*.

Space is an entity and the entire "vault of heaven" (as it has been poetically called) is the phenomenal appearance of that entity. You will note that I did not say the material appearance, but the phenomenal appearance. Speculation about the nature, the history and identity of that entity is useless and of no value. Some dim idea, providing analogy even when eluding specifications, might be gained if you will endeavor to think of the human family, the fourth kingdom in nature, as an entity, as constituting a single unit, expressing itself through the many diversified forms of man. You, as an individual, are an integral part of humanity, yet you lead your own life, you react to your own impressions, you respond to exterior influences and impacts, and in your turn you emanate influences send forth some form of character radiation and express some quality or qualities. You thereby, and in some measure, affect your environment and those whom you contact. Yet all the while you remain part of a phenomenal entity to which we give the name of humanity. Now extend this idea to a greater phenomenal entity, the solar system. This entity is itself an integral part of a still greater life which is expressing Itself through **seven solar** systems, of which ours is one. If you can grasp this idea, a vague picture of a great underlying esoteric truth will emerge into your consciousness. It is the life and the influence, the radiations and emanations of this entity, and their united effect on our planetary life, the kingdoms in nature and the unfolding human civilizations, which we shall have briefly to consider.

The subject is so vast that I have been faced with the problem of the best method whereby to handle it. I de-

cided on brevity, the concise statement of facts (facts to those of us who are working on the inner side of life, but which must rightly be only hypotheses to you) and the avoidance of detail and of detailed discussion. We will endeavor to work from the universal to the particular and from the general to the specific, but our emphasis will always be on the universal and the general, and not upon the particular and specific. It will rest with those of you who are students of astrology to make due application of the truth to the specific. It is definitely in this connection that modern astrology has gone astray. It has reversed the true and right procedure and has laid the emphasis upon the specific and particular, upon the personal horoscope and the individual destiny, and has not laid the emphasis upon the great energies and their Source. These sources are ultimately responsible for the manifestation of the specific. This position and presentation of truth must be altered.

In esoteric astrology we are, therefore, dealing with the Life and Lives which inform the "points of light" within the universal Life. Constellations, solar systems, planets, kingdoms in nature and microscopic man are all of them the result of the activity and the manifestation of energy of certain Lives whose cycle of expression and whose infinite purposes lie outside the comprehension of the most advanced and illumined minds on our planet.

The next point for each of you to grasp is the fact that the ether of space is the field in and through which the energies from the many originating Sources play. We are, therefore, concerned with the etheric body of the planet, of the solar system, and of the **seven solar** systems of which our system is one, as well as with the general and vaster etheric body of the universe in which we are located. I employ the word "located" here with deliberation and because

of the inferences to which it leads. This vaster field, as well as the smaller and more localized fields, provides the medium of transmission for all the energies which play upon and through our solar system, our planetary spheres and all forms of life upon those spheres. It forms one unbroken field of activity in constant ceaseless motion--an eternal medium for the exchange and transmission of energies.

In connection with this, and in order more correctly to understand, it will be useful to study individual man; in this way we can arrive at a faint comprehension of the basic and underlying truth. Students should never forget the Law of Analogy as an interpretive agency. Esotericism teaches (and modern science is rapidly arriving at the same conclusion) that underlying the physical body and its comprehensive and intricate system of nerves is a vital or etheric body **which is the counterpart and the true form of the outer and tangible phenomenal aspect.** It is likewise the medium for the transmission of force to all parts of the human frame and the agent of the indwelling life and consciousness. It determines and conditions the physical body, for it is itself the repository and the transmitter of energy from the various subjective aspects of man and also from the environment in which man (both inner and outer man) finds himself.

