

The central home of this Hierarchy is at **Shamballa**, a center in the Gobi desert, called in the ancient books the "White Island." It exists in etheric matter, and when the race of men on earth have developed etheric vision its location will be recognized and its reality admitted. The development of this vision is rapidly coming to pass, as may be seen from the newspapers and the current literature of the day, but the location of **Shamballa** will be one of the latest etheric sacred spots to be revealed as it exists in the matter of the second ether. Several of the Masters in physical bodies dwell in the Himalaya mountains, in a secluded spot called Shigatse, far from the ways of men, but the greater number are scattered all over the world, dwelling in different places in the various nations, unrecognized and unknown yet forming each in His own place a focal point for the energy of the Lord of the World, and proving to His environment a distributor of the love and wisdom of the Deity.

The opening of the Door of Initiation.

It is not possible to touch upon the history of the Hierarchy during the long ages of its work, beyond mentioning certain outstanding events of the past, and pointing out certain eventualities. For ages after its immediate founding, the work was slow and discouraging. Thousands of years came and went, and races of men appeared and disappeared from the earth before it was possible to delegate even the work done by initiates of the first degree to the evolving sons of men. But in the middle of the fourth root-race, the Atlantean, an event occurred which necessitated a change, or innovation in the Hierarchical method. Certain of its members were called away to higher work elsewhere in the solar system, and this brought in, through

2. They are each distinguished by one of the six colors, with the Lord of the World showing forth the full planetary color, these six being subsidiary.
3. Their work is therefore concerned, not only with force distribution, but with the passing into our scheme from other planetary schemes, of Egos seeking earth experience.
4. Each of Them is in direct communication with one or another of the sacred planets.
5. According to astrological conditions, and according to the turning of the planetary wheel of life, so one or another of these Kumaras will be active. The three Buddhas of Activity change from time to time, and become in turn exoteric or esoteric as the case may be. Only the King persists steadily and watchfully in active physical incarnation.

Besides these main presiding Personalities in the Council Chamber at **Shamballa**, there is a group of four Beings Who are the representatives upon the planet of the four Maharajas, or the four Lords of Karma in the solar system, who are specifically concerned with the evolution at the present time of the human kingdom. These four are connected with:--

1. The distribution of karma, or human destiny, as it affects individuals, and through the individuals, the groups.
2. The care and tabulation of the akashic records. They are concerned with the Halls of Records, or with the "keeping of the book," as it is called in the Christian Bible; They are known in the Christian world as the recording angels.

of the Planetary Logos working out into objectivity. The closest cooperation and unity exists between these three Personalities, and every move and plan and event exists in Their united foreknowledge. They are in daily touch with the Lord of the World at **Shamballa**, and the entire guidance of affairs rests in Their hands, and in those of the Manu of the fourth root-race. The World Teacher holds office in connection with both the fourth and fifth root-races.

Each of these departmental heads directs a number of subsidiary offices, and the department of the Mahachohan is divided into five divisions, so as to take in the four lesser aspects of Hierarchical rule.

Under the Manu work the regents of the different world divisions, such as, for instance, the Master Jupiter, the oldest of the Master now working in physical bodies for humanity, Who is the regent for India, and the Master Rakoczi, Who is the regent for Europe and America. It must be remembered here that though the Master R., for instance, belongs to the seventh ray, and thus comes under the department of energy of the Mahachohan, yet in Hierarchical work He may and does hold office temporarily under the Manu. These regents hold in Their hands the reins of government for continents and nations, thus guiding, even if unknown, their destinies; They impress and inspire statesmen and rulers; They pour forth mental energy on governing groups, thus bringing about the desired results wherever cooperation and receptive intuition can be found amongst the thinkers.

The World Teacher presides over the destiny of the great religions through the medium of a group of Masters and initiates Who direct the activities of these different schools of thought. In illustration:--The Master Jesus, the inspirer and director of the Christian Churches every-

fifth initiation, and is proceeding to take the other two, the sixth and seventh. Once a year, at the Wesak Festival, the Lord Buddha, sanctioned by the Lord of the World, carries to the assembled humanity a dual stream of force, that emanating from the Silent Watcher, supplemented by the more focalized energy of the Lord of the World. This dual energy He pours out in blessing over the people gathered at the ceremony in the Himalayas, and from them in turn it flows out to all peoples and tongues and races. It may not perhaps be generally known that at a certain crisis during the Great War the Hierarchy of our planet deemed it well nigh necessary to invoke the aid of the Silent Watcher, and--employing the great mantram whereby the Buddha can be reached--called the attention of the latter, and sought his agency with the Planetary Logos. In consultation between the Planetary Logos, the Lord of the World, one of the Buddhas of Activity, the Buddha, the Mahachohan, and the Manu (these names are given in order of their relative evolutionary stage) it was decided to watch proceedings a little longer before interfering with the trend of affairs, as the karma of the planet would have been delayed should the strife have been ended too soon. Their confidence in the ability of men duly to adjust conditions was justified, and interference proved needless. This conference took place at **Shamballa**. This is mentioned to show the close scrutiny given to everything concerning the affairs of men by the various planetary Existences. It is literally true, in an occult sense, that "not a sparrow falleth" without its fall being noticed.

It may be asked why the Bodhisattva was not included in the conference. The reason was that the war was in the department of the Manu, and members of the Hierarchy concern Themselves with that which is strictly Their own business; the Mahachohan, being the embodiment of the

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

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

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

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

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

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

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

The Purpose of the Rods of Power.

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

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

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

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

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

Lodge greatly assists in the work of initiation. Just as in the Wesak Festival, results in force demonstration are brought about by the use of chanted mantrams and the sacred ceremonial pacing and interweaving of the assembled crowd in the formation of geometrical figures, so in the initiation ceremony a similar procedure is followed. The geometrical figures appropriate for the various initiations differ, and herein lies one of the safeguards of the ceremony. The initiate knows the set figure for his own initiation, but no more.

All these three aspects of the work of the Masters and initiates in Lodge assembled, occupy them until the moment when the Rod has been applied. Through its application the initiate has become a member of the Lodge, and the entire ceremonial then changes, prior to the taking of the oath and the revelation of the Word and Secret.

The Sponsors drop back from either side of the initiate and take Their places in the ranks, whilst the three Buddhas of Activity (or Their representatives at the first two initiations) take Their stand behind the seat of office of the Hierophant. The Lodge members are grouped differently, and initiates of the same degree as the newly admitted applicant place themselves around him, and assist in the final part of the ceremony; the remainder of the initiates and adepts stand in their various grades.

The earlier three stages of the initiation ceremony are the same for all initiations. In the final two stages those who are not of equal rank with the newly made initiate (such as first degree initiates at the initiation of a third degree member) drop back to the rear of the Hall of Initiation at **Shamballa**, and a "wall of silence" is built up through mantric energy between the two groups; a vacuum, so to speak, is formed, and nothing can then be transmitted from the

the Logoi Themselves progress onward, and Their places must be taken.

4. *The Path to Sirius.*

Very little may be communicated about this Path, and the curiously close relation between it and the Pleiades can only be mentioned, further speculation being impossible. The bulk of liberated humanity goes this way, and the prospect holds out glorious possibilities. The seven stars of the Pleiades are the goal for the seven types, and this is hinted at in the Book of Job, in the words, "Canst thou bind the sweet influence of the Pleiades?" In the mystery of this influence, and in the secret of the sun Sirius, are hidden the facts of our cosmic evolution, and incidentally, therefore, of our solar system.

5. *The Ray Path.*

It is difficult to know by what other name to call this Path, as so little is known about it. In treading it, a man stays on his own ray, and works thereon in the various kingdoms on all the planes, carrying out the behests of the Lord of the World, and working under His direction. It carries a man to every part of the solar system, yet links him definitely with the synthetic ray. It is a very complex path, for it necessitates a capacity for the most intricate mathematics, and an ability to geometrize in a manner incomprehensible to our three-dimensional brains. This path is taken by the man to whom the law of vibration is of profound importance. He works first in the council chamber of the Lord of the World at *Shamballa*, manipulating the law of vibration on his own ray. Later he will have his habitat on the planet corresponding to his own ray, and

Shamballa. The City of the Gods, which is in the West to some nations, in the East to others, in the North or South to yet others. It is the sacred island in the Gobi Desert. It is the home of mysticism and the Secret Doctrine.

Triad. The Spiritual Man; the expression of the monad. It is the germinal spirit containing the potentialities of divinity. These potentialities will be unfolded during the course of evolution. This Triad forms the individualized or separated self, or Ego.

Viveka. The Sanskrit "discrimination." The very first step in the path of occultism is the discrimination between the real and the unreal, between substance and phenomenon, between the Self and the Not-self, between spirit and matter.

Wesak. A festival which takes place in the Himalayas at the full moon of May. It is said that at this festival, at which all the members of the Hierarchy are present, the Buddha, for a brief period, renews his touch and association with the work of our planet.

Yoga. 1. One of the six schools of India, said to be founded by Patanjali, but really of much earlier origin. 2. The practice of Meditation as a means of leading to spiritual liberation.

Note: This glossary does not undertake fully to explain all the above terms. It is simply an attempt to render into English certain words used in this book, so that the reader may understand their connotation. The majority of the definitions have been culled from the Theosophical Glossary, The Secret Doctrine, and the Voice of the Silence.

1. *The one fundamental School.*

It is therefore very essential that the emphasis is laid on the fact that no matter what the offshoots, the basic school of occultism is that which has its root in the sacred center of the planet, *Shamballa*. At that place, directly under the eyes of the One Initiator Himself, Who is--as is seldom realized--the highest expression of the Teaching Ray upon the earth, is found what might be termed the central office for the educational disciplinary training work of the Hierarchy. There will be found the Chohan Who is directly responsible for the various endeavors, and to Whom the Masters Who take pupils, and the Heads of the various occult schools are directly responsible. All proceeds under law and order.

One point that it will here be necessary to emphasize is that the Brotherhood of Light, as represented by the Himalayan Masters, has its other representatives elsewhere who all carry out specific work under proper and adequate supervision. Too apt are the Theosophists to think that they alone are the repositories of the wisdom religion. Not so is the fact. At this particular moment (with the aim in view of the development and tendering of opportunity to the fifth subrace) the Himalayan Brotherhood is the main channel of effort, power and light. But the work with other races proceeds simultaneously and numerous other projects, all emanating from the central office at *Shamballa*, are paralleling the Himalayan work. Get this clearly in mind, for the point is important. The Himalayan School and Lodge is the one that principally concerns the occident and *the only school without any exception* that should control the work and output of the occult students in the West. It brooks no rival nor contemporary work with its pupils, not for the

all the faculties inherent in the microcosm.

By the requirement, demanded of all affiliated pupils without exception, that the life of inner unfoldment and development should be paralleled by a life of exoteric service.

By the graded expansions of consciousness that are the result of the imparted training; these lead a man on from step to step till he contacts his higher self, his Master, his egoic group, the First Initiator, the One Paramount Initiator, until he has contacted the Lord of his Ray and has entered into the bosom of his "Father Which is in Heaven".

These are the outstanding features that are descriptive of the one true fundamental School.

This fundamental school has three main branches and a fourth that is in process of forming and which will make the four branches of this fourth round. These branches are as follows:--

1. The trans-Himalayan Branch.
2. The Southern India Branch.
- (these are Aryan Branches)
3. A Branch that works with the fourth root-race and has two fourth root-race adepts at its head.
4. A Branch in process of forming that will have its headquarters in the occident at some place not yet disclosed. It has for its main object the instructing of those connected with the coming sixth root-race.

These branches are and will be closely inter-allied and will work in the closest cooperation, being all focused and under the control of the Chohan at *Shamballa*. The heads of each of the four branches communicate with each other frequently and are really like the faculty of one stupendous university, the four schools being like the

Rays of Attribute

4. The Ray of Harmony, Beauty, Art, or Unity.
5. The Ray of Concrete Knowledge or Science.
6. The Ray of Abstract Idealism or Devotion.
7. The Ray of Ceremonial Magic, or Law.

The above names are simply some chosen from among many, and embody the different aspects of force by means of which the Logos manifests.

Ring-pass-not. This is at the circumference of the manifested solar system, and is the periphery of the influence of the sun, both esoterically and exoterically understood. The limit of the field of activity of the central life force.

Root Race. One of the seven races of man which evolve upon a planet during the great cycle of planetary existence. This cycle is called a world period. The Aryan root race, to which the Hindu, European, and modern American races belong, is the fifth, the Chinese and Japanese belonging to the fourth race.

Sensa, or Senzar. The name for the secret sacerdotal language, or the "mystery speech" of the initiated adepts all over the world. It is a universal language, and largely a hieroglyphic cipher.

Shamballa. The City of the Gods, which is in the West to some nations, in the East to others, in the North or South to yet others. It is the sacred island in the Gobi Desert. It is the home of mysticism and the Secret Doctrine.

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

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

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

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

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

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

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

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

⁵¹S.D., I, 82, 83.

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.

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

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

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

out that the whole trend of Their work was in a way different and necessarily so, to that of the adepts at this time. Their objective was to stimulate mysticism and the stimulating of the kingdom of God within the human atom. The nature of Their work is most difficult for the average man of this time to comprehend, owing to the different state of his consciousness. The Ibezhan adepts had to deal with a humanity which was in its infancy, whose polarization was most unstable, and whose coordination was very imperfect. There was very little mentality to be found and men were practically altogether astral; they functioned even more consciously on the astral plane than on the physical, and it was part of the work of these early adepts, working under instruction from **Shamballa** to develop the energy centers of the human unit, stimulate the brain and make him fully self-conscious on the physical plane. Their objective was to bring about a realization of the kingdom of God within, and little attention was paid (in Their training of Their disciples) to the bringing about of the realization of God in nature or in other units. It was necessary in those days to employ methods more definitely physical than are permissible now, and these methods of physical stimulation were employed and the laws of energy as they work through the various centers were taught until the time came when another big change was made in the hierarchical methods, and the door from the animal kingdom into the human was closed and the door of initiation was opened. It was felt at that time that man was then self-centered enough and individualized enough to permit of a drastic change in method and practice. All this took a vast period of time and it is the remnants of the earlier Temple practices which have come down to us in degraded phallic teaching, in Tantrik magic and the practices of Hatha Yogis. The infant humanity of Lemurian and early Atlantean days had to be taught what they

were by means of symbols and methods which to us would be crude, impossible and of a nature which the race should have transcended for many millions of years.

8. At the time the door of initiation was opened, many millions of years ago the Lodge came to two decisions:

That individualization must cease until man had not only coordinated the physical and astral bodies and could think self-consciously but until he had also transcended the physical and the astral. When he is becoming group-conscious, then the door into the kingdom of self-consciousness will again be opened.

That the path of mysticism must lead eventually to the occult path, and that plans must be made to impart teaching, and mysteries must be organized which would reveal the nature of God in all that is seen and not only in man. Man must be taught that though an individual, he is but part of a greater whole and that his interests must be made subservient to those of the group. Gradually the teaching was re-organized, and the curriculum increased; little by little the mysteries were developed as the people became ready for them until we have the marvelous Schools of the Mysteries of Chaldea, Egypt, Greece and many others.

9. Three things might be mentioned:

- a. The relatively low point of evolution of many men and their naturally physical polarization.
- b. The work of the black adepts and the followers of the left hand path. When the Ibezhan adepts (again under instructions from the Masters at **Shamballa**) began to withdraw into the Temples, to make the mysteries more difficult of attainment and to work against abuses and distortions, a number of Their erstwhile followers, many of great power and knowledge, fought Them and thus we have one of the causes of the appearing of

1. Himself as a human being;
2. His fellow man in relation to himself and the Whole;
3. The fourth kingdom in nature, the human kingdom, viewing that entire kingdom as an entity, an organized life functioning on the physical plane, indwelt by soul, animated by spirit.

This means, therefore, that as a man he is responsive to his kind and is aware also of the purpose of the kingdom to which he belongs. This can best be expressed in some wonderful words from an ancient writing in the Masters' Archives. It is said to date back to early Atlantean times. The material on which the writing is found is so old and so frail that all that the Masters themselves can touch and see is a precipitation made from it, the original being kept at **Shamballa**. It runs thus, with certain deletions, which it is wiser not to insert:

"At the four corners of the square, the four angelic . . . are seen. Orange they are, but veiled in rosy light. Within each form the yellow flame is seen and round each form the blue .

..

"Four words they utter forth, one for each human race, but not the sacred sound which bringeth forth the seventh. Two words have died away, four sound today. One sounds in realms so high that man can enter not as man. Thus are the seven words of man ringing around the square, passing from mouth to mouth.

"Each day of man the words take form and different seem. In . . . the words will be as follows:

"From out the North a word is chanted forth which means . . . be pure.

"From out the South the word peals out: I dedicate and . . .

"From out the East bringing a light divine, the word comes swinging round the square: Love all.

"From out the West, answer is thrown back" I serve."

This is a faint effort to express in English these ancient Atlantean phrases, older than Sanskrit or Senzar, and

First: the power to work in and with all thought substance. The Hierarchy of Illumined Minds is a group Whose telepathic powers enable Them to be sensitive to the mind currents and to register the thoughts of Those Who personify the Mind of God, the Universal Mind, and to register the thought-forms of Those Who are as far beyond the Hierarchy of Masters as They, in Their turn, are beyond the disciples of the world.

Those Lives Who carry out the ideas of the Divine Mind, exist in Their graded orders, and with the detail of Their groupings we are not concerned, except with the fact that the planetary Brotherhood is in telepathic rapport with Those Who are responsible for the planetary conditions in the solar system, with the Great Council, therefore, at **Shamballa**. They are also in immediate telepathic rapport with each other. The slowly manifesting powers of the radio and the sensitive workings of the perfecting radio mechanisms and of television are but the response in physical matter of the perfected telepathic powers and television of the minds of the Masters of the Wisdom. Forget not, that such powers are inherent in all men.

The inner group of Masters with Whom I am associated work telepathically also with Their disciples and the disciples with each other in lesser degree. The power to "see" the Master--which has been the misguided impulse of the devotees of the world who substitute this desire for aspiration towards soul contact--is but their response to the "television" of Those Who seek to guide them into the light of their own souls. They are only reacting to one of the demonstrated divine powers of the Master but not to soul action.

Your response to such stimulation as I can give you and an earnest endeavor on your part to love with unselfishness will gradually perfect in you a similar relation to other workers. This will work out in three directions:

1. In a demonstrated ability to be in telepathic rapport with me and with Those with Whom I am associated.
2. In power to communicate with each other at any time.
3. In sensitivity to the thoughts of humanity as a whole.

Can you not see, therefore, how a miniature replica of the Brotherhood can be established on earth and how in decades

formance of a tangible kind to inner, subjective activity. Visualization is a powerful agent in the evocation of the creative imagination. Let me here give you a hint. If you use this idea in the planning of the work which you seek to do for the Hierarchy and for which we are seeking to hold you responsible, and if you carry into all that work the ideal of ritual, of rhythm and of energy distribution, you will evoke a synthetic pattern, a unified procedure and a harmonious working out of the Plan.

Therefore, I would ask you to give ten minutes each day to the pictorial visualization of your entire work and programme. See each phase of it as a lotus of living beauty, connected with all the other phases by lines of fiery energy, thus bringing all parts of it into one whole. All the different phases will form a great unity of light and love, expressing itself through the will-to-good. Be not side-tracked when doing this. Use the building energy of your second ray personality and the seventh ray energy of your brain, because through your brain, your first ray soul energy is expressing itself. You do not here *consciously* work as a soul. You work with as much soul energy as can express itself at any given time through your brain. If you worked with pure soul energy and from soul levels, you would bring in too much of the **Shamballa** force for the delicate structure with which you are dealing.

Precede all that you do with a definite effort to bring about the following alignments and in the following order:

1. The alignment of all personality forces with the energy of the personality, focused in the mind nature. This means an aligned personality with the focus of the attention in the intellect.
2. The alignment of the personality with the soul. This means bringing the mind--which is focusing all the lower energies--into direct relation with the soul.
3. The alignment of soul and brain. This is brought about by dropping the personality and all its forces out of your consciousness altogether and relating soul and brain by an act of the will.

When you have done this, then swing back into the mind nature and, focused there, proceed with the work of visualization, as I have above suggested. Build your picture stage by stage.

channel of light and love to your co-disciples. This I ask of you. This is all that I have to say to you today.