Two other points should here be added. First: the individual etheric body is not an isolated and separated human vehicle but is, in a peculiar sense, an integral part of the etheric body of that entity which we have called the human family; this kingdom in nature, through its etheric body, is an integral part of the planetary etheric body; the planetary etheric body is not separated off from the etheric bodies of other planets but all of them in their totality, along with the etheric body of the sun constitute the etheric

body of the solar system. This is related to the etheric bodies of the six solar systems which, with ours, form a cosmic unity and into these pour energies and forces from certain great constellations. The field of space is etheric in nature and its vital body is composed of the totality of etheric bodies of all constellations, solar systems and planets which are found therein. Throughout this cosmic golden web there is a constant circulation of energies and forces and this constitutes the scientific basis of the astrological theories. Just as the forces of the planet and of the inner spiritual man (to mention only one factor among many) pour through the etheric body of the individual man upon the physical plane, and condition his outer expression, activities, and qualities, so do the varying forces of the universe pour through every part of the etheric body of that entity we call space and condition and determine the outer expression, the activities and qualities of every form found within the cosmic periphery.

The second point I would make is that **within the human etheric body there are to be found seven major force centers which are in the nature of distributing agencies and electrical batteries, providing dynamic force and qualitative energy to the man;** they produce definite effects upon his outer physical manifestation. Through their constant activity his quality appears, his ray tendencies begin to emerge and his point in evolution is clearly indicated.

This "control of form through a septenate of energies" (as it is defined in the Old Commentary) is an unalterable rule in the inner government of our universe and of our particular solar system, as well as in the case of individual man. There are, for instance, in our solar system, seven sacred planets which correspond to the seven individual force centers in man, the **seven solar** systems, of which

our solar system is one, and in their turn the seven energy centers of the One to Whom I have referred in my other books as the One About Whom Naught Can Be Said.

Much has been given in the occult books of which the average astrologer remains profoundly unaware. It is essential that he learns to think in larger Wholes and to be more deeply concerned with the emanating Sources and with the eternal persistent Causes than with the effects of these Sources upon that ephemeral creation, a human being and his temporary existence upon a most unimportant planet. As he seeks to do this, he will discover for himself the signs of the essential divinity of man--a divinity which is to be found in the infinite grasp of man's consciousness when illumined by the light of the soul and in his power to project his thought into the consciousness of those manifold Lives Whose "energetic movements" he must perforce share because his small modicum of energy is an integral part of Theirs.

There is one aspect of energy for which the modern astrologer makes very little allowance, and yet it is of paramount importance. This is the energy which emanates from or radiates from the Earth itself. Living as all human beings do upon the surface of the Earth and being, therefore projected into the etheric body of the planet (for the reason that "man stands erect") man's body is at all times bathed in the emanations and the radiations of our Earth and in the integral quality of our planetary Logos as He sends forth and transmits energy within His planetary environment. Astrologers have always emphasized the incoming influences and energies as they beat upon and play through our little planet, but they have omitted to take into adequate consideration the emanating qualities and forces which are the contribution of our Earth's etheric

body to the larger whole. This we will consider later, but I felt the necessity of calling your attention to it at this time.

Another point which should here be noted is that the influence of the moon is purely symbolic in nature and in effect and is simply the result of ancient thought and teaching (descended to us from Lemurian times) and is not based upon any true radiation or influence. In those far off times, antedating even Lemuria and constituting in Lemurian days simply an ancient tradition, the moon appeared to be a living vital entity. But I would have you bear definitely in mind that today **the moon is nothing more than a dead form**. It has no emanation and no radiation of any kind and, therefore, has no effect of any kind. The moon, from the angle of the esoteric knower, is simply an obstruction in space--an undesirable form which must some day disappear. In esoteric astrology, the effect of the moon is noted as a thought effect and as the result of a powerful and most ancient thoughtform; nevertheless, the moon has no quality of her own and can transmit nothing to the Earth. Let me reiterate: The moon is a dead form; it has no emanation at all. That is why the moon is spoken of in the ancient teaching as "veiling either Vulcan or Uranus." This hint or inference has always been here and astrologers would do well to experiment with this suggestion I have made anent the moon and (instead of working with the moon) *let them work with Vulcan* when dealing with the undeveloped or average man *and with Uranus* when considering the highly developed man. They would find some interesting and convincing results eventuate.

Students would also do well to remember that the twelve constellations which constitute our particular zodiac are themselves the recipients of many streams of energy coming to them from many sources. These blend and fuse with the

energy of any particular constellation and--transmuted and "occultly refined"--eventually find their way into our solar system.

I would like to call attention, at this point, to some comments I made in *A Treatise on Cosmic Fire* which are apposite and helpful. I am somewhat paraphrasing:

"Astrology is concerned with the effect produced in the substance of the sheaths by the influences, vibrations, etc., of the various planets. These are, esoterically, the influences of the solar centers. The forces, emanating from the solar centers, play upon the planetary centers. . . . This is hidden in the karma of the Heavenly Man. When true esoteric astrology comes into being, more anent this will be given. Astrological students are today only learning the ABC of this stupendous subject and are occupied with the exoteric fringes of that great veil which has been thrown wisely over planetary lore."
(*A Treatise on Cosmic Fire*, p. 1051)

The following is a list--incomplete but adequate for our purposes--of the major influences which find their way from far distant Sources into our planetary life and produce definite effects upon individual man and humanity as a whole.

1. The constellation of the Great Bear.
- I. 2. The Seven Sisters of the Pleiades.
3. Sirius, the Dog Star.
1. The **seven solar** systems of which ours is one.
- II. 2. The seven sacred planets of which ours is not one.
3. The five non-sacred planets or "hidden" planets.

1. The seven planetary centers.
- III. 2. The seven centers of force in the human etheric body.

IV. 1. The twelve zodiacal constellations.

We thus have a ninefold energy impact. This is a major chart but it should be remembered that there are other impacts of relative insignificance.

To these would be added other streams of energy which definitely play upon and affect our planetary life, such as those coming from that great star, Betelgeuse, or from Antares and other stupendous suns and solar systems which are related to the constellations of the zodiac and whose force reaches us through these constellations and not directly.

Besides these, it should be remembered that technically we should also add the radiatory influence which comes direct to us from the planet, the Earth, upon which we live. Then, and only then, can you have a fairly complete analysis and picture of the energies to which the etheric body of man (conditioning the physical body which is pre-eminently automatic and negative in its reactions) must and does ever respond. An understanding of that response and the conscious intelligent control of individual reactions are supremely necessary to man but only become possible at a fairly advanced stage of development and as he nears the Path (technically understood). Man learns first of all to control his reactions to the planets as they rule and direct his personality affairs from their different "stations" in the twelve houses of his horoscope. There are two ways in which this is done:

First: By having the horoscope duly cast and then tak-

2. The seven rays and the twelve Creative Hierarchies.
3. The seven rays and the planets as they govern the twelve houses of expression.

As we ponder and think and as we correlate the various aspects of the teaching, we shall find three propositions emerging which govern the inflow of life to the planet and to the individual man. These have been laid down earlier in *A Treatise on the Seven Rays* but it might profit us to state them here:

Proposition One--Every ray life is an expression of a solar life and every planet is therefore:

1. Linked with every other planetary life.
2. Animated by energy pouring into it from the seven solar systems, of which ours is one.
3. Actuated by three streams of force:
 - a. Coming from solar systems other than our own.
 - b. Our own solar system.
 - c. Our own planetary life.

Proposition Two--Each one of the ray lives is the recipient and the custodian of energies coming from

1. The seven solar systems.
2. The twelve constellations.

Proposition Three--It is the quality of a ray life--manifesting in time and space--which determines the phenomenal appearance.

Before we penetrate further into the consideration of our theme, I would like to emphasize two points:

First of all that we are considering esoteric influences and not astrology, per se. Our subject is the seven rays and

personality, the third divine aspect. They thus exemplify the will-to-know.

I would have you remember that I am talking entirely in terms of consciousness and of the responses and reactions of the individual to the forces which impinge upon him. The effect of the emanation of our planet, the Earth, is a correspondence to the effect of that aggregate of atoms and molecules which we call the dense physical body and of its response to the pull and the attraction of any or all of the subtler bodies.