March 1935

MY BROTHER AND MY FRIEND:

(For such you have been for many lives, e'en if your present physical brain registers not the fact.) The past year has been a hard one for you, as it has necessarily been for all who are sensitive and whose physical bodies are ill equipped to stand the modern pressure or to carry the inner, spiritual force available. It has been particularly hard for you also to establish the inner link with your fellow disciples and this you have realised and it has troubled you. The difficulty is due to the fact that your polarization is essentially that of the man devoted to the Hierarchy and whose link is established with that Hierarchy. Your orientation--esoterically speaking--is towards *Shamballa*. I use that phrase because it connotes something definitely intelligible to you. I seek not to be more explicit, for you will comprehend the significance of what I say. You serve and love your fellow-men because we, the teachers on the inner side also serve and love them; your approach to humanity and to your co-disciples is via Those Whom you serve upon "the Lighted Way of the Lord of Life."

You work with human beings and you seek to integrate into this group of mine because I, whom you know and love, have asked you so to do. This is of assistance to you but there must be for you a still greater achievement. As you realize the status of your soul, you must come to the understanding that you *serve with us* and not simply because you are asked to serve. Give to your group brothers of that great gift of love which is so fundamentally yours but which is as yet only in process of finding full expression. Your problem is summed up in the word which I earlier gave you. I told you that you were shifting egoically from the sixth Ray of Devotion on to the second Ray of Love-Wisdom--the ray whereon I myself am found. Your first ray personality gives you power with men and this power you know you possess, and you have endeavored to use it wisely. Your sixth ray soul-polarization has served to enhance

suffering, thereby forming one of the great group of His companions who are pledged to the "fellowship of His sufferings and His patience," as He is pledged to His great Master, the Lord of *Shamballa*. He, as you know, will not leave His post until the "last weary pilgrim has found his way home." You see, therefore, do you not, the true significance of the three keywords which I gave you when you entered this group--endless *patience*, with yourself, with others and with erring humanity; *dynamic thought*, giving you power and usefulness upon the mental plane and teaching you to work there as does the Christ, as does K.H. and all who are serving in connection with the Hierarchy; *wisdom*, enabling you to reap the fruitage of many lives, spent in acquiring spiritual knowledge.

Your field of service is real. Be not discouraged, my brother. Your physical problem (e'en when you give it a technical name) is far more concerned with the pouring in of vital forces, which make a violent impact upon a frail body than it is with disease, *per se*. Remember that inner acquiescence with physical limitations is the key to much release for you. When that form of divine indifference is active in your life and consciousness then you are free for a fuller mental service and to that service you are called.

Your problem closely resembles that of A.A.B. whose health is now seriously impaired and who also has to fight an inner revolt against her limitations--as do all active and hard-working disciples whose equipment is not strong enough to handle adequately the forces which are flowing through them to the world. Therefore help each other.

I want, my brother, to give you a visualization exercise which may help you somewhat. Breathing exercises are not advisable in your case nor are they particularly necessary. I would ask you for a few minutes each morning (prior to doing the group meditation) to rest quietly back in your chair or bed and, closing your eyes, link up with your soul and with me, your friend. You will thus create a triangle of light between your soul, your head centre and myself. Fix and hold this triangle firmly in your consciousness through the power of the creative imagination. Then see it next as a solid triangle of light and not just as an outline. The base of the triangle is on the

They are regarded as incidental and foundational; they concern the handling of the personal self and are the task of the individual soul and are carried forward under soul supervision and not under the supervision of a Master. What, therefore, is the contribution and work of the disciple?

The group of every Master is distinguished by its thought content, contributed by the disciples and used by the Master in His work for humanity. Therefore, the thought life of every disciple must be conditioned by three factors:

1. *By its power.* This is dependent upon right spiritual instinct, right understanding and interpretation of ideas and correct formulation of these ideas.
2. *By its purity.* This grows naturally out of a growing capacity for unlimited, non-separative love, clear vision and the unimpeded flow of soul force.
3. *By its correct precipitation.* This precipitation of thought is due to clearly directed intent, to comprehension of the purpose for which a group of disciples exists, and an increasingly intelligent participation in the Master's creative activity.

The group of a Master is a focus of power, built up by the Master in three ways:

1. By the potency of His Own thought life, evoked by His response to the united hierarchical purpose and a growing ability to respond to **Shamballa**.
2. By His ability to integrate the centre of power (His group for which He has made Himself responsible) into the immediate activity of the Hierarchy.
3. By His wisdom in His choice of collaborators. His group of disciples will be effective in world service and useful to His Superiors just in so far as He employs judgment in gathering together the men and women whom He is preparing for initiation.

I use the word "initiation" here because I want all disciples who read my words to realise that initiation is not something which they undergo as a result of any training which they may receive from a Master or because they have reached a certain

stage of advanced evolution. It is a process of continuing integration into centres of force, i.e., into a Master's group, into the Hierarchy as a whole and consciously, and--as disciples attain adeptship--into **Shamballa**. You can see, therefore, that a Master can be greatly hindered or aided in His work for humanity by His choice of disciples. They should ponder on this fact because in so doing the process of decentralisation will proceed more rapidly and their love and service will consequently increase with a paralleling certainty and surety.

I would have all disciples grasp this clearly and so get into their consciousness the idea of *contribution*, watching their thought life with care, so that there may be in it that which will increase the potency and purity of the ideal which at any time is dominating the group and which will be of such a quality that it will precipitate that "pool of thought" with which all disciples can be in rapport and entitled to use.

I would have you also remember that a Master's group is a centre of energy into which the disciple is precipitated and that its effect upon him, as a personality, is eliminative and evocative. Those two words cover the life of every disciple. They are singularly descriptive of what is happening to humanity, as the process (so long foretold) of externalising the Hierarchy and restoring the Mysteries upon the outer plane, is slowly proceeding. *The Hierarchy is essentially the group of the Lord of the World; it is His Ashram.* In this statement lies the enunciation of a relatively new truth as far as human knowledge is concerned. Before the Hierarchy can work more openly and with fuller recognition by mankind, there must be the elimination of all hate and all sense of separateness and the evocation of good will and right human relations as the result of the activities of all disciples. The widespread recognition of the evil of the present war and of errors in every national policy make it possible eventually to produce a general attitude which will clear the way for the needed right adjustments. It is the same process of awakening and of consequent strife which disciples experience in their individual lives and which prepare them for the stage of accepted disciple.

The vortex of force into which the disciple is plunged (by right of his own effort and the decision of his Master) gives him

personal lives to the need of humanity and to the intention of the Master. You will *be* and not struggle so hard to be; you will give and not fight constantly the tendency not to give; you will forget your physical bodies and not give so much attention to them (and the result will be better health); you will think and not live so deeply in the world of feeling; you will sanely and wisely and as a normal procedure put the work of the Master and of service first.

What is that work? To provide a working intelligent and consecrated group of servers through whom hierarchical plans can be carried forward and to demonstrate, upon the physical plane, a focal point of spiritual energy. This can then be employed by the Hierarchy to help humanity everywhere, particularly in this time of crisis. The plans of the Hierarchy, as they embody the will of **Shamballa**, can be and are carried out; the process, however, is either a conscious one or an unconscious mass response to impression. Among the disciples of the world, the response and subsequent activity is a conscious one and leads to intelligent undertakings.

The task of the Master is to evoke from His disciples such a depth of consecrated love and such a realisation of today's opportunity that the personality aspects of their lives will fade out in their consciousness and their main pre-occupation will be: What must be my service at this time? What are the non-essential things in my life to which I should pay no attention? What is the task to be done? Who are the people I can help? Which aspects of the Master's work should I endeavour to give the most help at this time? These questions must all meet with a balanced, intelligent and non-fanatical response and answer.

PART III

In considering this whole subject of discipleship there are certain things of which I would like to remind you. If you will reflect upon them you will find they may change somewhat your idea of what constitutes discipleship but they will also enrich your general concept anent this subject.

The first point which I would like to bring out is that accepted disciples are in training for initiation. If, when they

responses to truth and ideals and their true soul reactions, spiritual wisdom and intuitive perception.

The third point which I would like to bring out is that disciples when they form part of an Ashram are subjecting themselves to a greatly increased pressure and are in a position to participate in much wider distribution of energy than heretofore. Today, as the Coming One nears the earth and draws closer to humanity, and as the inflow of spiritual energy from **Shamballa** into the hierarchical Centre becomes greater, there is a great keying up of human receptivity and a greatly augmented stimulation is taking place with varying effects. This involves an intensified aspiration and spiritual determination. It also signifies an opportunity of an unprecedented nature.

You have been told that when the Buddha came and worked on earth, many aspirants entered the ranks of accepted disciples and many disciples took one or other of the major initiations. There was, therefore, a definite shift of the personnel of the Hierarchy and a great expansion towards **Shamballa** and, at the same time, towards humanity. When the Christ made His appearance on earth, there was a similar and still greater climaxing effort which culminated in the inclusion of disciples in the Masters' inner Ashrams. Hitherto, these Ashrams had been kept for those who had taken the first initiation. Before the time of Christ only those who had taken the first initiation and were initiate formed the Ashram. Owing, however, to the growing sensitivity of humanity, it was then decided that disciples could be admitted into the Ashrams and so be mentally and astrally en rapport with the inner group and begin to form part of the Master's sphere of directed influence.

This is the opportunity which is held out today before the aspirants and probationary disciples. This effort might be termed an externalisation of the Ashram. You have been told that it is the intention of the Hierarchy to restore the Mysteries on earth. This is the first step towards that objective. If this embryonic externalisation succeeds in functioning and if those participating in this new effort manage to work with unity, love and understanding, and if this proves so strong as to withstand all disintegrating forces, then it may be possible later to increase the membership, power and size of any Ashram.

It will not be possible for me to indicate the work in detail. I intend only to show you as far as is possible how a Master prepares the probationer to step from off the Probationary Path on to the Path of Discipleship. At this point, I would like to point out that I shall be dealing with a period covering the stages of discipleship from the first stage to that of adept. At the fourth stage, the disciple emerges out of his Master's group and becomes what is esoterically called "a fixed aspect of the Hierarchy." This is a phrase which is necessarily quite meaningless to you. He comes then under the influence of **Shamballa** and the mode of preparing people for association with that first major centre is very different to that of preparing them for participation in the work of the centre which we call the Hierarchy. The one involves the development of love and of group consciousness; the other involves the unfoldment of the will and the attainment of the stage to which Patanjali gives the name of "isolated unity." This is a phrase which is quite meaningless to any one below the degree of the third initiation. In this discussion, I shall not be dealing with preparation for the various initiations and their specific differences. I shall be dealing with the growth of what is called "ashramic intimacy," with the approach of the disciple to the world of souls and to the unfoldment of his consciousness in relation to the Hierarchy. I shall be concerned with his growth in sensitivity and his subsequent and consequent growth in creativity--not the creativity of form as much as the creativity of vibration, its impact upon the world of men and the consequent later appearance of *responsive organisms*, in contra-distinction to created forms. I would ask you to reflect upon this thought.

This growth in sensitivity is difficult to understand. The members of a Master's group and of His Ashram have to become increasingly sensitive--sensitive to the Master and to His pledged workers. You cannot be made sensitive or be rendered sensitive by some type of process or ordered training. Men and women *are* sensitive, only they do not know it, being so pre-occupied with outer matters, with form life and objective things. Let me put it this way: What you say to yourself and to others--through your spoken words or your life--is so noisy that it is not easy to be what you are and to be recognised as a

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

with the future. You may perhaps gain some idea or picture of the conditioning life of *Shamballa* if you will study the present era of human living. In it, people with the Lemurian consciousness, focused on the past and concerned with the physical plane, are present; people with the Atlantean consciousness, emotional in content and focused on the present, are everywhere to be found; and people who are definitely Aryan in their state of awareness, mentally focused and occupied with the future, are likewise found. The three constitute one race of men and embody the whole of mankind.

PART V

Stage II. The Chela in the Light.

This stage is definitely one in which the consciousness of the probationer is occupied with the overcoming of glamour and the curing of the distorted, myopic vision of the man who has been immersed in the life of matter or form. He is now attempting to see the new vision, to control the world of emotional reactions and to work in a new medium, that of Light.

The Masters do not work upon the astral plane. Certain schools of occultism teach that They do, but such is not the case. For Them (having overcome glamour and illusion) the astral plane is non-existent; it is but an illusory concept of the kama-manasic type of mind--the mind of the average aspirant. The chela is, therefore, at this stage guarded and guided by someone who is still subject to glamour, but is, at the same time, aware of the ephemeral nature of the astral plane.

This stage involves so many aspirants in the world today that (before I proceed with other matters) I would like to touch upon the nature of the work which the Masters are seeking to do with Their groups of disciples in this hour of world crisis. This is a matter of paramount importance to the world from the angle of the Masters Themselves. Never forget that in all our discussions and in all your effort to understand, I am endeavouring to decentralize you by giving you, as far as I can, the point of view of the Hierarchy, stepping it down until it can come within the range of comprehension of the average aspirant.

As far as these aspirants are concerned, the one thing which the Masters are endeavouring to bring about is *the stimulation of the flame of the spirit in them* so that they may set the world on fire. The fires of judgment and of substance, of karma and its vehicle, matter, are raging in the world at this time. Fire must be countered by fire, as well you know, and to stop the raging inferno of fire which is today devastating the world, the fire of spirit must be opposed, distributed and effectively used by the disciples of the Masters. The task of *Shamballa*, in relation to the Hierarchy, is similar in nature but expresses itself upon a higher level. They dispense the ultimate fire of the *Will*. The fire which must, in the final analysis, be used by the disciples in the world is the fire of the will-to-love.

This fire is not what you think it is. The will-to-love means the love of the greater *Whole* and the ability to do that which is needed for the good of the group in the right way and with the needed skill in action. It involves capacity for firm action where need arises, because the disciple has a long range vision and is not misled by the immediate perspective. He works and prepares for the future. It is, in other words, the loving intention to fire the entire world with the new idea of the "spirit of relationship," beginning with the disciple's own self, his family and immediate group. This is the will-to-fire. It would be well to reflect deeply on these ideas. To bring about and render effective this fiery stimulation, the disciple must apply the fire to himself and in the ensuing blaze see himself as he truly is. The fire of the material aspect (the fire of the personality) is still too prevalent and too powerful in the lives of aspirants. It renders them harmful. I would remind you that the fire of the mental plane (that is, of the mind) is the reflection (and the distorted reflection) of the fire of spirit. Some disciples use only the fire of the mind; in their highest and best moments, they attempt to use the fire of love to offset the fires of the critical mind but at the best it is no spontaneous flow but a laborious effort to be nice, to refrain (through drastic disciplining of themselves) from uttering the things which their critical minds say or to act upon the opinions they may have formed through the use of the fire of mind. This fire is always directed at a brother and the effort to refrain from

Each Master has reached the point where the vision is clear to Him; this is part of the reward accorded to the initiate. He identifies Himself with it, colouring it necessarily, richly and helpfully with His ray "apprehension," and interpreting it in terms of His contribution to the whole. Therein lies the secret of the inevitable and the unhinderable (is there such a word, brother of mine?) success of the vision as it is materialised through the combined efforts of the Hierarchy, conditioned in time and space by some Master or group of Masters, working on some one ray or rays. In the early days of the present cycle of hierarchical effort (between 1925 and 1936), the ray at work upon humanity was the first ray. The activity of this ray culminated in the declaration of war by Great Britain in 1939, when the destructive force of that ray--misapplied and mis-directed--led Germany to invade Poland. In 1932, the influence of the second ray began to assert itself and will continue to do so until 1945 when the seventh ray will swing slowly into activity. You will then have three rays producing simultaneous effects upon mankind:

1. The first Ray of Will or Power, expending its force.
2. The second Ray of Love-wisdom, reaching its meridian and holding the centre of the stage until 1957.
3. The seventh Ray of Ceremonial Order, coming into activity in combination with the other two--the will-to-love and the will-to-order--producing beauty out of the present chaos.

The disciples, therefore, of the Master Morya, of the Master Koot Hoomi and of the Master Rakoczi are reaching out towards a period of the intensest activity. The destiny of the world lies in the hands of Their three groups of initiated disciples; with Them, the accepted disciples of the three groups are asked to cooperate and this offers opportunity to many everywhere. As they seek to vision the Plan, to cooperate with the three Masters and Their initiate groups, their opportunity will emerge. This triangle of energy is held responsible by the great Leaders in *Shamballa* for the regularising of world affairs. More than this it is not necessary for humanity to know.

Forget not, an Ashram is a vortex of force and a centre of energy--a centre through which both force and energy flow in

order that the vision may be materialized. This force and energy is, in the last analysis, directed by a Master, by a group of three senior initiates and by another group of lesser initiates, thus representing (in each Ashram) a miniature of the planetary government. These step down the inflowing energy so that accepted disciples can handle it safely and act as distributing agents. The energy with which the Masters work comes from *Shamballa*; the forces with which They work are provided from within the Hierarchy itself, and just in so far as the accepted disciples react to the combined forces will it be possible

for them to be used in service. In other words: the initiated disciples in a Master's group focus the inflowing energies; the accepted disciples, through the medium of their souls, focus the force which the Master directs outward into the world of men in conformity with the Plan of the Hierarchy, working in accordance with the revelation, coming from *Shamballa*.

Initiated disciples have no interest in anything but the vision, the Plan and its direction and materialising upon earth. *Accepted disciples* are learning this and in the meantime have to react to the vision in what I might call a second hand manner; they are occupied with the Plan and with the distribution of the forces which will materialise it. Thus the entire activity of the Ashram is coordinated. Newly accepted disciples (who are only learning to cooperate) are valuable as "agents for experiment." According to their reaction to the imparted truths and Plan, according to their ability to sense the need and to bring the need and the medium of release into relation and according to their capacity to work with the world disciples (who are definitely responsible to the Master of the Ashram for some aspect of the Plan) will be the success of the effort in the outer world.

Thus again the concept of the "Hierarchy of Relationship" is brought to your attention. In these days of world strife, it is this bringing about of right relations which presents the key to the immediate aspect of the vision which must be precipitated upon our planet. *Therefore, an Ashram is a centre wherein relationship is tried out.*

One simple question arises here: How can right relations be established upon earth if the accepted disciples in a Master's

group are themselves unable to react to the idea and to preserve, among themselves, right relations, correctly, unanimously and unerringly? What hope is there for the outer world if the inner circle of workers (pledged disciples) are unable to establish and hold among themselves these right relations. At this time, the problem is threefold. These right relations must be fostered between:

1. Accepted disciples, initiate disciples and the Master.
2. Between the members of an Ashram and other Ashrams.
3. Between these Ashrams and the outer world.

The Master of an Ashram and the senior initiates in His group are responsible for the relation between **Shamballa** and the Hierarchy. Accepted disciples and the lesser initiates are responsible for the relation between the Hierarchy and Humanity. Thus the great chain of the Hierarchy of Being is preserved inviolate.

PART VI

Stage III. Accepted Discipleship.

It is not my intention in this short series of Instructions to deal with the Stage of Accepted Discipleship. Much has been written about this stage. I have covered every practical angle in my many books and there is nothing to be gained by duplication. The books on discipleship put out by the Theosophical Society adequately cover the Probationary Path; I have dealt in detail with the Path of Discipleship.

The angle of the contacts which become possible upon the Path of Accepted Discipleship are well known but cannot be described in too much detail. They vary according to person, and ray. I would only ask you to have these modes of approach in mind, remembering that they *do* occur and occur in varying degrees of clarity and at various stages upon the Path. They are as you know:

1. A dream experience.
2. A symbolic teaching.
3. The thoughtform of a Master.
4. A direct contact with the Master in meditation.
5. An interview in a Master's Ashram.

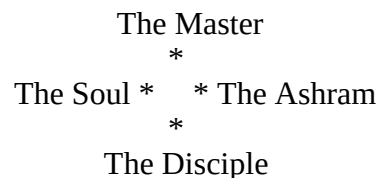
Right tension is brought about first by correct orientation; this necessitates a true sense of values and freedom from those minor

pre-occupations which produce extension instead of tension. If you are (to give a very usual illustration) pre-occupied with your physical condition, you will not experience the tension which will make you a magnetic centre of power and love; if you are pre-occupied with the failures of other people or with their ideas about you, you will again fail to experience the tension which releases. You would find it of value to discover where your "extensions" are and then retreat inward to the point of tension from which you can consciously and effectively direct soul energy.

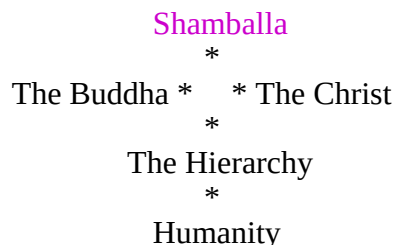
This is the true esoteric work. The majority of disciples are not even 60 per cent effective because their points of tension are scattered all over the personality and are not focused where the point of individual tension should be. Each has to discover that point of spiritual tension for himself. The reason that disciples are not sensitive to the Master, to the life of the Ashram and to each other is that they are extended and not tense; they are working and living on the periphery of consciousness and not at the centre. Their service, therefore, is partial; their consecration is weak and they are overwhelmed by inertia, by lack of interest in others and by many pre-occupations with the form side of life.