As regards the influence of the **seven solar** systems, I should suggest (more I cannot do) that they are linked up astrologically with the constellations, the Great Bear, the Pleiades, and Sirius. They are intimately related to them, but their exact effect is a transmitted one and cannot be noted as producing noticeable results, as yet, upon humanity and the other kingdoms in nature. The effect of the three great constellations also cannot be noted by individual man until such time as he becomes conscious of the monadic vibration, after the third initiation. There are many potent influences playing upon our solar system and the planet all the time but--as far as man is concerned--his response apparatus and his mechanism of reaction remain what is called "occultly unresponsive," for they are not yet of a quality which will permit any noticeable recognition, either in the dense or subtler vehicles or even by the soul. Later in the evolutionary process, recognition and response will come, but for all astrological purposes and recognizable produced effects, they may be regarded today as non-existent except as they react upon the fourth kingdom of nature as it constitutes a living unit in the body of the planetary Logos. As little conscious effect is produced by these forces as the effect of a

Unconscious reaction will of course exist, but it will be on a general or mass scale, and much of it pours through to us from these distant constellations, via the fifth Creative Hierarchy. This Hierarchy, being on the verge of liberation, is to be found on the intellectual level of consciousness and can, therefore, be used as a focal point and a transmitter of the higher energies to our solar system and to the planet. If you make a careful study of the chart of the twelve Creative Hierarchies, page 34, you will note that this Hierarchy is influencing, and is influenced by, the seventh Ray of Magical Order and of Ceremonial Organisation. The basic function of this ray is to relate spirit and matter and produce the manifested form. The sign of the zodiac with which it is closely connected is that of Cancer, the Crab, which is a mass sign and one of the "gates" into manifested life.

The following information anent the Hierarchies may prove useful. It has been gathered from various sources.

I might here remind you that the seven planes of our solar system are the seven subplanes of the cosmic physical plane. The four Creative Hierarchies which have achieved liberation are now to be found focussed upon the cosmic astral plane; hence their potency even when out of manifestation. The fifth Creative Hierarchy exists on the highest etheric level and will join the other four Hierarchies when the sixth Creative Hierarchy has measured up to cosmic opportunity and is itself nearing liberation. The following is a tabulation showing some of the astrological relationships in connection with

1. The constellation of the Great Bear.
2. The Pleiades or the Seven Sisters.
3. Sirius.
4. The **seven solar** systems.

TABULATIONS I AND II

THE TWELVE CREATIVE HIERARCHIES

Nos. Down	Name	Ray	Sign	Energy	Comments	Nos. Up
1	Unknown	III	Pisces	Intelligent substance	None	12
2	Unknown	IV	Aries	Unity thro' effort	None	11
3	Unknown	V	Taurus	Light thro' knowledge	None	10
4	Unknown	VI	Gemini	Desire for duality	None	9
Hierarchies 1 to 4 inclusive (12 to 9 inclusive) have reached liberation. Regarded as abstractions. <i>A Treatise on Cosmic Fire</i> —Page 361.						
5	Unknown	VII	Cancer	Mass life	Veiling the Christ	8
The 5th Creative Hierarchy is on the verge of liberation. It is active on the intellectual plane.						

THE FIVE KUMARAS

after a period of re-creation, he passes out into incarnation in Pisces and begins again the great round of manifested life, for Pisces is the ocean wherein he is "the fish," controlled by the laws of substance or material existence. In the second great stage, he passes from Aries to Taurus, because desire has at last been transmuted into aspiration. After proving his steadfastness to the ideal of the spiritual life in the intervening signs, he passes again into Pisces, from the opposite direction to his usual procedure, having earned the right to mount the Cardinal Cross of the Heavens, the power to take a final planetary initiation and the privilege of passing on to one of the seven paths to which I have made reference in my other books; these eventually give him "the freedom of the seven solar systems," as it is called in contradistinction to "the freedom of the seven planetary spheres," which the experience of initiation has guaranteed him, after a process of intensive training in one or other of the planetary schools (according to his ray type) and the path of service chosen.