One more question might here be considered, dealing with a phrase which I have deliberately used several times in these talks: What is the distinction between love and the will-to-love? It is one which constantly is asked in the early stages of the path of discipleship. It is a most revealing question and is based on a sense of individual need and also on group need. It indicates also a penetrating analysis which has carried the questioner to the point where he knows the difference between theory, plus effort, and a spontaneous demonstration of that which is.

The will-to-love involves the recognition of limitation, of desire, of the forcing of an issue and of the intense aspiration really to love. It does not indicate the inflow of **Shamballa** energy through the medium of the soul whose intrinsic nature is spontaneous love. Where there is a determination to be



An extension of this idea lies behind much that I have taught anent the Wesak Festival and should be in your minds when you prepare to participate in it.



The entire subject of the chela on the thread and the techniques involved in this state of consciousness are all related to the capacity of the human being, under soul control, to be magnetic and to "emit the vibratory call which can penetrate to the ear of the One Who holds the thread." This is quoted from a very ancient manuscript in the Archives of the Hierarchy, dealing with this stage of discipleship. I am for the first time making this information available in a brief and necessarily veiled and inadequate form to the disciples, assembling this cycle at the call of the Hierarchy. Only those who are at this stage of discipleship will really comprehend what I say and profit by the hints.

This fourth stage is only possible to a disciple who has been an accepted disciple for more than one life and who has demonstrated his ability to work with selflessness and pertinacity. The requirements can be stated as follows:

1. The disciple has succeeded in decentralising himself and is no longer the point of dramatic interest on his own little stage. He is no longer pre-occupied with his feeling

- b. The focussed sphere of activity in the three worlds, through the medium of which he carries out his work and service as a disciple.

These two related points are not in reality two separated activities, except as they emerge in the consciousness of the disciple upon the physical plane and express his objective and his subjective life. They are incident to his having to work in time and space and through the medium of a physical brain. *The second point of focus should be in reality an externalisation of the inner point of tension.* In these words, you have the key to the true science of discipleship, to the developing relation of the human centre and the hierarchical. It concerns also the work of the Buddha and the Christ, as They represent the point of tension at **Shamballa** and in the Hierarchy.

Most disciples are *not* working from a point of spiritual tension, but from a point of personality focus--a step forward indeed from that of the average unthinking person but one to which they cling unduly long. As long as a man is focused in his personality, the point of spiritual tension will evade him. He will be driven by personality aspiration and not by ashramic force and this focus in form will lead to trouble both to the individual aspirant and to his group. Spiritual tension, as a result of complete dedication of the personality to the service of humanity, stimulates and empowers but does not evoke the lower life of the personal self.

These are the requirements which the disciple must meet before he is taught to reach the Master at will and when an emergency arises.

I would like here to call your attention to the attitude of the Master at this stage of His chela's progress. As the name implies, the disciple at this point is permitted to call the attention of the Master; this is permissible only when the chela can be trusted to use the privilege solely for purposes of group service and never for himself or his own benefiting. This signifies that the disciple is capable of handling his life and problems himself and is not likely, therefore, to intrude his personal crises into the life of the Ashram. It implies also a chela of such devotion and essential basic selflessness that the Ashram needs no protection from his vibratory activity: he

(when given full and proper sway) enable the group to carry out the Master's plan and meet human need. You may wonder perhaps why I so constantly emphasise this need. I do it because that need is the main and urgent principle of invocation, it can and will evoke hierarchical response and thus put two centres--that of Humanity and the Hierarchy--en rapport. This is a group correspondence to the invocation of the soul by the personality and its subsequent evocation upon the plane of every day living, thus leading to a consequent fusion. An Ashram or Master's group is, therefore, a centre of invocation and when the individual disciple becomes a chela on the thread, it is as the reward of selfless service--carried forward at any personal cost. Then the Ashram can be a centre of unique world potency.

Chelas on the thread employ a peculiar technique, according to their ray; they work always through the head centre. By means of this centre, they sound out the call (an inaudible call, from the physical plane angle) which (vibrating along the thread) reaches the Master. These techniques are, however, taught directly to the disciple by the Master when He recognises His chela's right to the privilege. I cannot give these techniques direct to you. When you are "on the thread," you will inevitably have the information given to you.

This thread is *not* the antahkarana but a linking thread of living light. This the Master projects as the disciple's service evokes a response from Him. This evocation, however, increases its potency as the disciple builds the antahkarana between the personality and the Spiritual Triad. The chela on the thread eventually has the life thread (one aspect of the antahkarana) connected with this ashramic thread and hence the establishment of monadic control of the individual which (in its group form) signifies the control of the Hierarchy by **Shamballa**. The lesser and the greater relationship must ever be borne in mind.

To the average aspirant, the implications of this stage of discipleship are valuable from the angle of emphasising what has not been achieved. The implications are, therefore, negative. This is frequently desirable where accepted disciples are concerned whose attitude should be positive and intelligent.

vibratory activity. Just as soon as there exists, in the consciousness of the disciple, the ability to respond to the quality and the radiation, emanating from an Ashram, he moves forward into that sphere of influence. That in his own aura which is akin to the quality of the Master's aura is trained, intensified and purified. His own radiatory activity is enhanced as the ashramic life plays upon his vehicles until in time he becomes the chela within the aura. In a faint way, his vibration and that of the Master tend to synchronise.

I would point out that in this way, the disciple begins to make a significant contribution to the life of the Ashram. Each disciple who penetrates into the aura of the Master through similarity of quality and vibratory activity enriches and intensifies the group with which he is thus affiliated. As time elapses, the Ashram of a Master becomes increasingly potent, magnetic and radiant. Within that aura the initiate-disciple carries forward his work, standing at the radiant centre of the group life and working from thence outwards in service. He is ever careful to protect that centre from any quality of his own aura which is not in harmony with the quality of the Master and to keep (as far as may be) outside his own consciousness any thoughts or desires which might disturb the group aura. When he is admitted to this stage of discipleship that is his responsibility, and such a privilege is never accorded to him unless he is able so to guard himself and the sphere of influence of which he is now a part.

You can see, therefore, that the Hierarchy itself is only a great Ashram with a triangle at the centre, composed of the Christ, the Mahachohan and the Manu. Symbolically speaking, this triangle constitutes one radiant centre, for the radiatory activity of each of these Great Lords is such that They are swept into each other's auras in such a way that there is a complete blending and fusing. Every Ashram radiates some one major quality according to the ray of the Master at the centre; in the same way the Hierarchy radiates the quality of the second divine aspect, just as the all-inclusive Ashram (to which we give the name **Shamballa**) has the outstanding characteristic of the first aspect, life itself. This is not a quality, but that of which quality is an emanation.

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

the aura of the Ashram but of that which makes the ashramic aura possible--the *Life* of the Master.

One interesting fact might here be given. The moment when an initiate-chela has intensified his vibration so that it is identical with that of the Master and can hold that rate of vibration as his normal radiatory quality, then he himself becomes a Master. In every Ashram, there is always at a given moment some one disciple who is being trained to take the Master's place eventually, thereby releasing Him for higher and more important work. As you know, I was the senior disciple of the Master K.H. and when I became a Master, I released Him for higher work and my place in His group was taken by another disciple on the second ray; two disciples are needed to bring about the complete liberation of a Master from all ashramic work and I was the first of the two chosen to do this. The other has not yet made the grade. When this process of identification takes place, a moving forward of every member in the entire Ashram becomes possible, e'en though it seldom happens. Symbolically speaking, it might be described as a potent expanding impulse which widens the circle of the Ashram so that higher levels can be touched and lower spheres of influence can be included.

Some day, it will be all "realised Hierarchy" for the Hierarchy is but a state of consciousness with the life aspect, **Shamballa**, at the centre, and the circle of humanity constituting the emanating factor, the radiatory influence or the aura, whereby the other kingdoms in nature are evoked into responsive activity.

This is a broad and general picture of this stage of discipleship as I have attempted to convey its individual implications and its more esoteric group results. More I may not say, nor can I enlarge upon the process whereby a chela within the aura can at will and for the meeting of some urgent need confer with the Master in the Ashram. One thing only can I tell you. The Master always has three disciples who are His closest co-operators and intermediaries. They have emerged "into His consciousness," as it is called, in response to the radiatory activity of His threefold spiritual nature. They work very closely with Him and watch over the other disciples in the group

the form life and to the tyranny of force as it flows through them. There are undoubtedly analogies and correspondences that could be worked out in connection with the spirillae in the microcosmic life and the planes and subplanes of the macrocosm with a possible subsequent relation of both to the seven centres, microcosmically understood, and the seven planetary schemes, macrocosmically understood. But the goal for the majority of aspirants is not to limit their consciousness by a concentration upon the minutiae, such as the permanent atoms and the details connected with the individual form nature. The objective of each aspirant is to expand his consciousness to include that which lies beyond himself, to attain to the more elevated states of consciousness in the life of the group and of humanity, and to integrate himself consciously into the Hierarchy, eventually into *Shamballa*, and occultly to "know" God in His many phases of all-inclusive extension and perfection.

A close concentration upon and study of the spirillae and atoms would be scientifically and technically interesting and possible, but would not lead to increased spiritual development but to personality emphasis and, therefore, to increased difficulty in the treading of the Path. The more advanced a disciple, the more dangerous such emphasis and pre-occupation would be, whereas the scientist or the aspirant upon the Probationary Path could study such matters with relative impunity because he would not bring in the energy which could galvanize these "points of force" into dangerous activity.

For this reason I am not dealing with the permanent atoms as there is no need for you to give time and consideration to them. If you are living as desired and if you are seeking to profit by my instructions, the training of the lower nature and the development of the forces which function as form "divinely consecrated," will proceed normally and safely. I mentioned the permanent atoms to show the lines of energy distribution but not in order to indicate any need for a mental interest in these aspects of form life.

Stage VI. The Chela within the Master's Heart.

We arrive now at a consideration of the last of the six stages of discipleship. This was described by me in the following terms:

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

these measure up with adequacy--then to proceed with the work of esoteric training. It is the same with groups; these are tested and tried in connection with the group personality, and upon the response depends the future activity of both the group and its Master and Teacher. But it is the *group*, as you see, which decides procedure.

I have endeavored to remove out of this group those elements which might perchance have handicapped it, and which the group members--as they are at present constituted and motivated--are not capable of absorbing. *Group unity is not dependent upon personal sympathy, personal liking and understanding* as it may exist between the group members, *but upon capacity to absorb and assimilate, to lift, to change and to transmute those units which seem at first to be uncongenial or even unsuitable--from the limited point* uncongenial or even unsuitable--from the limited point of view of the group member. This is oft overlooked, but upon the capacity to do this depends much of group success. When a group cannot yet be depended upon to do this necessary absorption, the apparent rejection of certain people is not the fault of those people, but that of the group which is not yet integrated enough or unified enough to assimilate certain types of character and certain tendencies. The recognition of this should be fruitful in the preservation of much needed humility. You are being tendered another opportunity. I would ask you to remember this and to endeavor, in relation to this new experiment, to cultivate from the very start a humble spirit and the priceless gift of silence.

A group of disciples must be distinguished, as I already told you, 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 all 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 funda-

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

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

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

These points are all being most carefully considered, because a major expansion of the Hierarchy as a whole, and the consequent reaction upon humanity, again as a whole, is not a thing lightly to be undertaken. Expansion--if it is to be safely undertaken--must proceed hand in hand with consolidation. The expansion now contemplated in the highest quarters will greatly alter the potency of the relation of the Hierarchy to Humanity, and therefore of the second divine aspect to the third. Can Humanity take this increased potency correctly and safely? Will the aspirants of the world--if given opportunity to pass off the Probationary Path on to the Path of Discipleship--be stable enough to stand steady under the impact of hitherto undiscerned spiritual energy? Can the Masters, under the pressure of Their enormous task of world reconstruction, find the needed time to increase Their training of Their disciples? For They are still governed by the time equation where Their disciples are concerned. Can the senior members in any Ashram relieve to some extent the pressures upon the Masters as well as upon the incoming and junior, and therefore inexperienced, disciples? If, however, the relation between the Hierarchy and Humanity is thus strengthened and there is freer access in both directions, there will clearly emerge the invocational pull or the magnetic potency of these blending centres; the pull will be upon **Shamballa**, which is the highest centre of all.

Is the etheric web of the planet sufficiently stable and balanced so that it can adequately respond to the new and potent forces which could and will pour through it into objective expression? I would remind you that the release of atomic energy has had a far more potent effect in the etheric web than in the dense physical vehicle of the planet. Three times the atomic bomb was used, and that fact is itself significant. It was used twice in Japan, thereby disrupting the etheric web in what you erroneously call the Far East; it was used once in what is also universally called the Far West, and each time a great area of disruption was formed which will have future potent, and at present unsuspected, results.

The formation of the Triangles of Light and of Goodwill

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

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

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

The Hierarchy therefore is:

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

been to Bethlehem and has seen the Star in the East--that star which shines forth in fuller splendour each time another initiation is taken.

The difference between such disciples as you and the more advanced initiates is that your basic orientation is different to that of the Masters. They are oriented to **Shamballa**; They are relatively unaffected by affairs and happenings in the three worlds even though that is the sphere wherein Their work lies; there is nothing within Them to react to these phases of planetary livingness. Disciples and all initiates below the third initiation are oriented to the Hierarchy. Not the Council Chamber at **Shamballa** or the Way to the Higher Evolution engrosses their attention, but the life of the Ashram with which they are affiliated and the Way of Initiation. This is a useful point to bear in mind. There is much in them which can and will react to qualities and events within the three worlds, and--from the angle of human consciousness--life for them is very difficult because the dualism of existence is apt to produce violent strain.

The extreme psychical tension affecting the Hierarchy puts an undue strain upon the emotions and the mental mechanism of the disciple because he is, as yet, unable to achieve that "quiescent waiting" which distinguishes the higher initiates. The Will of God is not yet adequately factual in his consciousness; he is preoccupied with the attempt to make his personal will synchronise with the spiritual will of the soul--a very different matter. The reorganisation being planned at this time by the Hierarchy and by the ashramic groups affects the personal lives of disciples and their efforts at accepting training; with the proposed changes and with the results of the outer ashramic work they *must* fall in line and they *must* accept the changing curriculum. Forget not that disciples in this particular period have to make adjustments which are not easy. They have been taught in terms of the old tradition, perpetuated and summarised by the Theosophical, Rosicrucian and other occult groups; they have had, since 1900, to accept and work with the newer modes of training and the changing forms of teaching applied by the Masters Who take pupils. This has created temporary

position of the Master at the centre of the group has no relation to that of a teacher at the centre of a group of learners and devotees, such as we have learned to recognise in this Piscean Age. He is the centre simply because through the quality of His vibration, through karmic ancient relationship and through the invocative demand of disciples, initiates and some aspirants, He has gathered them together in order to further the ends of His ashramic enterprise; He has *not* gathered them together in order to teach them or to prepare them for initiation as has hitherto been taught. Aspirants and disciples *prepare themselves* for the processes of initiation by becoming initiated into the mysteries of divinity *through discipline, meditation and service*. You need to bear in mind that a Master of an Ashram may, for instance, attract to Him other Masters of equal rank as His Own. I have five Masters working with me in my Ashram. It would be of value to you if you considered the factors which hold an Ashram together and which establish its unity. The major ones, and those which you can understand, are as follows:

1. The most important capacity of a Master of an Ashram is that He has earned the right to communicate directly with the Council at **Shamballa** and thus to ascertain at first hand the immediate evolutionary task which the Hierarchy is undertaking. He is not called Master by the initiates in His Ashram; He is regarded as the Custodian of the Plan, and this is based on His ability to "face the greater Light which shines in **Shamballa**." It is the Plan which gives the keynote to the activities of any Ashram at any particular time during any particular cycle.
2. This unanimity of purpose produces a very close subjective relationship, and each member of the Ashram is occupied with making his fullest possible contribution to the task in hand. Personalities do not enter in. You will remember how some years ago I told you that the personality vehicles are ever left outside the Ashram--speaking symbolically. This means that the subtler bodies of the personality have perforce to follow the same rules as the physical body--they are left outside. Remember also that

- the Ashrams exist upon the plane of buddhi or of the intuition. The joint undertaking and the united adhering to the desired and arranged cyclic technique binds all members of the Ashram into one synthetic whole; there is therefore no possible controversy or any emphasis upon individual ideas, because no personality vibratory quality can penetrate in the periphery or the aura of an Ashram.
3. The planning and the assignment of tasks connected with the enterprise in hand is carried forward through the medium of an ashramic, reflective meditation, initiated by the Custodian of the Plan. The Master of an Ashram does not say: "Do this" or "Do that." Together, in unison and in deep reflection the plans unfold, and each disciple and initiate sees occultly where he is needed and where--at any given moment--he must place his cooperative energy. Note my wording here. The members of an Ashram, however, do not sit down for a joint meditation. One of the qualities, developed through ashramic contact, is the ability to live always within the field of intuitive perception--a field which has been created, or a sphere of energy which has been generated, by the united purpose, the combined planning and the concentrated energy of the Hierarchy. An analogy (but only an analogy, however) would be to regard this field of reflecting, reflective and reflected energies as resembling the brain of a human being; this brain reflects the impacts of telepathic activity, the sensory perceptions and the knowledges gained in the three worlds; reflection then sets in in relation to the mental processes which are synchronised with the brain, and then follows the impartation of these reflections to the outside world. The ashramic reflective meditation is an integral part of the constantly developing perception of the disciple-initiate, and it (in its turn) is a part of the whole hierarchical reflective meditation. This latter is based upon inspiration (in the occult sense) from **Shamballa**. The moment a disciple can share in this constant unremitting meditation or reflection without its interfering with his service and his other lines of thought, he becomes what is called "a disciple who shall no more go out."

4. Another factor productive of group unity and synchronous precision in working is the complete freedom of the Ashram from any spirit of criticism. There is no tendency among its personnel to be critical and no interest whatsoever in the outer, personal lives of the members, should they be amongst those functioning in the three worlds. Criticism, as seen among men, simply is a mode of emphasising the lower self and deflects the attitude to the material aspects of a person's life. There is necessarily clear vision among the members of an Ashram; they know each other's capacities and limitations and they know, therefore, where they can complement each other and together create and present a perfect team in world service.
5. One other factor I will mention among the many possible: The members of an Ashram are all in the process of demonstrating love and pure reason, and they are--at the same time--focusing themselves in the Will aspect of divinity. This statement may mean little to you at present but it is fundamentally the factor which creates the higher antahkarana, uniting the Hierarchy and **Shamballa**. This makes the planetary purpose of so much importance.

These are the major factors which produce group unity; they have, as results, telepathic rapport and intuitive perception; but these are effects and not causes and are the product of the measure of the attained group unity.

You can see, therefore, the scientific reason I had when I urged you in past years to have a group enterprise, for it is a major unifying factor, and the inner Ashram with which you are affiliated stands to you (at your particular point of development) as **Shamballa** stands to the Hierarchy--from the angle of dynamic inspiration. Had you done this (which you did not) the group would not have fallen apart--as it has done. Had you eliminated criticism, the essential unity would have been strengthened. One of the reasons I had for the complete frankness and so-called exposure of your individual weakness and limitations to the group as a whole was to train you in the light of pure perception which knows the reason

outlining procedures, meditations and objectives which will be of use to those who come after you and who will be the hierarchy of workers at the close of this century and during the first quarter of the coming century.

I stated that one significance of this symbol is that it stands for the triplicity of

1. The Ashram,
2. The soul on its own plane,
3. The disciple upon the physical plane,

whilst the square represents humanity; that this is frequently spoken of as the "city which stands foursquare," and is familiarly referred to in modern literature and discussions as the "city of man."

In considering the higher point of the triangle, which is the Ashram, I would remind you that radiation from **Shamballa** enters the triangle at that point and that, through the Ashram, will, purpose and strength can pour. This is a relatively new achievement within the Ashrams of the Masters. In the major group Ashram (which is the Hierarchy itself) this reaction to impression from **Shamballa** is arrived at as the energy pours in, via the two Great Lords, the Manu and the Christ. It is also registered by Their senior disciples, the Chohans and initiates of the sixth initiation, such as the Masters Morya and Koot Hoomi. Lately the Master R. has taken the position of Mahachohan, and that achievement has carried the entering force down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this **Shamballa** force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.

It might be said symbolically that "the point of the triangle is based in the courts of Heaven (**Shamballa**) and from that point two streams of power pour forth into the

realm of soul and into the heart of the disciple. Thus is the Triad formed; then are the energies related unto the world of men; thus can the will of God appear, and thus can the Great Lord Who guards the Council Chamber of this sphere of solar Life carry His purpose to the holy groups (the Ashrams. A.A.B.), and thence into the minds of men, and this because their hearts are safeguarded by the fire of love." Ponder upon this ancient writing: It refers to the cycle immediately confronting us, of which the work I am at this time seeking to do is but a tiny living part.

Therefore, as you prepare for the meditation process which you will undertake during this coming year, start by a consideration of the Ashram of the Hierarchy itself, of its relation to **Shamballa**, of its constitution, formed as it is of many Ashrams. Some of these are working under the Chohans; others are working under the Masters, and some are embryonic as yet, being gathered slowly together by Adepts of the fourth initiation. Will you endeavour to realize the factual nature of this great, living, spiritual organism? It constantly "substands" or underlies the world organisation. See it as a growing, vital reality, of such life and potency that it can break through or break up all limiting outer organisations and, by the very force of its interior life, eventually externalise itself.

This coming externalisation of the groups which constitute the Ashrams of the Masters (not yet of the Chohans, because they are still basically too potent) will be a gradual process, but it will in time restore the Mysteries, bring the first two initiations into a relative prominence as integral parts of the coming world religion, familiarise the whole of mankind with the fact of the subjective world, and finally bring the most developed of the sons of men into a faint glimmer of understanding of the essential Reality underlying all phenomena, and give some grasp of the purpose of **Shamballa** and the will of the Lord of the World. Humanity has now reached a point of development where there is a definite grasp of the Plan of the Hierarchy--call it brotherhood, sharing, internationalism, unity or what you will. This is a growing and factual apprehension and is a general recog-

dition by the thinkers and esotericists of the world, by the religious people of enlightenment, by broad minded statesmen, and even today by the man in the street; divine purpose, however, implemented or engineered by the divine will, eludes as yet the most advanced.

The work of the next few centuries will bring about changes in this respect, and these changes will be brought about by the work done in the Ashrams of the Masters, guided by the Ashrams of the Chohans, welded together in the great Ashram of the Hierarchy itself, and moving ever into closer relation with the great Council Chamber of Sanat Kumara, the Lord of the World, in **Shamballa**. This has to be brought about on Earth by disciples, acting under instructions with their Masters. The doing of this will invoke the creative imagination of the disciple, and this, in its turn, will be conditioned and controlled by the illumined mind.

A second stage comes when the disciple, having considered the Ashram as outlined above, and having thereby imaginatively "fixed" the fact of **Shamballa** in his consciousness, turns his thoughts to the Hierarchy or to the soul. Remember always that *the Hierarchy is simply the world of souls*, that it is consciously aware of the Plan, sensitive to the purpose, and creatively and constantly impressing humanity with the aim in view of expanding the human consciousness. Of this your soul--in its pure nature--is a part. You will therefore think of the Hierarchy; you will attempt to vision its work, and you will endeavour to relate yourself to my Ashram by an act of faith and of will which is, in this case, the sublimation of the personal self-will; you will also take your position as a conscious, integral part of my Ashram, and consequently of the Hierarchy. Such is the duty of all disciples. You have had much instruction as to the Ashram and I need not further enlarge.

The third point of the triangle (as far as your work in this meditation is concerned) comes into the light of your reflective consideration. You will now turn your attention to yourself, the soul, the conscious disciple in preparation for that expansion of consciousness which is the next step in

I. *The Stage of Recognition.*

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

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

II. *The Stage of Consideration.*

1. Of the Ashram as a whole, i.e., of the Hierarchy as the Ashram of Sanat Kumara. You will see, through the use of the creative imagination, all the Ashrams in close contact with **Shamballa** as:
 - a. Responsive to the Purpose, implemented by the Ashrams of the Chohans.
 - b. Impressed by the energy of Will as the great Ashram energises its component parts--the various Ashrams within its periphery of influence.
 - c. Vitalising the initiates and disciples who are affiliated with the Masters and working in Their Ashrams.
 - d. Reaching out, through the accepted and pledged disciples, into the world of men. Then you will say with purpose and determination:
 "I strive towards comprehension.
 Thy will, not mine, be done."
 All the above section of your meditation work concerns purpose, will and the "destiny" of **Shamballa**, to use an old occult phrase.
2. Of the world of souls which is the Hierarchy in relation to this world of men, and not in relation

to **Shamballa** as in the first part. This involves:

- a. A study of the nature of the hierarchical effort, as it is expressed through love.
- b. A conscious identification with the Plan.
- c. Dedication to the work originating in the Ashram with which you know yourself to be in touch, seeing it all as an integral part of the hierarchical work.

Then you will say with love and aspiration:

"I strive towards understanding.

Let wisdom take the place of knowledge in my life."

3. Of yourself as a unit in my Ashram. This will involve:

- a. Recognising which aspect of my planned work you are equipped to do.
- b. Determining how to do it.
- c. Considering the factor of preparation for eventual initiation, as a means of increasing your capacity for hierarchical cooperation.
- d. Energising by light, faith, love and power, the spiritual centre within which you serve and the ashramic projects for which you accept responsibility. In this instance it can be the Arcane School and the Service Activities.

You will then say:

"I strive towards cooperation.

Let the Master of my life, the soul, and likewise the One I seek to serve, throw light through me on others."

III. *The Stage of Fixed Determination.*

1. A reflection upon the distinction between Purpose, Will and Intention.
2. A period of complete focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy. A statement made by you, the soul, the disciple, to the personality:

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

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

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

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

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

greater light of the human consciousness. These "knowable things" are the sources of all revelation and of all human realisations--cultural and leading to what we call civilisation. Their "condensation" (if I may use such a word) is brought about by the massed invocative appeal of the entire human family at any one period. This appeal has been, on the whole, projected unconsciously, but more and more it will be consciously voiced. Results, therefore, can be expected more rapidly and prove more effective. This raincloud is formed through the joint action of the Central Spiritual Sun, working through **Shamballa**, and humanity itself working hitherto through appeal to the Hierarchy, but increasingly making its own direct appeal.

There is necessarily a subtle indirect appeal going forth continuously from the three subhuman kingdoms in nature, but that appeal focusses itself in the human kingdom, for that kingdom is the receiving and the transmitting agent for these kingdoms, just as the Hierarchy has been and is the receiving and the transmitting agent for every human appeal. Note here the beautiful interlocking and the fine interrelation which has been established by our planetary Logos. This new Invocation expresses this complete interdependence in an unique manner.

Precipitation of the new and long awaited energies is brought about in three ways:

1. By the direct action of the Hierarchy as its Members train Their disciples to tap this source of inspiration, to become sensitive to the awaited impression, and to bring down that which is needed for the enlightenment and restoration of mankind to its original high spiritual state. There is a higher condensation awaiting precipitation, but to humanity that will form a "raincloud of unknowable things" and necessitates not, therefore, your consideration.
2. By the disciples and aspirants of the world who provide a channel by means of which the energies and the fructifying forces can reach mankind. This they bring about by:

- a. The deepening of man's spiritual realisation through reflective meditation, aspiration and devotion. These in time give place to conviction and mental knowing.
 - b. Receptiveness to spiritual impression. This entails the awakening of an intelligent use of the intuition, plus the capacity to hold the mind steady in the light whilst the brain is quiescently ready to record that "descending knowledge."
 - c. Practical ability to relate the idea to the ideal and to take those steps which will create the form of that ideal upon the physical plane.
3. By the steady progress of humanity, en masse, towards the light. This in time produces in humanity itself a quality and a vibration which make themselves felt. This quality and this vibration are essentially evocative.

Today this "raincloud of knowable things" has condensed or brought together energies which have been made available by the Spirits of Restoration, Reconstruction and Resurrection. These now available energies are--on a larger scale and of a higher nature--similar to those which the individual soul (paradoxical term) makes available to the personality when that personality is ready for the Path of Probation or of Discipleship. These energies are far more potent because they are, in their turn, a precipitation of energies which have been placed at the disposal of **Shamballa**, plus energies and forces generated by the Hierarchy. Extra-planetary forces can now be utilised on Earth, owing to the forward progress of our planet and its relation to the solar system as a whole.

There has never been a period in our planetary history in which opportunity has loomed so large or when so much spiritual light and force could be contacted and utilised by humanity.

The *first indication* of this massed and available energy produced coordination of the New Group of World Servers upon the physical plane.

minds, so that they can see things as they are, can apprehend right motives and the way to bring about right human relations, is now a major need; the motivating power of goodwill is an essential to right action; given these two--light and love--it will not be many decades before the idea of right human relations will have become the ideal of the masses and will be rapidly taking form in all national, public and community affairs. The history of humanity has been that of the apprehension and the use of ideas as applied to human living and as expressing forward moving concepts; today the two ideas needed are light upon our way and practical goodwill.

I would like now to touch upon some of the deeper meanings for you who are disciples or who are in training for discipleship. If I can do this, your meditation work may be useful in linking hierarchical intent with human aspiration; such should be the work of all disciples.

You will already have noted--as you have studied the Invocation--that the three major centres in our planet are linked up: **Shamballa**, "where the Will of God is known," the Hierarchy, where Christ rules and from whence He seeks closer contact among men, and the centre which we call Humanity. There is a close relation between the first stanza and the final one; humanity's destiny is, as you know, to be the exponent of the mind of God, thus expressing active intelligence, motivated by love and implemented by will. That time has not yet come, but if human timing is correct and right desire is potent enough, for the first time in human history this destiny can be publicly recognised and people can be swept increasingly and voluntarily into an activity which is particularly their own destiny. That again is one of the primary objectives of the Invocation; its steady use will bring about an inclusive view of spiritual development and impart a synthesis to human thinking which has hitherto been lacking. As "light streams forth into the minds of men" the divine plan will be more widely sensed and the will-to-good will be more widely desired and invoked.

It is necessary always to remember that light is active energy and that love is also an energy. It is useful also to bear in mind that light and matter are synonymous terms scien-

of men to some prized ideal; it was won by the simple performance of duty, and the desire to safeguard human rights. Few men were heroes, as the newspapers stupidly proclaim. They were drafted and taught to fight and had to fight. It was a group recognition of duty. When Christ again seeks to overshadow His disciples, a different reaction will be looked for. It is because of this that A.A.B. has so consistently belittled devotion and advocated spiritual independence. No devotee is independent; he is a prisoner of an idea or a person.

When Christ comes, there will be a flowering in great activity of His type of consciousness among men; when disciples are working under the recognition of the Christ, there will then come the time when He can again move among men in a public manner. He can be publicly recognised and thus do His work on the outer levels of living as well as upon the inner. For these three events, which are connected with the inherent divinity in man, the Hierarchy is working and preparing, and it will essentially register another of the results of the successful use of the new Invocation to aid in this task of preparation.

Those of you who are disciples will easily see the significance of the third stanza. Its meaning is that the Invocation *as used by the Hierarchy* (note this) will help to bring about the evocation of the spiritual will in humanity and the recognition of the divine will by the Hierarchy. There is little that can be said to the general public anent this third stanza. They will interpret it in all simplicity as a prayer that the human will can be brought into conformity with the divine will, even though that may not be understood. Even from the angle of the Hierarchy, the divine will as it is essentially remains the great mystery, but in spite of that They can and do "know and serve" the purpose; the purpose is that aspect of the divine will which seeks immediate expression on Earth. The Hierarchy is the distributor of energy--the energy of love. Therefore, as the purpose of the will of God (known and understood in the Council Chamber of **Shamballa**) seeks to influence human will, it is an expression in hierarchical terms as the will-to-good and in human terms as

used. All these results--individual and general--are brought about by right alignment.

Nine is, as you know, my brother, the number of initiation. It presupposes the alignment of three different triplicities:

1. The threefold Personality.
2. The three aspects of the Soul.
3. The Spiritual Triad.

When these have been correctly aligned and the resultant integrity has been stabilised and fully accepted, the disciple then becomes a Master; He is now ready to tread the Way of the Higher Evolution. There is then a direct channel of contact--whenever needed and desired for service--with the physical brain and also an alignment or unimpeded relation between:

1. The disciple and Humanity.....The throat or creative centre in the planetary sense.
2. The disciple and the Hierarchy..The heart centre of the planetary Logos.
3. The disciple and **Shamballa**.....The head centre of the planetary Logos.

These are great and abstruse esoteric facts. The use of the Invocation will likewise relate human beings within the ring-pass-not of humanity itself; it will bring the human centre en rapport with the Hierarchy, creating a free interplay between the two of them and thus making possible the appearance of the Kingdom of God on Earth.

Meditation IV ... Special Livingness ... Ashramic Relation

In assigning this meditation I made a remark of major importance. I said that this meditation was the first one given by me which carries the disciple into the true world of esotericism. It concerns his relation to that vortex of special

4. The polar opposite, i.e., *achievement*. The trained disciple works always from the angle of achievement, of attained success. This attitude he assumes as regards himself, the serving disciple, and the work to be done.

The Horizontal Life.

1. *Unity*. As a result of his successful vertical life, the disciple feels himself at-one with all life in all forms and with humanity in particular.
2. This works out naturally in *understanding*. Because there are absolutely no barriers present, and there is also no realisation of difference, the disciple can "tune in" on the life in all forms, and therefore enter into a full measure of inclusiveness, with all that that word implies.
3. His motivation is that of *goodwill*, which is a growing potency as the will-to-good (which he contacts indirectly in the Ashramic life) begins to affect him. Ponder on this statement. The goodwill of the masses is based on innate divine tendency; that of the disciple is based on knowledge and receptivity to certain energies from **Shamballa**.
4. This goodwill--as it is released--produces a normal *expression* upon the physical plane.

You have, consequently, the crosses (_ Ç Õ _) which--when superimposed, provide a most interesting chart for the disciple's life. This meditation, therefore, provides a complete and rounded-out form for the disciple to follow; it will suffice him for many years to come. I have given you only a few hints in the above analysis, but you can arrive at much greater light on the matter if you will definitely realise that your daily life is based on a vertical attitude and a horizontal effectiveness.

In these seven meditations, my brothers, you have all you need in order to make progress in your own life and also in the group life--functioning subjectively at present. If you

ence is the Monad on its own plane, active, expressive Will in emergence, and in turn, active Love in establishing relationships and equally active Intelligence in the use of the two higher energies. It must not be forgotten that the energy of intelligence, focussed in the mind, is the instrument or implementing agency of the other two monadic energies.

H.P.B. taught that the antahkarana was primarily the channel of energy relating forms and their forces to their originating sources and that across the mental plane (with its three aspects of mind) the life thread necessarily passed, linking Monad, soul and personality into one living whole. Technically speaking, therefore, there is no need for the so-called bridge, except for one important factor: there is, on the part of the soul-infused personality, a definite break *in consciousness* between the lower mind and the abstract mind. The higher mind (being the lowest aspect of the Spiritual Triad) can be regarded as a door admitting the consciousness of the soul-infused personality into a higher realm of contact and awareness. But again--as you can well see--there is nothing here but symbolism; there is no door, but simply a symbol indicating means of access.

In the total evolution of the spiritual man through physical incarnation during untold hundreds of lives, the entire process is simply one of expanding consciousness and of attaining--sequentially and stage by stage--an ever more inclusive awareness. This is good to bear in mind, for eventually all this symbolic picturing will give place to reality. The task--and it is a real one--of building the antahkarana and creating that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been *sensed but not contacted*; it entails using the totality of the awareness already developed and already "enlightened" by the soul, and (with deliberation) making it increasingly sensitive to the focused activity of the world of the higher spiritual realities; it is directing the stream of conscious thought towards the sensed and theoretically recognised world of the Masters, of the Spiritual Triad and, finally, of **Shamballa**. Disciples should remember

tions, thus covering a period of fourteen months; then, I suggest that you make Meditation VII your major meditation, to be followed for one year. If this is done by you as directed and with no questioning as to effectiveness, you will understand far more clearly the projection--realistic and energising--which the personal consciousness will register.

I shall give you no more meditation outlines. The careful following of those given will do much for you during the remainder of your lives. You need no more.

PART XII

I would like today to extend the teaching given in the preceding instruction anent the antahkarana and expound to you--from the *group angle*--a paragraph there given; I will here rephrase it.

It is a reflection--a conscious focussed attitude--carried forward in all life circumstances, which automatically registers the events conditioning the life of humanity. It therefore creates a stream of ascending energy which is tintured by the life quality and the ray characteristics of the group personnel. Along this stream both *the ascending* and *the descending* life quality and ray characteristics *can pass at will*, and the disciple will increasingly register the "things of the spirit"; he will consequently acquire the facility to penetrate into the world of the Hierarchy and reach eventually the door to the Way of the Higher Evolution. He will, again consequently, function efficiently in the three worlds *as the serving disciple*.

In this paragraph you have indicated the spiritual, meditative way of life of the individual disciple in relation to his own soul, and later to the Ashram; you have the group way of life, as it penetrates into the Hierarchy, and you have also the hierarchical technique which enables that great Group to penetrate into a still higher spiritual centre and bring down from **Shamballa** that understanding of divine Purpose

which will precipitate as the hierarchical Plan; this will enable the Hierarchy to form a great serving group. No matter how high you may go in the scale of Being, you will find --from the fourth kingdom of nature onward--that *the technique of meditation governs all expansions of consciousness*, all registration of Plan or Purpose and, in fact, the entire process of evolutionary unfoldment. It is a technique of spiritual apprehension, of focussing attention on some level of consciousness or other, and also of originating modes of contact.

The entire Science of Invocation and Evocation is contained in the word "meditation"; this science ranges from the subjective, unconscious appeal of the inchoate, voiceless masses, through many phases, until it attains that high mode of scientific invocation which governs the contact made in the Council Chamber of **Shamballa** with extra-planetary sources of spiritual inflow. It is through meditation in some form or another that contact is made; this again is progressive in nature. The formulated idea of the unspiritual man to make a contact with that which will later condition his life and lead to a betterment of his daily life in a *material* sense, or which will make living possible, is perhaps the lowest aspect; the brooding, experimental thinking of the scientist or artist is another form of meditation and higher in purpose and in intention, and this meditative process is better formulated and has (if you think correctly) definite group implications. The mode whereby the Members of Hierarchy and the personnel of Their Ashrams arrive at an intense spiritual perception, and arrive also at a selfless formulation of the divine Plan which will implement divine Purpose in the world, is likewise an expansion of all previous meditations; whilst the concentrated clear and dynamic invocation of the spiritual Beings Who have created--or more accurately--have formed **Shamballa**, is the highest form of meditation possible upon our planet.

It might also be stated that it is meditation which is responsible for transforming the desire of the ordinary human being upon our planet into the spiritual will, which is ever the agent of the Purpose. It is therefore meditation which

(you must remember) in that great spiritual Centre meditation is an instinctual habit and needs no forced process:

1. Meditation is that which sets in motion hierarchical response to the invocative appeal rising from the three worlds, and mainly to the invocative appeal carried forward consciously by all who pray, all who make mystical appeal and all who employ the method of occult meditation and direct invocation.
2. Meditation is the instinctual mode whereby the Hierarchy--in response to the invocation from the three worlds--approaches the higher Centre, **Shamballa**; then the Hierarchy evokes the energies, the Beings and the spiritual inflow which hierarchical service in the immediate future requires. It is also--in a unique sense--the technique whereby the Masters Themselves prepare for the sixth initiation, thus conditioning the Path of Life upon which They will eventually find Themselves and pass thence to higher cosmic undertakings.

You can see, therefore, why I have laid such emphasis upon your individual meditation, but have also laid a still greater emphasis upon group meditation. Nevertheless, I have only been endeavouring to turn your instinct towards spiritual expression into scientific lines; I have sought also to initiate you into a planetary technique which all planetary beings must and do master. Meditation, in its most rudimentary form, is the instinct which leads to recognition of the physical Sun and governs, for instance, the turning of planetary vegetable life towards the Sun as its dominant source of life. In its intermediate form, it is that which reveals to the aspirant and to the Hierarchy the Heart of the Sun, and--in its highest form--it is the mode of contact which relates the highest Beings on our planet to the Central Spiritual Sun. In every case, I would like to point out that this capacity to meditate (the spiritual expression of the mental processes)

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

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

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

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

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

times and when needed for Their creative work: it is a part of that dynamic, galvanising energy which feeds the enthusiasm of the New Group of World Servers, binds them together in the One Work, and enables them to work intelligently and with creative ability.

3. A mysterious body of what have been called "Reflecting Lights"; the Members of this group are to a certain extent extra-planetary. They are affiliated with **Shamballa** and focus cosmic creative energy, thus making it available (on demand) to the Members of the Council Chamber at **Shamballa**. There is little that we need consider about Them; They are the "Helpers of the Lord of the World," and implement His purposes as they are formulated by Him on the cosmic mental plane.