You will see, therefore, the significance of the two keywords of the sign Aries:

1. "And the Word said. Let form again be sought"
The Man
2. "I come forth and from the plane of mind, I rule"
The Initiate

Experience leads to rulership and in this sign the man who is embodied first ray force develops the power of organization, of control over force, particularly over the energy of death, over the power of destruction applied with love, of dominance over multitudes, of cooperation with the plan and the practice of the Will in rightly and correctly guiding and directing planetary affairs.

CHAPTER VI

The Three Crosses

I shall not be able to handle the subject of the three zodiacal Crosses—the Mutable, Fixed and Cardinal Crosses—in any detail, owing to the fact that they are concerned with the *wholes* or with the syntheses of manifestation and with the *unified* experience of an incarnating entity, be it God or man. They can, therefore, be truly comprehended only by those with an inclusive consciousness, i.e., with an initiate-awareness. Some general comments can, however, be made.

These three Crosses are as you know:

1. *The Cross of the Hidden Christ*—The Mutable Cross.

- a. This is the Cross of the four major energies which produce the conditioning circumstances which transform animal man into an aspirant.
- b. It is, therefore, the Cross of the personality or of the steadily developing and finally integrating human being. This takes place at first in response to circumstance and later to soul inclination.
- c. It is the Cross of temporal and temporary change, of fluidity and of those constantly altering environments which drive the soul within the form from one extreme of experience to another, so that the life shuttles between the pairs of opposites.

- d. It is the Cross of the responsive form, nurturing and developing the life of the indwelling Christ, the hidden Soul or Lord of Being.

The four arms of this Cross are Gemini—Virgo—Sagittarius—Pisces. It is sometimes called the Common Cross because it conditions the common herd, the mass of humanity.

2. *The Cross of the Crucified Christ*—The Fixed Cross.

- a. This is the Cross composed of the four energies which condition the life of the man who is first a probationary disciple and then an accepted or pledged disciple.
- b. It is outstandingly the Cross of the soul. The man who is upon the Fixed Cross is becoming increasingly aware of its direction and influences and does not respond as blindly as does the man upon the Mutable Cross. He does not "mount this Cross of Right Direction" in a technical sense until he has attained some measure of soul contact and has had some *touch* of illumination and of spiritual intuition—no matter how fleeting that touch may have been.
- c. It is the Cross of "fixed vision and of that immovable intent which draws the man from points of light to blazing solar radiance." The man upon the Fixed Cross says: "I am the soul and here I stand. Naught shall remove my feet from off the narrow place whereon I stand. I face the light. I am the Light and in that light shall I see Light."
- d. It is the Cross whose four energies blend with

and transmit the energies of the solar system itself. This it can do because the man upon the Fixed Cross is becoming increasingly conscious of issues which are larger than himself, more engrossing than his previous interests and which concern humanity in its relation to the solar forces and not just to the planetary forces. He is becoming sensitive to a larger whole.

- e. The energies of this Cross continue to evoke response until the time of the third initiation.

The four arms of this Cross are Taurus—Leo, Scorpio—Aquarius. It is called the Fixed Cross because the man is stretched upon it by the directed choice and immovable intent of his soul. From that decision there is no turning back.

3. *The Cross of the Risen Christ*—The Cardinal Cross.

- a. This is the Cross whereon, under the occult paradox and in time and space, the Spirit is crucified. Its four energies govern and direct the soul as it moves forward upon the Path of Initiation. Necessarily, as it deals with so exalted a state of consciousness, there is but little I can say anent this Cross except the vaguest generalities.
- b. It is, therefore, pre-eminently the Cross of Initiation and of "beginnings." It concerns fundamentally "the beginning of the endless Way of Revelation" which starts when Nirvana is entered and for which all the previous stages of the Path of Evolution have been but preparatory.