The point which I seek to emphasise, and which I hope will remain in your minds is that this technique of *meditation is the outstanding creative agent on our planet*. When you, as an individual, are endeavouring to "build the new man in Christ" which will be an expression of your true spiritual self, meditation is, as you well know, your best agent; but the meditation process must be accompanied by creative work, or else it is purely mystical, and though not futile, is nevertheless negative in creative results.

Members of the New Group of World Servers are gathered from all branches of human enterprise, of which organised religion is only one. There are scientists who, repudiating violently the unproven, yet are giving all they have of scientific ability and knowledge to the service of humanity--each in his chosen scientific field; there are men of financial stature who regard money as a responsibility to be dispensed wisely in the service of others, yet the mystical or occult terminology may mean nothing whatsoever to them; there are educators, preoccupied with wise formulations of knowledge and with an encyclopedic understanding of the garnered wisdom of the ages, which they seek to utilise in fitting the younger generation to live beautifully, constructively and creatively; there are churchmen and religious leaders (in

step forward, for the hierarchical rhythm is one of tremendous potency--a potency so great that it penetrates beyond the hierarchical ring-pass-not.

The effect of that reflective vibration is both vertical and horizontal, and this wide diffusion has led to the formation of that major group of contemplatives, the Nirmanakayas; They focus the hierarchical invocative appeal and (to quote the *Old Commentary*) "put it into the musical form which will please the ear of the One Who dwells in the highest plane." They then transfer the focussed received energies--after due reflection and contemplation--to **Shamballa**. One of Their functions is to relate the invocative appeal of the Hierarchy to karmic law, and thus determine "in the deep silence of Their united work" what can be possible because it does not infringe upon karmic intention, and what is not yet possible in time and space--those two major factors which are governed by karmic law. They have to bear in mind that the time has not yet come and "the karmic era cannot yet demand that demanded good become accomplished good."

The members of this group are also transmitters to the Hierarchy of the response evoked from **Shamballa**. They are constantly in touch with the Council Chamber at **Shamballa**. Just as the Hierarchy--in this present cycle of world endeavour--is working through the New Group of World Servers, so **Shamballa** is carrying out its intentions (as far as humanity is concerned) through this group of Nirmanakayas. This all connotes a great centralisation of the work in connection with the reappearance of the Christ.

You can see, therefore, that a gigantic group meditation is going on in many differing phases upon our planet. All the meditating units and the reflective groups are related to each other through unity of spiritual motive; they are seeking closer cooperation and endeavouring to bring their meditation work--consciously or unconsciously--into a state of positive universal quiet, so that the formulation of spiritual desire can be carried successfully forward, and the reception of spiritual energy can be a *united reception*.

Therefore, brother of mine, a great effort towards alignment is going on, and when the individual aspirant can so

meditate that his voice can reach the New Group of World Servers, that group can then impress the individual; through him humanity can be reached. It can also impress the Hierarchy; then the Contemplatives Who are in touch with **Shamballa** can contact the Hierarchy, and through the Hierarchy can impress the New Group of World Servers; then, and only then, the moment will arrive when the Christ will come.

Already upon the mountains of initiation the sound of His feet can be heard. He works now with His initiates within the Hierarchy; Their united meditation is hastening the preparatory work and is also leading to the initiation of countless disciples, thus rendering them far more useful than would otherwise be the case.

The united meditation of these disciples is collaborating with that of the Christ and of the Masters, and senior initiates will impress the members of the New Group of World Servers; those in this latter group who are, as disciples, members of the Hierarchy, become the agents of this impression. The meditation of the New Group of World Servers, in conjunction with the hierarchical meditation, will inevitably impress the sons of men who are seeking and longing for liberation; thus a great channel or Path of Light is created by cooperative meditation, and along that Path--speaking symbolically--the Christ will come.

PART XIII

In my last instruction I made the statement that meditation was the major creative agent in the universe. There are other universes that are ahead of us in development and, in them, the emphasis may not be upon creation by use of mental energies; others may not be so advanced and, in them, mental energy may be in process of unfolding or expressing itself--in the evolutionary sense. There are also universes and solar systems where the quality and the conditions of the manifesting universe, solar system or planet are unknown to us. It must be borne in mind that though in all manifestations the three aspects (of purpose or will, attrac-

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

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

4. *The Nirmanakayas, the divine Contemplatives*. This is the receptive group which receives impression from *Shamballa* in relation to the planetary creative purpose. Then They, on Their own level of atmic activity, build--through contemplative meditation--a vast reservoir of potent energies which are impregnated with the qualities of the seven energies of the seven planetary Rays. They are the Custodians of life, under the direct inspiration of the Buddhas of Activity, and They spend the aeons of Their planetary service:

- a. In active contemplation of the divine Purpose.
- b. In a developed receptivity to that aspect of the Purpose which must be expressed through the medium of the divine Plan, and thus presented to the Hierarchy.
- c. In developing that spirit of sevenfold receptivity which will make Them a channel for the inflow of ray energies from *Shamballa* into the Hierarchy. Their united aura or area of influence and the extent of Their magnetic and dynamic radiation correspond roughly to the aura of the planet itself; They contain (within Their ranks) Members Who are identified with the Lords of the seven Rays.

They are, in a peculiar sense, the creative agents of life as it streams forth from *Shamballa* into all the aspects, areas, kingdoms and fields of manifestation. This They are enabled to do through sustained, concentrated, intensive and dynamic meditation. They are necessarily a second ray group (as the second ray is the ray at present of the planetary Logos) but They focus Their meditation largely along first ray lines (which is a subray of the second ray in this solar system, as you know) because They are the creative agents of life itself and the knowers and the custodians of the will of the planetary Logos, as it works itself out in manifestation. They are the source in reality

- of planetary invocation and evocation. Again, ponder on this.
5. *The Hierarchy of Masters*, the Masters of the Wisdom and the Lords of Compassion. This group, which stands midway between **Shamballa** and Humanity, is subject to impression from **Shamballa**, via the Nirmanakayas, and its Members are Themselves the agents for the impression of Humanity. They embody and express the love aspect of the divine purpose; They wield, direct and control the Law of Attraction--the motivating energy which swings the Law of Evolution into activity in the three worlds. Much is known by you anent this group of divine and spiritual Workers, and I will not enlarge upon it here. Basically, They work through directed meditation and each Ashram is a centre of meditation to which every disciple, initiate and Master contributes. I would have you bear this in mind and endeavour to realise, as disciples, that your meditation--both individual and group meditation--if it is of an adequate nature and quality--will be absorbed into and become part of the ashramic meditation. The theme of the hierarchical meditation is the Plan, as it embodies the divine Purpose.
 6. *The New Group of World Servers* is fast becoming a major centre of planetary meditation. Much of this meditation is far from being of an occult nature but that is of no importance; it is largely based upon deep reflection upon the problems of humanity, backed and aided by the deep aspiration of the mystics found within its ranks, and aided also by the meditation of those few esotericists (technically speaking) who are working there also. This group is a reflection of the invocative and evocative capacity of the Nirmanakayas, but this aspect of their activity is only in process of being learnt and applied. The entire activity of the New Group of World Servers along the invocative line was stepped up and greatly hastened by the giving to the world of the three Invocations during the past few years. What was actually a vague demand and a fluid nebulous receptivity became (by the use of the Invo-

reflections and concentrated meditation of men, at whatever may be their particular point in evolution, so that a mighty, coherent and invincible movement will be instituted which must and will result in the creation of the new heavens and the new earth. This is one way of expressing the significance of the coming of the Kingdom of God on Earth, and the creation of a new order and way of life.

There are crisis points at times of superlative tension in the meditative work of all hierarchical Ashrams. At the times of the new moon and of the full moon, all members of all the Ashrams meditate deeply in an invocative and evocative manner; their meditation, therefore, falls into two parts: the first part is evocative of inspiration from the Nirmanakayas with Whom they deliberately get in touch; the second part is invocative of the New Group of World Servers and enables them responsively to come under hierarchical impression. Three times a year at the April, May and June Festivals*--there is a united hierarchical meditation led by the Christ; these Festivals are invocative of **Shamballa** or of that which lies beyond the Nirmanakayas and can only be safely carried forward in united meditation, under directed guidance and the highest possible inspiration. Each Ashram can approach the Nirmanakayas *as a group* at stated periods for which due preparation is made; only the entire group of Ashrams, the Hierarchy as a whole, can approach **Shamballa**. The New Group is invocative to the Hierarchy for purposes of impression and can be impressed by any Ashram through its disciples in that group; thus the great chain of contact and the great channel for the inflow of spiritual energy reaches from **Shamballa** to humanity and then, through humanity, to the three subhuman kingdoms; in this way, these lower kingdoms are "enlightened and raised." All this is accomplished through meditation, through invoca-

 *The full moon of Aries or Easter, of Taurus or Wesak, and of Gemini or of the Spirit of Goodwill.

He decided to create this planet of ours for strictly redemptive purposes. The whole creation is the result of His directed and controlled thought--a process of sustained thinking which sweeps all the creative energies into evolutionary and cyclic activity, in conformity to the pattern which He eternally visualises. He has organised a group which is responsive to His meditative intention; these Beings aid Him by Their *concentrated and realised Purpose* to bring into our planetary livingness certain extra-planetary energies which are needed to carry forward the planned work of the planetary Logos. **Shamballa** itself is also permeated with His thought and conscious (if I may speak symbolically) of that which the Logos has visualised. They are the Custodians of His Purpose, as it is revealed to Them, cycle by cycle. The length of these cycles is one of the mysteries which is strictly guarded in the Council Chamber of the Lord of the World; these cycles have reference only to manifestation in the three worlds wherein the concepts of time and space control.

The Hierarchy is the Custodian of that aspect of the cyclic, planetary purpose which is called the *Plan*; this covers such relatively brief periods as civilisations--where humanity is concerned. In relation to **Shamballa**, the intermediate group of meditating, creative Workers is called into activity in order to receive impression of the immediate, desired hierarchical activity, to transmit the needed energies from **Shamballa** to the united Ashrams and thus, esoterically, "inform" the Hierarchy of that which merits immediate attention.

Again, upon a lower level of the evolutionary spiral, the Hierarchy in its turn impresses the New Group of World Servers with the Plan to be at once applied to the helping of humanity. This group is the major creative agent in the three worlds for the remainder of this cycle of planetary experience. This has not always been the case. Humanity can now intelligently work with the presented Plan, and this for the first time in human history. I would have you note this. Men can now do their little share in bringing the divine Purpose into manifestation, because they have now unfolded the needed mental capacity. The control and the creative

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

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

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

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 *debts*.

changed, and in that changing the plan or purpose of Deity takes on an entirely fresh meaning. The inexperienced neophyte is constantly receiving revelations and recording what he regards as most unusual intuitions. All that is really happening, however, is that he is becoming aware of soul knowledge, whereas for the initiate the intuition is ever the revelation of the purpose of **Shamballa** and the working out, both from the short range and the long range angle, of the divine Plan. The revelation which is accorded at initiation is given to the soul, recorded by the "mind held steady in the light" and then later--with greater or less rapidity--transferred to the brain. You can see, therefore, the true intention of the system of Raja Yoga as it trains the mind to be *receptive eventually to the Spiritual Triad*. You can also see why for centuries the emphasis of the Teachers of the Ageless Wisdom has been upon the necessity for discrimination, particularly where the probationary disciple is concerned.

I am at this time carrying the current teaching upon initiation a step forward and am seeking to show that it is not essentially a process of soul-personality fusion (though that has to be a preliminary step) but of monad-personality integration, carried forward because of an attained alignment with the soul. Initiation is in fact the essential and inevitable process of transferring the primary triplicity of manifestation into the basic duality of spirit-matter. It is the "dissolution of the intermediary," and to this the crucifixion and death of the Christ was dedicated and intended to be the revelation, to the initiates of the past 2000 years, of the transmutation of the trinity of manifestation into the duality of purpose. I cannot word this in any other way but the enlightened will comprehend my meaning. The interpreters of the Gospel and many disciples of the Christian dispensation have singularly failed to grasp this revelation; they have laid the emphasis upon the death of the personality, whereas when Christ experienced the "great void of darkness" and chanted aloud the occult mantram "My God, My God, why hast Thou forsaken Me," he was recognising simultaneously the distinction between His "robe of glory" (symbolised by the

- a. The Light of the Spiritual Triad streams into the consciousness of the initiate, via the antahkarana, so that the Plan for humanity and the divine Purpose in relation to the planet become increasingly clear. This initiates relation to **Shamballa**.
 - b. Part of the world glamour is thus dissipated and thus a clarifying of the astral plane takes place and humanity is consequently served. Every disciple who arrives at a recognition of the initiate-revelation releases light and dissipates a part of the glamour which blinds the mass of men. The sixth ray disciple takes far longer over this stage of penetration than do disciples on the other rays but only in this world cycle.
2. *The Stage of Polarisation*. This is the stage wherein the initiate, having let in the light and penetrated through the dense fogs and mists of the world of glamour, suddenly realises just what he has done and takes a firm stand, correctly oriented towards the vision (or to word it otherwise towards **Shamballa**). One of the things which must be grasped is that as the initiate is a point of hierarchical life (either on the periphery of the Hierarchy, or within the circle or at the centre) he is a definite part of the hierarchical effort. That effort is directed towards an orientation to the greater centre of life--**Shamballa**. Students are apt to believe that the orientation of the Hierarchy is towards humanity. That is not so. They respond to human need when the demand is effective, and are custodians of the Plan; but the orientation of the entire hierarchical group is towards the first aspect, as it expresses the Will of the Logos and manifests through **Shamballa**. Just as the disciple has to do two things: polarise his position by establishing right human relations and at the same time become a conscious, practising member of the Kingdom of God, the Hierarchy, so the initiate--upon a higher turn of the spiral--has to establish right relations with the Hierarchy and become simultaneously conscious of **Shamballa**.

All I can impart here is the desired point of attain-

ment but the phraseology is relatively meaningless, except to those who are experienced in the processes of initiation to a greater or less degree, according to the initiations already taken. This polarisation, this point of focused effort and this attained orientation is the basic idea lying behind the phrase "the Mountain of Initiation." The initiate "plants his feet upon the mountain top and from that point of altitude perceives the thought of God, visions the dream within the Mind of God, follows God's eye from central point to outer goal and sees himself as all that is and yet within the whole."

3. *The Stage of Precipitation*. Having thus identified himself through penetration and polarisation with the Plan and with the Will of God (which is the key to **Shamballa**), he then proceeds--as a result of this triple recognition--to do his share in materialising the Plan and in bringing through into outer manifestation and expression as much of that Plan as he can. He thus becomes first of all an outpost of the Hierarchy (which of necessity means sensitivity to the **Shamballa** energy), and then increasingly an Agent of Light--the Light universal, or the Light of the Monad.

I have no more to say today anent initiation. Ponder upon that which I have given and grasp as far as you *imaginatively* can the magnificence of the initiatory process--so vastly more inclusive than has been indicated by any of the teaching given hitherto. After the war is over and the new world, with its coming civilisation and culture begins to take shape, an increasing emphasis will be laid upon the *purpose* of the Controlling Deity or basic Life or Energy as it is working out through humanity. This will be done by those who are trained esotericists. Much that is now being said by world leaders and serving workers in every nation is an indication of an unconscious response to the **Shamballa** energy. Towards the end of the century and during the first few decades of the twenty-first century, teaching anent **Shamballa** will be given forth. The effort of the abstract mind of man will be towards the comprehension of this, just as the

Formula Five ...Deals with the Will aspect. It is concerned with the revelation of divine Purpose, and is therefore related to **Shamballa**.

Formula Six ...Deals with the nature of death. It is concerned with the revelation of the constructive work of the Destroyer aspect. It is therefore related to the passing Piscean Age and with all processes of "abstraction."

These Formulas have seven interpretations; only three of them are, however, possible of discovery by the disciple in training at this particular time, because only the light from the Spiritual Triad can convey this type of revelation and interpretation.

3. Through the presentation of *Points of Revelation*:

- a. The present vision must become the past experience. Its light of revelation will fade out as the experience becomes a habit, and therefore falls below the threshold of consciousness.
- b. A new and totally different recognition must assume control; this will express the initiate-understanding.
- c. These points of revelation appear when the disciple realises that initiation is not a process of soul-personality fusion but of Monad-personality integration.
- d. These points of revelation assume three stages of recognition:

The stage of Penetration.

The stage of Polarisation.

The stage of Precipitation.

The approach of the disciple to the entire subject of initiation differs today from that of earlier times--even so short a time ago as fifty years. It is essential that you grasp the fact that his approach is now mental, and not as heretofore, devotional and emotional and aspirational. It has hitherto been kama-manasic, which connotes a blend of lofty aspiration, of lower mind attention and focusing, and of attention to the purely physical disciplines. Today, the true

These words convey the highly inadequate and even unsuitable translation of certain phrases in the ancient *Sensa* which are intended to convey the essential union, the related synthesis and the cooperative understanding which will some day distinguish a humanity, composed of many aspects which are nevertheless expressions of the One Life. They are, however, related to or expressions of monadic groupings or universal recognitions, and not of soul consciousness. My difficulty in explaining the higher meaning of the external simplicity of these phrases is great; you can only arrive at them yourself as you ponder the only three interpretations possible to you at this time: the individual application of the symbol, its national application, and its human application, remembering always that the clue to comprehension lies in the recognition of a "higher Way," of the existence of the "higher evolution," of the light which is distinctive of **Shamballa**, and of the use of the antahkarana, as it by-passes (if I may use such a term) the soul and so carries the human, yet spiritualised consciousness into the realms of hierarchical experience in relation to **Shamballa**.

POINTS OF REVELATION

This almost brings us automatically to the third aspect of preparation for initiation which I called in an earlier instruction the "presentation of points of revelation." These formulas, when rightly studied and eventually somewhat apprehended, at least intellectually, carry the disciple to the point where that which is new, hitherto unrealised and for which no words exist, is suddenly contacted. St. Paul had reached such a point when he referred to "the third heaven as it veiled the seventh" (which was the original wording, deleted by the recipients of his message at that time as utterly meaningless). Eye has not seen nor has ear heard the inexpressible revelation which comes to the initiate who can penetrate into certain high places where the nature of the divine Will suddenly assumes a different and amazing significance, where the purposes being worked out in the Council Chamber of **Shamballa** are visioned--not in detail but as

the basis of the light in this hint, you can for yourselves infer much.

The second hint I gave indicated that mankind had evolved so well that today the goals and theories, the aims and determinations now expressed in human thinking and writing showed that the will aspect of divinity, in its first embryonic manifestation, was beginning to make its presence felt. Have you followed this hint? Have you realised that the uprisings of the masses and their determination to overcome handicaps and all hindrances to a better world state are indicative of this? Do you grasp the fact that the revolutions of the past two hundred years are signs of the striving of the spirit aspect? That spirit is life and will; the world today is showing signs of new life. Think this out in its modern and immediate implications and see the way that the world is going under the inspiration of the spiritual Will.

The third hint I gave you was intended to suggest that it was the duty and the responsibility of the disciple working under the inspiration of the Ashram, to "modify, qualify and adapt" the proposed plan of **Shamballa** (for which the Ashrams are responsible) in connection with the coming civilisation and culture. There is an "art of spiritual compromise" which must be learnt and which it is difficult to master, because it negates fanaticism, requires a trained and intelligent understanding of applied measures and truth, and also negates evasion of responsibility; it involves also a comprehension of the time equation, of differing points in evolution, plus experience in the process of discarding the outgrown and unnecessary--no matter how good it may appear to be.

In these three hints lie much scope for individual education and expansion of consciousness, and it is in the right use of these hints that the disciple learns to serve with adequacy and precision and to render satisfactory service to the Hierarchy. I shall ever indicate to you when I give you a hint, and upon these hints I would ask you to concentrate. I shall not always elaborate as I have done today, for you must grow by solving your own problems.

One of the difficulties which is associated with inaugurat-

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

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

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

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

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

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

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

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

stimulation of His Ashram; He gives him occasional hints, and as the disciple acts and works upon the hinted suggestions, the hint becomes a clear direction and a luminous area of enlightenment.

ON HINTS

I have been working with all of you in this manner for more than ten years now; I have sought to bring about a definite awakening to latent possibilities and to those capacities for cooperation which must be eventually realised by the disciple. I am *not* discouraged, because apart from my realisation of the inevitable limitations which encompass each of you individually, I am also aware that you have placed yourselves in my Ashram for training in the most difficult period in the entire history of humanity--a period in which the whole of humanity is passing through the reorientation required by the time cycle and through an entirely new adjustment to a higher rhythm and area of expression. This has greatly enhanced all your difficulties, and mine also, as I work with you. However, the next one hundred years will see great developments in my Ashram. It is, as I have told you, one of the newest of the Ashrams and is only now finding its own format, enunciating its own note, and taking on its own quality. This situation has also greatly increased your problem, for you are helping me to form something new.

Up to the present time, I have given you four hints which might be summarised as follows:

1. That the great changes being brought about in the Hierarchy, and in order to make the work of the New Age adequate and to establish a closer rapport with **Shamballa**, have been the result of the work done by the working disciples of the world. Why the working disciples, brother of mine, and not by the Masters? A hint ever evokes a question, and it is in the answering of these questions that the disciples learn and eventually become Masters.

techniques do their work, and these are followed by the recognition which the disciple accords within himself to that which has been accomplished.

PART VI

In my last instruction to you I dealt with some aspects of the new approach to discipleship and to initiation; it is essential that the old concepts--profoundly useful in their day--should be forgotten and the newer methods and techniques should be substituted. This is now necessary on account of the surprising unfoldment of the human consciousness during the past twenty-five years. The steps taken at the Conclave in **Shamballa** in 1925 (based on tentative conclusion at the previous centennial Conclave) and the pressures exerted by the Hierarchy have proved most successful, and out of the chaos of the world war (precipitated by humanity itself) there is developing a structure of truth and a paralleling responsiveness of the human mechanism which guarantees the perpetuation and the rapid unfoldment of the next stage of the teaching of the Ageless Wisdom.

I used a phrase in my last instruction to which I would like to call your attention. I spoke of the coming ability of mankind to "share in the great hierarchical task of *illuminating, precipitating and lifting*." These words signify far more than their obvious meaning, and I would like somewhat to elucidate.

Men are apt to think that the entire objective of the work of the Hierarchy is to find and admit men into hierarchical contact. It is that minor phase of hierarchical activity which appears paramount in your consciousness; is it not so? Your main hope is that as you unfold your latent possibilities, you will be able to help others to do the same. This is indeed a worthy thought, but is nevertheless based entirely on misapprehension. Let me, therefore, throw light upon the matter by quoting the *Old Commentary*:

"When light illuminates the minds of men and stirs

tested, and together they reach the "point of triumph" which supersedes the "point of tension"; together they see the "Star shine forth," and together the energy emanating from the Rod of Initiation fits them for the reception of specialised energy, to be later used in their future world service. This group approach, this group intention, this "group silent reticence and vocal recognition," and this group dedication and vision are no longer in the experimental stage. This group achievement (I refer not here to your particular group which has not been outstandingly successful) marks the point where there can be the inauguration of a new phase of activity in **Shamballa**. This will enable the Lord of the World to become the Ruler of a Sacred Planet which, up to date, has not been the case. Our Earth can now become a Sacred Planet, if all right conditions are fulfilled. A new divine quality (as yet unrevealed and which we would not at this time recognise if presented with it) is slowly crystallising into expression, through the medium of this hastened initiation process. Disciples are today witnessing the emergence of a solar characteristic, through the medium of their planetary Logos, just as the "Lives of similar Intention"--as it is esoterically called--witnessed it many aeons ago. It is to this unknown and mysterious quality that the "shining forth" of the Star refers.

More than this I cannot say, for you would not understand; what I have said above you can accept as a possible hypothesis without outraging your commonsense or violating your intention, that I do ask you to do--just accept.

A great opportunity is presented to you, and the success of the system of Raja-Yoga, the Kingly Science of the Mind (started by the great initiate, Patanjali, eleven thousand years ago) is being demonstrated and his techniques are being vindicated. What he issued on behalf of the Great White Lodge has now been satisfactorily launched and much of the original purpose justified. For the next seven thousand years

1. The directed attention of **Shamballa**.
2. An inflow of extra-planetary force.
3. The "nearing" or the directed power of an Avatar of some degree.
4. The merging of all hierarchical thought and activity into some one directed event, such as the Wesak Festival and, increasingly, the Full Moon or Festival of the Christ.

There are other events which have a definite effect upon every Ashram, the effect being determined by the ray or by the "unfoldment of the ashramic Lotus."

Every great act of sharing results automatically in the production of two reactions:

- a. The creation of a point of tension.
- b. The emergence of a point of crisis.

On these I shall not here enlarge, for I have given you much along these lines in other and earlier writings. The bringing together of "two points of energy" (as, for instance, two disciples) creates inevitably a point of tension which can release energy in the service of the Plan. It produces also a point of crisis, according to the development of the disciples involved. There is not the same point of crisis where initiates of the higher degree are involved. The point of tension in these cases results in a "crisis of projection and direction" which is in no way related to the disciple's life or condition or to his aspiration and understanding.

4. *Initiation is today concerned with the group and not with the individual.* This is not an easy matter to elucidate to a group of people who are still so polarised in their personalities that it is the personality aspect of their fellow members which engrosses their attention at all times. I say this with emphasis. Aspiring disciples are far more conscious of the failings and the personality attributes of others than are the more advanced disciples in the Ashrams. The advanced disciple may be--and is--well aware of the failings, failures and undesirable qualities of others with whom he is

apparent to you, on account of your day by day consideration of each other; it is, however, apparent to Those Who view humanity with greater disinterestedness, deeper understanding and over much more extended cycles of time.

The result of this more frequent watchfulness on the part of the Hierarchy has been shown in the confidence with which the Masters have undertaken to prepare people for initiation.

This decision to do so, and permission having been granted from **Shamballa**, certain matters came up for consideration. Most of them would naturally be too abstruse for your comprehension--which is seated in the mind and brain instead of in the soul and heart. It is obvious that if initiation is a physical plane affair, requiring recognition in the brain consciousness, the disciples must be in physical incarnation together (and by this I mean within the ring-pass-not of the three worlds which are the dense physical planes of the cosmic physical plane) for a sufficiently long period of time to test their reactions, as a group, to the concept of group initiation and to each other as participants. For a great part of this time there must also be a physical plane life, shared by all in the group; this need not involve similarity or identity of location, but must involve similarity of world affairs and civilisation. This physical plane necessity is--as you will perceive--a test of individual integration with a view to group integration later on.

It is this test which I have been applying in my work with all of you in this special group; the related state persists also on the inner plane after death, and in the consciousness of those (at present non-affiliated) who are still part of the group chosen for the experiment, on my part, of group preparation for initiation. Other Masters are doing the same as I am doing. We hope during the next five hundred years to present several such groups to the One Initiator. All who are in these groups have taken the first initiation, as have so many thousands of people in the world today. Many have taken the second initiation, particularly those who are working in fifth ray Ashrams and in third ray Ashrams, for such disciples are distinguished by a lack of emotional emphasis.

Group initiation has been forced upon the Hierarchy by the rapid unfoldment of the spiritual consciousness in humanity, an unfoldment which demonstrates--no matter what the ray--as goodwill. This goodwill is not to be interpreted as the sentimental sixth or second ray untrained aspirant is prone to interpret it. It can take many forms: it can show itself as sacrifice on the part of science and a dedication of the fruits of scientific research to human welfare; it may take shape in the third ray aptitude to dedicate great wealth to philanthropic or educational enterprises. In neither of these cases is the disciple apparently distinguished by a so-called loving nature. Yet the results of their application to science or their accumulation of the crystallised prana of the financial world are turned to the helping of mankind. This will be a hard saying for some of you who rate an irritable remark by a co-disciple as something disgraceful and belittle the efforts of the money-maker, and do both with a sense of self-righteous congratulation.

The old saying that "the evil which men do lives after them; the good is oft interred with their bones" is not occultly true. Evil may follow after a man in his next incarnation until he has learnt to eliminate it, but the good men do (even with mixed motives) is not forgotten but is entered upon the calendar of the Hierarchy.

Before the end of this century, thousands will stand before the Initiator and take initiation in group form; they will pass through the door of initiation *together* and *together* take their vows. This statement applies to the second and the third initiations. The higher initiations will still be taken individually or in groups of three, but not more. When the Masters take the sixth initiation, They perforce take it alone at the "midway point" between **Shamballa** and the Hierarchy, apparently deserted by both attentive groups. There, in complete silence and in a condition of "isolated unity," They will make Their great decision. Then and only then will They become aware of the vast attentive spiritual audience which has awaited Their will.

5. *Initiation concerns the future and involves prevision.* Again I must repeat myself and say that this theme or motif

subjected to deep meditation and concentrated thought, prepare the disciple for a deeper understanding of the first grouping of divine ideas. These five formulas hold within themselves a sixth, which I am not going to give you though I am here referring to it. The second grouping of the formulas is as follows:

- Formula I.....Concerns integration into an Ashram.
Group feeling. Dissipation of glamour through light.
- Formula II.....Deals with alignment. Revelation of the group antahkarana. Reality revealed by an aspect of the mind.
- Formula III....Deals with changes in the soul nature.
Time and space. The Eternal Now or immortality.
- Formula IV.....Deals with the Life aspect. Concerns the circulation of energy, and therefore the mode of the creative process.
- Formula V.....Deals with the first aspect, with the Will.
Relates to divine Purpose. **Shamballa**.
- Formula VI.....Concerns Death. The constructive work of the Destroyer aspect. The "passing" of zodiacal and other cycles.

This sixth Formula is a deduction from the other five. I have been dealing in these instructions with the larger formulations. The lesser might be regarded as the subjecting of the formulas to the first and third methods of interpretation, whilst the larger group of ideas concerns the second and the fourth interpretive methods. This is something which it is important for you to bear in mind.

POINTS OF REVELATION

It must not be forgotten that all that is here communicated is strictly in relation to initiation. The revelations accorded (of which three have already been indicated) concern the initiate and his work as it is impelled from the mo-

- a. Energy ..Thought Directive Energy.
 - b. Will Expression Immolation. Sacrifice.
 - c. Mh nad ..Universality ...Extra-planetary Light
2. *Modes of Interpreting the Points of Revelation:*
- a. The mental, occult, spiritual, hierarchical and triadal approach, revealing facts.
 - b. This fivefold significance as it is conditioned by the particular initiation being undergone.
 - c. The consequent reactions by the initiate, affecting his daily life, service and ashramic activity.
 - d. The germ, seed, key or inherent, invocative potency which will appear when the three previous groups of approaches have been taken. This potency will later be exploited.
3. *The Inner Subjective Techniques:*
- a. The stage of the "advancing Point of Light."
 - b. The stage of right direction of the light potency.
 - c. The stage of spiritual impact.
4. *The Outer Objective Technique:*
- a. Penetration.
 - b. Polarisation.
 - c. Precipitation.

You can see, therefore, how definitely all the above processes involve a planned creative activity. These ideas are not those, however, which can be used by the uninitiated aspirant. The use, through understanding, of these techniques is confined entirely to creative work carried on in accordance with the Purpose of **Shamballa** and not in accordance with the hierarchical Plan. The above various stages of the fourfold process mark eventually the recognition by the Master of divine Purpose; it is also shown how that purpose is revealed in five stages, requiring in addition two final revelations of major importance.

One of the lines of thinking which it is most necessary to impress on advancing and advanced disciples is that of "initiated thinking." This means thought carried forward on purely abstract levels, and embodying, therefore, thought which is free from soul conditioning or from the crystallisa-

to initiation because of a recognised and sensed relationship which is not that of disciple and Master (as heretofore), but which is based on initiate-relationship in group form, and which is present between Humanity, the Hierarchy and **Shamballa**. It is this spiritual and subtly sensed relationship which is today finding physical plane expression in the world-wide effort to establish right human relations.

Initiation is no longer regarded essentially as the moving of a human being who has accepted certain disciplines and made certain self-determined progressive advancement in consciousness into closer contact with the Hierarchy and a group within the Hierarchy; that angle of it will rapidly become a thing of the past. It is the moving forward of an entire group of spiritually-minded disciples and initiates into new areas of the divine consciousness and into a closer rapport with the Mind of the Lord of the World. This the disciples and initiates will do *together*, according to their degree and their point in spiritual evolution. I refer not here to the evolution of the form. Three things will thereby be brought about:

1. A closer linking of the three divine centres (**Shamballa**, the Hierarchy and Humanity) so that the flow of divine energy will be increasingly unimpeded, and Purpose, Plan and their Precipitation upon the physical plane will be facilitated.
2. A far more powerful Hierarchy and one much more closely linked to Humanity by the principle of intelligence--implementing the love principle--and far more en rapport with the Purpose, which is the dynamic focus of all planetary energising, development and evolutionary growth.
3. A fusion or establishing of relationship within humanity itself, producing right human relations and a consequent integration into the Hierarchy. This will be in the nature of a mass initiation and will be made possible by the relatively new process of group initiation, growing out of the slow method of individual initiation.

approach the Ashram. The Ashram stands not still. New life pours in from either side."

This will perhaps throw light upon the interpretation which I originally gave to you. One of the most difficult tasks which confronts the Master is to teach the disciple to think of the Ashram and to act and serve, think and invoke, as a member of the Ashram would normally do. Two thoughts, therefore, emerge from a study of the two versions of this hint:

1. That the Law of Change governs the Hierarchy just as it governs Humanity.
2. That the disciple who functions under this law has the following things to do:
 - a. Deal with the constantly transforming changes in his own personality.
 - b. Adapt himself to the rapidly developing and changing events which are taking place within the Hierarchy.
 - c. Contribute to the wise circulation and direction of the new energies which are pouring into and through the Ashram. This he does by realising himself as a centre of changing energies. This is the way the Hierarchy works.

You who read and study the ways of the Ashrams at this time are witnessing a period of extreme change and adjustment and of a far-reaching reorganisation. For ever the occult law holds good: "as above, so below," and the reorganisation of planetary affairs which is taking place at this time is partially the effect of the changes produced in the Hierarchy by two major factors, to both of which I have frequently referred:

1. The higher and more intelligent type of disciple who is now affiliating with the Ashram and his instinctive demand for *group* work and recognition.
2. The new energies pouring through **Shamballa** into the Hierarchy; these are of an extra-planetary nature

is not so. He must learn to function entirely differently. This hint is not concerned with a part which an aspirant must play as an individual, nor does it include the factor of mental appreciation of the qualities of his own nature. Where the true disciple is concerned, three things are involved and condition his whole approach to this problem of human planning:

1. Its relation to the Plan, as it has been communicated to him within the precincts of the Ashram.
2. His ability to use a measure of the true divine Will as it pours through the Ashram from **Shamballa** for the implementation of the Plan, and as constituting its directing agent.
3. The sequence of the planning as it materialises on Earth in relation to the *time* factor. Three things emerge in his thinking at this time:
 - a. The immediate steps to be taken in order to carry the Plan forward, logically, practically and with the least expenditure of the destroying aspect of the will.
 - b. The probable duration of the cycle in which the Plan can progress from its inception until its fulfilment.
 - c. An appreciation of *the unfolding pattern* of which the material planning is an expression. He needs to discover how far human planning conforms to that pattern. He must sense where nonconformity originates and what steps--as far as his particular point in evolution permits--the Ashram should take to offset the distortion of the Plan. Only in this way will he learn himself to plan.

You can see from the above what a different approach is here involved when a disciple deals with a hint, how wide are the vistas which are opened up, how subjective his predominating attitude must be and how inevitably the group relationship to the planning becomes apparent and important to him as an individual as well as to the group as a whole.

It is for this reason that disciples in an Ashram are of no political persuasion and own to no nationalistic bias. This is not an easy thing for them to achieve at once, but the group consciousness gradually assumes control, and with it the disciple's ability to think and work with the group in terms of the Plan. He grasps eventually that in relation to humanity, the planning of the Hierarchy falls into certain definite phases of activity--all of them related and all of them tending towards the externalisation of the Plan in any particular century, cycle or world period. These phases are:

1. The phase of *Purpose*, originating in **Shamballa** and registered by the senior Members of the Hierarchy.
2. The stage of hierarchical *Planning*. This is the formulation of the Purpose in terms of possibility, immediacy, appropriateness and the availability of the disciples, plus the energies to implement the Plan.
3. Next comes *Programme*, wherein the Plan is taken up by the particular ashram involved in its implementation and is then reduced to the formative stages of human impression and direction, the conditions necessary to bring about its emergence, and the two phases of this conditioning. These are usually in two parts; i.e., the destruction of all hindrances and the presentation of the Plan.
4. The emergence of the hierarchical *Pattern* (based upon the recognition of purpose, careful planning and a detailed and carefully thought-out program), both in the minds of the disciples in the Ashram who are involved in the implementation of the Plan, and among the intelligentsia on Earth. These two groups have the task--the first group consciously and the other unconsciously--of bringing the pattern of things to be into the mass consciousness, by no means an easy task, as the present state of world affairs demonstrates.
5. Then comes the final phase of *Precipitation*, when all the subjective work has been done on the basis of possibility, and when the pattern and a part of the programme are recognised by the world thinkers in every nation, either

favorably or with antagonism. The planning, having reached this final stage, then proceeds under its own momentum.

These are some of the ideas which lie behind the particular hint which I have given to you, as far as the disciple is concerned. According to his development and his point in evolution, so will be his emphasis: some disciples can aid the Master in the planning process because they are becoming sensitive to impression by **Shamballa**; others are engrossed in the formulation of the programme and in imparting some of its features to more limited disciples, thus setting them to work. A group of carefully chosen disciples are always held in the Hierarchy to work solely with the pattern; this is a most important phase of the work, requiring a spirit of synthesis and an ability to hold streams of hierarchical energy under control. Disciples who are not so advanced, and who are therefore closer to human thinking at the particular moment in history, undertake to supervise the precipitation of the Plan. Their work is necessarily far more exoteric, but is most responsible, because it is when the Plan has reached the stage of human implementation that error is apt to arise and mistakes can occur.

In every ashram are to be found those disciples whose task it is to make the needed readjustments of the pattern and the demanded changes in the programme as the process of precipitation goes forward. It is a law that human freedom may not be infringed. The staging of the Plan and its working out is, in the last analysis, an entirely human affair, once it has reached the stage of precipitation. It is dependent upon the responsiveness of human brains, and their recognition of need and its sources. This is a point which should be remembered.

The above short explanation of the implications of a hint, and particularly of Hint Two should show you how rich is the area or the atmosphere of a hint--if I may use such peculiar phrasing; it will show you also how hints are largely concerned with ashramic duty.

within the world of forms) to the higher correspondences which he must use in the future.

It is at the sixth Initiation of Decision that Perception and Recognition of the revelation reach their heights for the initiate. After this, the subtler correspondences to the tangible senses of taste and smell begin definitely to demonstrate, but with them we shall not deal, for they are effects of revelation so far removed from the possible achievement of the majority of the Masters that they concern us not; they are more properly related to the unfolding consciousness of Those Who function in the Council Chamber of **Shamballa**. Human evolution or the human evolutionary process is entirely concentrated around the sense of sight, with its consequent effects and results of vision, recognition and perception--all of them constituting what we mean when we speak of revelation.

This revelation can be--as I said--either in form or formless; it can be a pictorial symbol or a subtle demonstration; it can be expressed only in words or it can take the form of wordless recognition; it can be a goal or a future sensed possibility, but it can also be an incentive and the dynamic impulse of the initiate's life because it is not distant but is a real aspect of his divine equipment--I know not how else to express these possibilities to you, my brothers. It is with these aspects of revelation that we are here dealing, because they are strictly aspirational developments and are available as a result of ashramic training and of hierarchical initiation.

I would remind you that in all that I am giving you in this series of instructions I am dealing with hierarchical initiations and not with those advanced stages of unfoldment which are referred to when the subject of the Christ arises or of those times when He is spoken of as the Teacher of the Angels. Let us keep our thinking and its resultant aspiration in the realm of human possibilities. I would have you note the distinction that can be made between the aspiration which precedes thought and which presupposes an emotional orientation to light and revelation, and that which is the consequence of thought and which is the seed of an oriented per-

It has been occultly stated that:

"The five points of the five-pointed star are pyramids of ascension and, at the summit of each point--hidden within the emanation rays--lies a point of revelation, offsetting the radiation but preserving the deeply seated magnetism. Thus is there symbolised the going forth, the coming back and the point of peace, surrounded by activity."

I will endeavour (as we consider these points of revelation) to express as far as may be this relationship of the smaller to the great, of the part to the whole, and of the five points of spiritual contact upon the physical plane (outlets for the energy generated in the planetary centres) with the sumtotal of the means of expression. These centres are brought into expression--as far as the points of revelation are concerned--at their respective initiations:

1. The ajna centre.
2. The heart centre.
3. The head centre.
4. The throat centre.
5. The alta major centre.

I say not that these five exits for planetary energy are the planetary centres, for they are not: I say that they are the points through which the energy of a planetary centre is directed in the service of humanity at this particular time. The centres of the planetary Logos are necessarily directed in their inflow, and outflow from **Shamballa**: they are expressions of the Purpose underlying the creative evolutionary process. The five corresponding exits are those which, in this cycle, disperse the energy--generated by the Hierarchy, under the inspiration of the divine Purpose and directed towards the carrying out of the Plan.