The following quotation may carry understanding and help to illumine this most difficult

subject, indicating the significance of this Cardinal Cross as a consummating influence and revealing that which lies ahead of those who attain hierarchical standing:

"All beauty, all goodness, all that makes for the eradication of sorrow and ignorance upon the Earth must be devoted to the Great Consummation. Then when the Lords of Compassion shall have spiritually civilized the Earth and made of it a Heaven, there shall be revealed to the Pilgrims the Endless Path which reaches to the Heart of the Universe. Man, then no longer man, will transcend nature and impersonally, yet consciously, in at-one-ment with all Enlightened Ones, help to fulfill the Law of the Higher Evolution, of which Nirvana is but the beginning." (*Tibetan Yoga and Secret Doctrines*. Page 12.)

- c. It is the Cross of the "widespread arms, the open heart and the higher mind," for those who lie upon this Cross know and enjoy the significances underlying the words: Omnipresence and Omniscience, and are in process of unfolding the higher phases of Being which we inadequately cover by the word, Omnipotence.
- d. The energies of the Cardinal Cross blend with the energies to which we can give no greater name than cosmic energy even though that word is meaningless. They carry the quality of the One about Whom Naught may be Said and are "tinctured with the Light of the **seven solar** systems" of which our solar system is one.
- e. The scope and cycle of its influence in the life of the initiate is utterly unknown even to our plane-

We can, however, gain some dim, human interpretations of divine goals by relating these rays and their transmitting constellations to our Earth and by noting how this triangular relationship can work out on our planet. Individual apprehension will be dependent upon the point of development and only the higher initiates will understand the real implications of my remarks.

You have to remember, therefore, as you study these most deeply esoteric relations that we approach them from two angles—the only angles which are as yet possible to the finite mind of man:

1. The relation of the three constellations to the rays which are each expressing the quality of the Life of an Informing Entity—the Being Who is expressing Identity through one or other of the seven stars of the Great Bear, Ursa Major, as we probably ought to call this constellation.
2. The three aspects of *the will* which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:
 - a. The will which conditions and initiates.
 - b. The will which brings fulfillment.
 - c. The will which conquers death.

Before entering into a closer analysis of our subject, I would remind you that we are in reality dealing with universals, symbolized for us in the huge aggregate of constellations with which our theme is concerned:

1. The seven stars of the Great Bear or Ursa Major are involved in an intricate relation with Ursa Minor and the Pleiades. With this we shall not deal. This major

triplicity of constellations has a peculiar relation to that Great Being to Whom I have at times referred as the One About Whom Naught Can Be Said. All that can be hinted at is that these three galaxies of stars are the three aspects of that Indescribable, Absolute Monad, the Ineffable Cause of the **seven solar** systems--of which ours is one.

2. The twelve constellations of the zodiac, each with its own inter-relations, peculiar to its own integral Life, form--each of them--part of a triangle of energies. Each of these triangles is a unit in itself but in conjunction with the other triangles forms part of that major quaternary which is the cosmic analogy of the quaternary of the One Life--soul and the dual psychic nature, called in some of the esoteric books kama-manas, plus the vital nature. These four are the expression of the One Ineffable Cause.
3. Our solar system (of supreme unimportance) is yet a part of the sevenfold appearance of that same Essential Cause. As you know, from a study of *The Secret Doctrine*, our solar system is a tiny reflection or replica of the 1, the 3, the 7, the 12. Because of that innate, inherent correspondence, it has within itself the capacity to respond to the energies emanating from this fountainhead of light and will. More than this I may not say, because the entire theme is too vast for human thinking, with its limitations of consciousness and its inadequacy of language. But even a dim perception of that vast aggregation of intelligent Forces and this immense concatenation of stupendous divine "Intentions" will serve to bring into clearer light the realization that our solar system (and consequently our planet) is a part of this vast whole kept alive by its "grace,"