It is wise to remember that the Plan is as much of the divine Purpose as can be brought into expression upon the planet--under the Law of Evolution and the tension of this

- as the result of his life experiences down the ages or centuries.
2. His ray energy which, rightly used, conditions his work with and for the Hierarchy.
 3. The energy of the ashram of which he may avail himself in the process of carrying out activities--initiated by impression. In the early stages he calls this the energy of his Master, but learns later that it is--in reality--the energy generated by his Master's group, the ashram.
 4. Hierarchical energy or the energy of certain associated ashrams or of the entire group of Ashrams, the Hierarchy itself. The use of this highly qualified and most potent energy can only be employed when the disciple has earned the right to certain privileges and can be trusted to use the potencies correctly.
 5. The energy of the Head of the Hierarchy, or the Christ force, as it is sometimes called. This force imports into the usually available energies certain conditioning qualities which emanate from **Shamballa**, and are therefore related to the Will aspect. This type of force has not hitherto been available to working disciples but is now available, having been released at the Wesak Festival of this year (1948): Even now it can be used only by highly trusted disciples, and usually by those only whose rays are the first Ray of Power or Will or the second Ray of Love-Wisdom. These will be the rays of one or other of the two major vehicles--that of the soul and that of the personality. There are naturally exceptions to this rule, and these exceptions will be increasingly numerous as time speeds by; but in the present time, first and second ray vehicles provide the line of least resistance.

The first Point of Revelation has necessarily an unique relation to the physical plane, to the hierarchical workers in physical bodies, and to those who consciously use the ajna centre. The number of those who can work with the energy of thought is now very great, because so many hundreds of thousands have taken the first initiation. This becomes clear when you realise the untold numbers of those who are defi-

nately oriented towards the light, who are spiritually motivated and are consciously trying to tread the Path or--to express the idea in Christian phraseology--to follow the footsteps of Christ. They may know nothing of the occult teaching or of esoteric techniques, but the discipline of their lives and their realised fixed intention and service bring them inevitably, eventually, on to the occult way. They are learning to think; they earnestly seek to know the right way for humanity, and desire to ascertain the will of God; they are therefore building thoughtforms and are developing the power to be impressed. At present, they appear to be putting the cart before the horse, and they need to learn to think *after* impression; but this the spread of the various meditative processes will eventually correct. Later, the directing potency of the ajna center (the center between the eye-brows) will attract their attention and the triple process of impression, thoughtform construction, and energy direction will be mastered by them, and the first point of revelation will no longer be a revelation; they will be committed to an intelligent implementing of the Plan upon the physical plane.

The Second Point of Revelation: The Will is an expression of the Law of Sacrifice.

The second Point of Revelation is of peculiar interest. It concerns the first contact of the initiated disciple with the energy emanating from **Shamballa** and transmitted to him via the Master of the Ashram with which he is at this time associated. He has not yet reached the stage wherein direct contact is permitted but still needs the ashramic protection which the Master provides. At the indicated second initiation he receives a quality of stimulation which enables him to "see" the astral plane *as it essentially is*; with this revelation comes also the recognition of the basic human necessity to "make it holy" or to "render whole" that which provides the most disturbing element in the existence of mankind.

attitude of the group during initiation *if* the individual members are undergoing different initiations? Is the group integrity imperiled? During the period of initiation, their attitude is one of focused, concentrated and deep meditation in which *the inner attitude is given solely to the concept of Hierarchy*. The disciple is not, at this time, occupied with the Ashram of which he is a part or with any questionings as to the nature of the Ashram into which he is now entering as an initiate--either as an initiate of the Earth initiations or, in the senior grades, as an initiate of the Sirian regime. He is--during the first four initiations--entirely centred in consciousness upon the larger Whole wherein the Ashram to which he belongs is a part; he is attentive to the Christ, the Head of the Hierarchy, because He is the Initiator of the first two initiations which always seem to the neophyte of major importance. After the third initiation he is attentive to that "veiled Presence of awful Power Who tests his fitness for working in the will of God." I would ask you to note the peculiar phrasing "working *in* the will of God," and to remember that that Will, centred or focussed in **Shamballa**, is one of the great basic energies; the initiate has to learn to work in and through that Will. If, therefore, each initiate in the group is conscious of the initiation next to be taken, then subconsciously he eliminates all awareness of outer contacts and stands alone, and yet in group formation, before one or other of the two Initiators. The inflow of dynamic energy which comes to him through the application of the Rod of Initiation becomes a group inheritance and serves to galvanise, integrate and fuse the group into renewed activity and a deeper subjective union.

There is one point which is oft overlooked, but which I gave to you earlier, and that is *the mental approach to initiation*. So much emphasis has been laid upon the love quality of the Hierarchy, on its being the expression of the second divine aspect, that the hierarchical mentality (if I may use such a phrase) is frequently forgotten; yet it is a law--closely related to initiation--that "the work of the initiate is carried forward *winthin* the ring-pass-not of the Universal Mind." I

selfishness of the race. They give to the entire, eternal hope (which is the hope of all the sons of mind) a material and racial distortion and a purely material objective--the objective of territory. All this is, in its turn, founded upon the arrogance, the aggressive nature and the lack of true perspective which are basic characteristics of the Jewish people, *in spite of many exceptions*.

The "area of promise" wherein the divine thought is projected, directed and held true to the originating impulse of the planetary Logos is to be found on cosmic levels and remains there unchangeably. It is that which holds Sanat Kumara, in His Council Chamber at **Shamballa**, standing steadfastly by all those lives which are undergoing redemption and by all those who are the agents of the redemptive process until "the last weary pilgrim has found his way home." These agents are the sons of men who will--each and all--demonstrate eventually "within the courts of Heaven" and at the place of initiation, the nature of their high calling; they will prove to all who can grasp the significance of the demonstration that they have only "become again in full expression what they have always been." Now the removal of the veils of matter permits the inner glory to shine forth and--the redemptive work now being finished--"they can walk with glory in creative undertakings." I am quoting some words which the Christ used (at an initiation held not so long ago) when addressing a group of new initiates.

ON HINTS

We will now proceed to a consideration of the hints which I have already given to you. They are seven in number. With two of them I have already dealt. They were:

Hint I. The changes brought about in the Hierarchy have been the result of the work of the disciples of the world.

Hint II. Human planning today is one of the first indications of the emergence of the will aspect.

which the disciple is subjected upon some one or other of the subtler planes, the knowledge of which must gradually seep through into his consciousness. This may be partially true of the first two initiations (the Sirian initiations of the threshold), but all the remaining initiations involve the whole man and "three periodical vehicles," producing a steady fusion of these three, an increasing reaction to the Light of the World, and an ability to register in the physical brain (if the initiate is functioning through karma, decision or service in the physical body) that which is undergone; in this registration process the third eye is acutely involved. From the time of the third initiation this third eye is subjected to training and begins to function in the two following ways:

1. It is (in a measure) a correspondence to the concrete mind, with its capacity to interpret environment and experience.
2. It can also act as a lens or a light-gatherer from the inner and higher worlds.

You will note, therefore, the fresh significance that these ideas give to the three stages which accompany the points of revelation: the Stage of Penetration, the Stage of Polarisation, and the Stage of Precipitation. The inferences to be drawn I shall leave you to work out for yourselves after due study of the teaching.

Passing on to the fourth Point of Revelation, we find it covered in the following words:

"Purpose itself is only an energy, released within the Council Chamber at Shamballa. There it must take shape."

This point of revelation carries the initiate to one of the highest points of contemplation; we are here concerned with his sudden apprehension--at the fourth Initiation of Renunciation--of another phase of the divine, conditioning Will. He has begun to recognise and to interpret--even though in

an elementary fashion compared to what he will recognise at the ninth initiation--the destroying aspect of the Will as it expresses itself through the Law of Sacrifice. Now, for the first time (as a result of destruction), he can begin to grasp the essential building aspect of this same Will and to appreciate his future function as a creative Builder. The building here to be carried forward, I would remind you, is not the building which is distinctive of the second divine aspect--that of Love-Wisdom. It is strictly connected with that of the first aspect of Purpose, Power or Will; it deals with the processes which precede the actual creative building, the drawing up of the blueprints (if I may use such a term) "within the confines of Shamballa," where high spiritual Beings must lay Their plans. This is a different process to the creative building process, and is related to a mysterious undertaking which is carried forward under the "Law of Assembly."

The energy which is employed and with which the initiate at this time makes his first and very temporary contact is that which the planetary Logos employs as He gathers into His ring-pass-not that extra-planetary substance which must progressively be used, as the world of being and of forms makes progress under the Law of Evolution. It must be remembered, for instance, that the planetary forms are now composed of a much higher substance than in primeval days. It must also be remembered that a great process of elimination is forever going on, accompanied by a paralleling *process of substitution*. That which is rejected and which is occultly thrown out as no longer serving the purpose of the planetary Logos is replaced by that which "will measure up to the purpose of the Father." It is this concept which has been travestied and distorted by the Christian teaching anent the "vicarious atonement." This grew out of a basic confusion between the Law of Sacrifice and the Law of Assembly, and took place when any understanding of the nature of the Father remained a supreme mystery; the whole process was then interpreted in terms of the first and highest Aspect of the essential Trinity, of which man knew nothing, instead of in terms of the second Aspect, the building, magnetic

demption, because the energies *released* within the Council Chamber of **Shamballa** are "the living substance which is substitutory in nature and which is made available to the progressing point of light." That point in the divine consciousness which can be called (for our purposes) the Unit, Man, redeems sequentially the substance of which all forms are made and brings into manifestation the higher counterpart of that substance, released--for man's use--at **Shamballa**. This is a deep mystery and I fear it is not possible for me to express these ideas with greater clarity. However, under the Law of Correspondence or Analogy, the initiate can gradually come to a true perception of the significances involved. These points of revelation emanate from the world of significances, and not from the world of meaning; they cast light, if truly interpreted and in due time, upon that world of meaning, thereby redeeming and liberating the forms in the world of appearances.

You have therefore, in this suggested point of revelation, the same three sequential methods of apprehension of truth as is to be found in all such revelations. What are these methods?

There is, first of all, the recognition of *a great procedure* which must, under the Law of Assembly, be responsible for the bringing in of extra-planetary energies as the redemption of the worlds of being and of form is carried forward by the second divine aspect. Of this procedure I can tell you naught. The place or *the location* of the procedure of assembly is made clear. It is in the Council Chamber of **Shamballa**. I would, however, brother of mine, call your attention to the fact that **Shamballa** is simply a word conveying the idea of a vast focal point of energies which are assembled and brought together by the planetary Logos in order to create a manifestation adequate to His unfolding intention and planetary service. *The objective* is equally clear; it is the assembly of that which has in it energies of redemption. Just as the Science of Redemption, under the hierarchical Plan, is the technique employed to redeem the world of appearances, so--on a much higher level--the Law of Assembly

produces the Science of Energy which is the redemptive process (in a sense which you cannot possibly understand) influencing the work of those who labour for redemption in the world of meaning.

Again you see how all this comes under the three stages of Penetration, Polarisation and Precipitation, for it is related to the assembling of the redemptive energies brought into our ring-pass-not through the activity of Beings at **Shamballa** Who can penetrate into extra-planetary spheres and then focus (within the Council Chamber at Shamballa) the energies thus assembled. They can then precipitate them into the ring-pass-not of the Hierarchy, and consequently hasten the redemptive work and carry the energies from the highest levels of the cosmic physical plane down to the lowest level of outer, dense physical manifestation.

The agent of this process is the energy of the intuition or the energy of pure reason. This is the mental quality "within the ring-pass-not of the Universal Mind" which is increasingly employed by the higher initiates in the work of assembling energies. This energy is perceptive of the stage of redemption attained in the world of appearances as the Hierarchy applies the redemptive energies; it is also perceptive of the quality and the stage of activity which the new energies to be assembled must possess.

I would call your attention to the fact that this point of revelation is related to the plane of pure reason or to the buddhic plane; this is the lowest of the cosmic etheric levels; it is therefore a plane of "transitional ejection"--a level from which the new and assembled energies are "let loose upon the world of outer forms." This process has been greatly facilitated since the entire Hierarchy shifted its location (since 1925 A.D.) from the higher mental levels to the buddhic plane, thereby making direct and unimpeded etheric reception possible. This is one of the significances of the words which we read in *The New Testament* that "the veil of the Temple was rent in twain from the top to the bottom"--a symbolic way of expressing the unveiling of an unimpeded channel. This was made possible by the Christ as the

sented hint was invocative of the intuition. The standard of requirements was consequently raised. The minds of men met this new challenge, and the consciousness of those who stood on the periphery of the Hierarchy, and in line, therefore, for ashramic training, was recognised as being now basically mental, with a growing sensitivity to intuitional understanding. It was realised in hierarchical Ashrams that the light of the soul was, speaking generally, beginning to flood the aura of the fourth kingdom in nature, and that there were many thousands of aspirants who were developing responsiveness to the light of the Spiritual Triad. The Masters, therefore, withdrew Their attention from aspirants upon the Probationary Path, and left them to be trained by disciples in some one or other Ashram, and gave Their attention primarily to those upon the mental plane who could be attracted by triadal expression and energy, and who were not entirely interested in the task of soul contact.

The problem confronting the Hierarchy was interesting. This new type of aspirant was responsive to three types of light:

1. The light of substance, or the innate light of the personality.
2. The light of the soul, attuned to the light of love, which dominates the Hierarchy.
3. The light of the Triad, which is an aspect of the spiritual Will, and which streams from **Shamballa**.

The first thing, therefore, which the aspirant must be taught is to know past all *interior* controversy, where he stands upon that part of the Path of Evolution which stretches across the mental plane into the plane of buddhi, and thus is on the Way of the Higher Evolution. I am here using words symbolically. He must know which of the lights (to which he finds himself responsive) is the light which he must use to make further progress. Is the light of the personality to be trained upon the point of soul contact, so that the lower mind becomes the searchlight of revelation? Or has the point been reached where the light of the soul, which is the pure

dominant focussing upon the physical plane. Thus will be brought about the new civilisation and the new world order, and the new approach to divinity will be rendered possible; the initial steps will then be taken to create the "new heavens and the new earth." You will need here to discriminate carefully between symbols and facts; more, I need not here indicate.

In our consideration of this fifth point of revelation, a most complete picture is given of the three stages of the process, which I mentioned earlier: Penetration, Polarisation, Precipitation.

In this particular revelation, all the planes (of the cosmic physical plane) are involved; this, in itself, is unusual; the entire proceeding concerns *the penetration* of the blended seven rays throughout all the states of consciousness as indicated by the seven substantial planes. This must be remembered, because the concept of "planes" is almost irretrievably (and I use this word advisedly) associated with the idea of matter or of substance. This is basically correct, and yet the emphasis *must* be upon the aspect of consciousness as it informs substance. The effect of the penetration with which we are now dealing is upon the many varied types of consciousness which express themselves through the seven types of substance. The blended energies penetrate through the medium of stage after stage of conscious awareness; nevertheless, they only affect those forms of life which react instinctively to their influence. The importance of the present penetration lies in its completeness and in the fact that response to these blended energies is definitely more rapid and inclusive than ever before in planetary history.

There are, therefore, three stages in the penetrating process at this particular time:

1. The initial act of penetration which takes place "within the area guarded by the Spirits of the seven Rays." This connotes extreme activity in **Shamballa** and also necessitates the cooperation of the Lord of the World and of the entire Council over which He presides.
2. The achievement of a point of polarisation. The preced-

cerns aptly your sensitive reactions to Us. This reaction will be felt *in your soul* as a complete surrender in time and space; *in the personality* it will register either as a glamour or a purificatory process, and *in the group* as a force, having either a good or a bad effect, according to its colouring by the higher or the lower nature and the activity it will succeed in evoking when it impinges upon the personnel of the group.

The following exercise can be done four times and repeated three times each day:

1. Stand with your arms outspread in the symbol of the Cross.
2. Take six long slow breaths, thus establishing a rhythm.
3. Then take one long breath and gather up by the power of imagination the energy of the solar plexus. Then carry it along the spine and upward to the head, not to the heart as is usually the case.
4. Focus the dedicated aspiration and emotional energy in "the secret place" and then sound the OM. Breathe it down into the throat centre.

This can be regarded as an act of breathing in and breathing out and constitutes an activity carried forward on one breath with an interlude of conscious focussing. You will notice that, in combination with the group meditation, you will be working actively upon the solar plexus, the head, the heart and the throat. It will require careful watching of process, results in the centres and consequent activity.

Let me be ambitious for you, my brother of long standing. *That* I am. I have watched you with loving understanding for a very long cycle. My love ends not and my care of you is all-surrounding.

August 1942

1. One there has been. The second lies ahead--not far ahead. Prepare.
2. The simplicity of the soul opens the Way to **Shamballa**.

energies which at this time condition your life. Three aspects of the first ray and two aspects of the sixth intensify each other. Were you not the advanced disciple which you are, they would be liable to produce a life and karmic expression of a fanatical self-will. To this difficult situation of balancing must be added the difficulties always entailed in a transitional life wherein a major transfer must be effected. To all this again must be added the present world condition, wherein the **Shamballa** force is abroad and potently affecting those natures which have a preponderance of first ray aptitudes. You have thus no easy time, my brother. This you realise, and I too know it, and stand by.

It was for this reason that I have urged you for some years to concentrate upon the book "The Way into **Shamballa**," knowing that an intelligent and loving consideration of the problem would do much to bring your first ray personality nature into line with the purposes of your second ray soul, and thus facilitate the transfer of your egoic consciousness off the sixth ray of devotion on to the second ray of love-wisdom. The first and the second rays work closely together; love and will are closely identified on the higher levels of consciousness and service; the two basic energies in reality constitute one great expression of divine planning and purpose.

It is in this connection too that your relation to F.B. and A.A.B. is no idle or temporary matter, but one of real import to all of you. This A.A.B. has recognised. Several forces--inherent in your own nature or engineered and manipulated by the ignorant or the less advanced upon the Path--have endeavoured to interfere and prevent the desired relationship. The matter is, however, entirely in your own hands and the amount of contact between the three of you is your personal matter, for there is no impediment upon the side of the other two. The three of you together could do potent work, and the need of the Ashram at this time for workers is great--workers who are as H.P.B. has put it, "as the fingers on one hand."

I would remind you that the potency of disciples and initiates is out of all proportion greater than that of a similar

number of aspirants. The interplay of loving understanding and of fused wills produces an exceedingly potent reservoir of energy. This is a point which all disciples should study and upon which they can count as they work together in united effort in any Ashram.

As I study you, my brother and my friend, and as I look ahead at your life of service and of right intention, one word stands out in my consciousness for you. To it, I referred in the six statements which I earlier gave you. That word is: *simplicity*. I stated in that earlier writing that the simplicity of the soul opens the way into **Shamballa**. That was and is an essential key statement for you. Those upon the second ray fall (as you know) into two groups, generally speaking; there are, naturally, numerous exceptions. Souls on the wisdom aspect of the second ray go to **Shamballa** and join the Great Council in some capacity or another. Such a one was the Buddha. Those on the love aspect of the second ray tread one or other of the various paths, primarily that of the World Saviours; They become the divine Psychologists and World Teachers. The Christ combined in Himself all these three great traits.

Those in this second group of souls upon the second ray likewise fall into two groups: They follow the way of specialised detail and of a comprehensive inclusiveness and are the outstanding occultists; the other group is distinguished by pure love. Of the group which finds its way into **Shamballa** a developed simplicity will be found to govern all relations.

Simplicity and unity are related; simplicity is one-pointedness of outlook, free from glamour and the intricacies of the thoughtform-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort, untrammelled by questioning and devious introspection; simplicity leads to simple loving, asking nothing in return; simplicity leads to silence--not silence as an escape mechanism but as an "occult retention of speech."

For you, simplicity is a major essential practice in this next cycle of your life, but you will have to decide for your-

self what it means for you, and I shall be interested to note your reaction to this word and practice and the changes it may make in your life and thinking. Simplicity connotes the blueprint which "substands" the outer structure of creation, of living, of loving and of service, and this is true of a solar system, a planet, humanity or the individual. It consequently has its immediate application to your own requirements and your mode of approach to life and to people. This loving simplicity--free from complicated thinking, from mystery and from selfish introspection--should provide the theme for your meditation work until I next communicate with you. To this I would add an increased concentration upon the preparation of the book which I seek to have you write and to complete.

You see, my brother, it is a book which will take much intuition and spiritual perception to write, and it can only be written by someone who has been trained in an Ashram. The theme of **Shamballa** is new, and little is yet known about it, its way of life and its governing laws. Only initiate-disciples can get a glimpse of some of the more exoteric significances, whilst the inner meaning must be drawn forth by you in deep and concentrated meditation and by the determined use of the will. There is no one who can aid you in preparing this book except some group brother or someone working consciously in an Ashram. You will look in vain for cooperation and help among those you seek to aid and among the orthodox and theological esotericist. Some key thoughts I can here give to you, and if you use them as the theme of your meditation, light upon the subject may break forth:

1. **Shamballa** is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.
2. **Shamballa** is not a Way, but a major centre of related states and a relatively static energy--energy held ready for creative purposes by the focussed intention of the Great Council, acting under the directing eye of the Lord of the World.

3. **Shamballa** is the major point of tension upon the planet. It is a tension that expresses loving intelligent will, free from all self-will or mental bias.
4. **Shamballa** is the major receptive agent upon the planet, from the angle of solar inflow, but at the same time it is the main distributing point of energy, from the angle of the kingdoms in nature, including the fifth kingdom. From the point of tension the life pattern of the planetary Logos and His will become embodied and finally matured through the processes of evolution.
5. **Shamballa** receives energy from various solar and extra-solar Entities or centres of emphatic and energetic life; i.e., from Venus, from the Central Spiritual Sun, from the current conditioning constellation through which our sun may be passing, from the Great Bear and other cosmic centres. Sirius, so important a factor in the spiritual life of the planet, brings its energies to bear direct upon the Hierarchy, and energy from Sirius does not normally enter our planetary life via **Shamballa**.
6. Shamballa is the head centre, speaking symbolically, of our planetary Life, focussing will, love and intelligence in one great and fundamental Intention and holding that focussed point throughout the entire life cycle of a planet. This great Intention embodies current purpose and expresses itself through the medium of the Plan.

These statements may be somewhat familiar to you, but they could provide the six seed thoughts for your meditative work during the coming year. Will you thus consider them? Out of the work which you will accomplish thus in meditation (using the heart centre as a balance for the head) you will greatly enrich the purposed book.

This coming period of deep reflection upon **Shamballa**, entailing as it will the entire problem of the Will (in its various aspects), of purpose as it works out in the planet, and of will as it conditions the human being, will bring to the fore in your consciousness the various relations existing between the differing aspects of the will: the relation of your individual self-will to the loving plan of the soul, of that will to

the divine Will, of your spiritual will to the group will, of the group will to the Hierarchy, and of the hierarchical will to that of Shamballa. Such are some of the ideas which can govern your spiritual thinking, reflection and meditation until you again hear from me. You will find all these to be intensely practical considerations. The question of *motive* will immediately enter in, for motive underlies will in a most curious manner, and motive "substands" purpose. Therefore, your personality motives in life and service will have to come under review, and their relation to soul motive. The result of this entire process of thinking will be the subjugation of your motives to soul motive, and again, therefore, we shall have the *simplification of your life* and the opening up of a wider vision into Shamballa. **Shamballa** and simplicity, will and motive, will become the directing currents of thought which will sweep you on your way, closer to my Ashram, nearer to my heart (and here I am speaking both lovingly and technically), and nearer and closer to humanity.

November 1944

MY BROTHER AND MY FRIEND:

What I have to say to you today hinges upon one single question: Are you ready to pay the price which the taking of the next initiation entails? All accepted disciples are preparing for initiation. All are therefore under test. You know that you are preparing for initiation; you know which initiation it is. It is because of this preparatory period that the past three years have seen you seriously tested, and tested in every aspect of your nature. There is, nevertheless, little that I have been able to do for you because loneliness is one of the assets and also aspects of this work of preparation. Disciples ever take initiations alone, even when preparing for and taking group initiation. This is one of the paradoxes of the occult teaching which is not at all easily understood. It sounds entirely contradictory but is not so at all. It has not been easy to reach you either, because you have taken refuge from the tests in the work of your own group, rather than in the Ashram. In your own group you have sought forgetful-

ness and have not sought the protection and the love of your ashramic group. That is your privilege and your inalienable right. I would like, however, to point out to you that it is safer and wiser to take refuge in both the higher and the lower places of service, and to do this simultaneously. One place safeguards you as a soul and the other as a personality.

The call of **Shamballa**, the call of my Ashram, and the call of your own exoteric group (mark those words, my brother) have sounded forth in your ears and you have been bewildered; you have forgotten perhaps that if you stand at the midway point (which is my Ashram) you have immediate access to both "points of call." I have here given you an important hint and I want you to endeavour to grasp its significance.

You have been drastically tested in your physical vehicle, and that is hard, my brother, because it is difficult to preserve one's equanimity and one's balance under those circumstances. You need, however, to understand better than you do the "distortions" for which physical sickness is responsible, and thus learn more wisely to discount yourself and to pay less attention to the glammers of the lower self. This would simplify your life, and I told you earlier that *simplification was a needed attribute for you*. You have also been sorely tested in the emotional nature; surely, my beloved brother, you know by this time that when a definite transition is being made by the soul--as is the case where you are concerned--from one ray to another, that abnormal testing is automatically inevitable? This will be particularly the case when a disciple is moving on to the second ray, owing to its close relationship with the emotional-intuitive nature, and when also you have--as you know--three first ray controls in your personality equipment.

This necessarily engenders a serious problem. You have also been cruelly tested in your mental nature by the war and through your intense grasp of human pain, as well as by your understanding of psychological reactions. These have served to enhance your problem, and your entire emotional and mental reaction to war and its happenings has well-nigh crippled your essential (not your apparent) usefulness. You

have, within yourself, questioned the foundations of all things, and life has been most complicated for you--physically, emotionally and mentally. Owing to the dominance of the first ray in your equipment, you have successfully withdrawn yourself from your group brothers; you have considered that they had naught to give you, and you realised that--feeling this way--you had naught for them. Detachment is the path of least resistance for a first ray nature, and (if you will permit me to say so and will accept this statement) indicates definitely the dominance at this time of personality reactions. Your second ray soul does not sanction detachment, and hence the conflict being waged within your consciousness.

Yet, my brother and my comrade, the deep and lasting love of two of your group brothers has steadily protected you during this time of trial and of difficulty, as has the love of A.A.B. She asks me not to tell you this, indeed she begs me not to do so, for she is sensitive interiorly to all that affects you. It is, however, right that you should know.

So, brother of mine, we come back to the question of the reason for all this harshness in life and to the initiation for which you are preparing. In connection with this I would say: Get back to the "midway point" and to the protecting love of the Ashram. Then the strength of **Shamballa** to which you so easily respond can *safely* pour in; then, too, will come the wisdom which will enable you to render better service to the world. See therefore how simple is the message which I have for you at this time, and remember that I told you last year that simplicity held for you the key to all success. You are not truly successful just at present. Simplicity does not rule.

Relinquish the thoughtforms which seem at this time to stand between you and the Ashram. You will know what these are if you will take three days of quiet retirement and during that time refuse to think about your work, about your groups, their personnel or about yourself and your past activities, as well as about your group brothers. Aim simply to achieve a point of orientation towards me and the Ashram; endeavour to respond consciously to hierarchical impression,

the quiet land of realities, free from all emotion, yet at the same time, full of unimpeded love. This is the reward of perseverance throughout the tests and trials of the second initiation.

What I am seeking to do is to help, to indicate the nature of the tests and point out to you the reason why these tests and trials have overtaken you. Everything may seem to fail you--your knowledge of psychology, your groups of students, your friends and your brothers in the Ashram. Think not that this indicates the fourth initiation, the Crucifixion. That initiation has to be faced clear-eyed, free from glamour, with a heart full of love and a mind released from all criticism. For this, the second initiation prepares the disciple. Today, you know you are full of emotion and that it almost sweeps you off your feet at times; you know you are more prone to criticism than not; and you know that under the influence of glamour you oft wield the weapon of speech in a destructive manner and not constructively; you know that--deep within yourself--you are not satisfied with the work you do or the words you write.

The book you have lately published I have psychometrised and find it to be sixth ray in nature; it will prove most helpful to probationary disciples, and they need such help; it will not help disciples, for it deals with that which they know well. The call went out to you from the Ashram to write upon the theme of *Shamballa*, the centre where the will of God is known and from whence the love of God flows forth. This you rejected, owing to the emotional turmoil in which you found yourself. Yet I had a purpose and a reason in suggesting this theme. It was not just to have a book which would be of service to disciples, but because it was essential--as part of the pre-initiation tests for you--to bring in some of the *Shamballa* force to your consciousness. It was the impact of this *Shamballa* force (which you *can* touch and to which you *can* intelligently respond) which was the main factor in bringing to the surface all the latent emotion and all the glamour which are today enveloping you. As you considered the theme of *Shamballa* (and later rejected my suggestion to write upon it) you brought yourself

in contact with the energy emanating from *Shamballa*. Yet, my brother, had you occupied yourself with my suggestion and dealt with the theme *The Way into Shamballa* much of that *Shamballa* force would have been transmuted along constructive lines and creative endeavour, and your condition would not be what it is today.

You may well ask here: If all this is so, what then shall I do? Have I failed in the tests for initiation? What do you suggest?

Most certainly you have not failed. You are at the climax or peak of the testing period. The only point to be determined is: Can you overcome in this life and free yourself from astral control, or will the tests be prolonged until next life? These are questions which only you can answer. In order to answer them you should enter into a cycle of intense quiet and--if possible--of peaceful normality. Can you free yourself for two years, my brother, and at the end stand free? You would be well advised to do this; you should relinquish your groups and stand alone. At present you are not working along new age lines, for your work is along the old lines--of superior teachers, gathering their groups around *them*, of mystery where there is no mystery, because there is no mystery in esoteric teaching, and this is a lesson which you sorely need to learn, and of criticism (openly critical) of the student, which is sadly lacking in love. No new age teacher gathers a group around himself, exacting their loyalty and obedience, nor does he shut the door to other aspects of truth, as you have done. He offers the teaching, and regards himself as only a student.

So I would urge you to give up your group for two or three years (you can later resume it and with power) and study the handling of energy for yourself--free from emotion, desire for recognition, and in response to human need. I would also urge upon you a meditation, built around the words:

1. Occult Obedience.
2. Occult Meditation.

for the space of several hours as we count them on Earth, from His body of manifestation. In the case of a disciple in training, true samadhi is not possible. The cycles of enforced quiet and of conscious withdrawal from the pressure of daily life out in the world of business and of men have to be of great length, though--as progress is made--these periods get shorter and shorter. On the lower turn of the spiral, the Ashram is to the disciple what the courts of **Shamballa** are to the Master. That is why, my brother, I gave you that special meditation last year upon the theme of the Ashram. I trust you have followed it with care.

The objective of this life of interlude and of a somewhat drastic, hampering experience, plus repeated frustration, is to fit you in a later life (next life, if you profit by the presented opportunity) for transfer into the Ashram of the Master K.H. As you know, one of the tasks I undertook in this time of world crisis was to relieve several of the Masters from the task of instructing and watching over Their junior disciples. The senior disciples and those that are called world disciples have retained their position in the older and more potent Ashrams. One of these senior disciples, A.A.B., as you well know, has aided me in this task. I also undertook to prepare certain disciples who had never been in the Ashram of either the Master K.H. or the Master M. so that they could transfer out of my Ashram into Theirs; among these you will find yourself. In your case you have here the chief reason for your present circumstances.

Another reason has been that you also brought about a great transfer of energy from the sacral centre to the throat centre, and here you have one of the causes of your present physical condition, but only one of them, my brother. A transfer and centralisation of the lower fires into a higher centre is oft the cause of trouble in the physical body; you can be thankful that it has worked out this way with you, for a centralisation in one of the subtler bodies is far more difficult to handle.

Thus you have presented to you a clear statement as to the goal ahead of you, and also the corroboration of many thoughts which have passed through your mind. You can

now cease from all questioning as to the future, can you not? And in exactly the same place where you now are, you can use in a new and a fresh way the creative power of the mind and begin to use your pen in a more potent and dynamic fashion.

The above statement gives you, also, the incentive which you need for the remainder of your life; further detailed instruction from me will not be necessary unless you make such important progress that I shall have to watch more closely over you. That also lies in your own hands. I would have you remember that I am not urging upon you a too intensive pushing forward, for I have due regard for your physical condition.

One thing, however, you will have to watch with care. As you know, and as I pointed out to you some years ago, you have an undue number of rays along one particular line; your equipment of energies is therefore somewhat unbalanced, and this will require the process of obtaining equilibrium before you can move on to the more potent Ashram of K.H. The potency of an Ashram is necessarily dependent upon the status, the degree and the experience of the Master at its centre or heart. The more advanced the Master the more of the energy of **Shamballa** which will pour into the Ashram. The Master K.H., being a Chohan and one of the senior Masters (ranking next to the Christ Himself) can "walk into the courts of **Shamballa**" at will. Masters of my degree can only make contact with **Shamballa** at certain stated periods, and one of the goals of our training is to move steadily forward into a closer relationship with the Christ, and through Him with the Lord of the World. The Ashrams for which Masters of my degree are responsible are not, therefore, so potent.

It will be necessary for you to bring into your outer experience more force and that of the first ray; it is necessary, also, that you should develop those conditions which will enable you to assume and work through a first ray personality when you next come into incarnation. To do this I would suggest that you study the instructions of I.S.G-L., given by me to him last year. There I gave him six statements anent

this mysterious and holy centre which we call **Shamballa**. For this year's meditation, I would ask you to take the third statement and ponder it deeply, relating it to the sixth statement and endeavouring to arrive at an understanding of both of them. This you can do through the key which you will find in the first sentence of the meditation which I gave you in that same series. In these three statements and in their true comprehension you have the mode whereby you can put yourself en rapport with the **Shamballa** force. No disciple can do this without establishing a tenuous thread along which he can some day travel towards those sublime levels where the planetary Logos and His Council function. The first step is to respond to first ray energy; later you will come to use it consciously and constructively--not employing its destructive aspect--and thus learn to use first ray energy as a channel of approach; that, however, constitutes a much later stage.

The above three points for reflection will suffice for your meditation work for the coming year, and you should profit greatly by it. Every Sunday, however, I would have you take the meditation which I gave you last year and give thirty minutes to it, thus each week establishing a closer link with my Ashram and with me. My Ashram might be called the doorway to the Ashram of the Master K.H., and some day you will pass through to the higher and more potent centre.

August 1946

MY BROTHER:

You have profited much from the attention you paid to the last instruction I gave you; you have also done a good and creative task, aiding A.A.B. Even though it did not involve your own rays, I suggested your working temporarily along first ray lines because it would strengthen you greatly and bring the Will aspect more definitely into expression. You will have realised that it has been necessary for you to develop more will and fiery determination and powerful understanding, prior to transfer into the Ashram of K.H. This transfer will eventually take place, but you are not yet ready

to stand the strong **Shamballa** pressure which is ever to be experienced in the Ashram of a Chohan. Mine, as you know, is an Ashram subsidiary to His.

Why, therefore, did I direct you towards the will aspect when both Ashrams are on the second ray and you are predominantly a second ray disciple? Because the subsidiary Ashrams deal with the ray *qualities* in action and in service, whilst the major or senior Ashrams concern in all cases the *will* in action through the ray qualities. This is possible because the major Ashrams are presided over by those who have achieved the sixth initiation; Ashrams such as mine are under the guidance of a Master or Initiate of the fifth degree.

You have needed much to study the nature of the will. A disciple's ideas on this subject are apt to be far removed from the reality; the understanding of the will is a progressive matter and disciples on all rays have to arrive at comprehension of Will activity as they move forward.

Perhaps some idea of what I am trying to convey anent the work done in the Ashram of a Master or that done in the Ashram of a Chohan would come to you if you meditated upon the two words: Goodwill and the Will-to-Good. The first is worked out as qualifying the life in all Ashrams under the care of a Master of the Wisdom; the Will-to-Good is developed and understood in the Ashrams of Those of still greater attainment. The first concerns the Plan whilst the second deals with Purpose. Again, in this same connection, you have: Vision and Illumination. I have here given all of you a vital hint as to the distinction between the work of the two types of Ashrams.

You can also, if you so choose, work out the same idea in the linking of the three periodical vehicles, finding a third word, allied and descriptive, to form a sequential educational picture:

1. Sight.....Vision.....Illumination.
2. Action.....Plan.....Purpose.
3. Self-will.....Goodwill.....Will-to-Good.

September 1943

BROTHER OF MINE:

It seems to me that so oft I have to say this year to hard-pressed chelas: The way has been difficult. But so it is, and your way in life has been no exception. Great waves of karmic impact have beaten upon our Earth--that little ship adrift in time and space and sailing the great ocean of the cosmos. The Lords of Karma have looked towards our planet. Energy follows thought and that, my brother, is all that karma is--the impact of directed energy upon the Earth, upon the kingdoms in nature, upon man and upon the individual disciple. Much of this karma, especially now, is *not* individual in purpose, nor is it generated in any way by the individuals affected by it, be it an individual disciple, or an ordinary human being. It is largely incident at this time to the karma of the One in Whom we live and move and have our being: It is primarily also in the sphere of **Shamballa**, and has small relation in the first instance to humanity at all. This means but little to you, I realise. This karma working out in **Shamballa** has, however, led to the vitalising of the activities of certain "will-ful" men; they have loosed great evil upon the Earth. But this karma will also produce the stimulation of goodwill, and thus lasting good will offset temporary evil. This must not be forgotten.

The problems which have confronted you as an individual, as a disciple and as a member of the New Group of World Servers have been difficult, but you are weathering the storm and your little ship will live through the gale. All is preparatory to an increased output in service--service which will develop normally without undue planning, and which will be accessory to your life task of meeting your home and your healing responsibilities.

This, as I hinted in your six seed thoughts last year, is summed up in the words there found: "Your duty and your goal go hand in hand." This condition is apt to present more difficulties than a definitely clear-cut distinction. Relationships have to be more carefully adjusted and the time equation most carefully organised and planned. Your second ray

The objective of the Plan is to reproduce upon the plane of earth the inner kingdom of the soul. This has the Master of the Masters long foretold. Prepare the Way."

My blessing rests upon you for all the work which you have done. I--your friend, brother and teacher--ask and need your still continued help.

November 1948

BROTHER OF MINE:

Today in the ordinary course of events and as part of my final planning in relation to the work preparatory to the coming of the Christ, I have certain items of information to impart. The keynote of the next few years of your work is--as well you know--the making known and the steady and intelligent preparation of the human consciousness for His reappearance. With the subject of that reappearance I deal not here, but there is somewhat which I seek to say anent that which may be done by all of you upon whom I have kept a supervisory eye during the past few years.

There are five Masters and five Ashrams involved in this preparatory work. First of all there is the Ashratn of the Master K.H.; this is the presiding Ashram in this work owing to the fact that it is a second ray Ashram and, therefore, upon the same line of energy as that of the Christ Himself; another reason is that the Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work. Next comes the Ashram of the Master Morya; the reason for this is that the whole procedure is projected from **Shamballa** and the Ashram of the Master Morya is ever in close touch with that dynamic centre. The Master R.--as the Lord of Civilisation--is also closely involved; He is also--and this is of major importance--Regent of Europe.

I have also at times referred to the Master Who is responsible for the reorganisation of Labour; this work he began to do in the latter part of the nineteenth century but left it to

cycle as an accepted disciple; the service which he has to do is already recognised by him and will provide a serious and important life work. It is my intention to give him a word of encouragement and of advice. I am mentioning all these disciples to you as they should all work in the closest cooperation with you and that lays upon you much responsibility. R.S.U. has for years worked side by side with you; she has come through her test triumphantly, and in the task of serving as a channel for esoteric light and information she is competent and likewise humble in her attitude.

There is little else that I can say to you, brother of mine, save to tell you that you are trusted and that you will increasingly demonstrate the strength which comes to you from **Shamballa**, via your own Master. On that strength you may now draw. A.A.B. is quite correct when she says that your major hour of opportunity is now upon you as slowly she withdraws into that service which will (within the Ashram) enable K.H. to do more deeply spiritual work in collaboration with the Christ. It was to train her and thus enable her to do this that she undertook--*alone and without my help*--to found and organise the Arcane School; it gave her much needed training and experience and enabled her to demonstrate the quality of the teaching and that esoteric psychology which is the major task in each Ashram and particularly in the second ray Ashram.

You ask if there is aught that you can do. There is above everything else, the handling of the energy which is now streaming forth--*the energy of Love in its dynamic or electric form*. It is the *Will aspect of Love* which the Christ will of necessity use this time when He comes; when He earlier came He employed the teaching aspect of the second ray and not the Will aspect. First ray disciples are peculiarly susceptible to the *Will* aspect of Love, and for these reactions you must watch and endeavor always to lay your emphasis *not* upon the Will--of this latter quality you have (for this incarnation) an adequate and full supply. Let your fellow workers catch from you the radiance of Love. That, my brother, will release the financial supply so sorely needed; it will be the harmlessness which you and your fellow servers

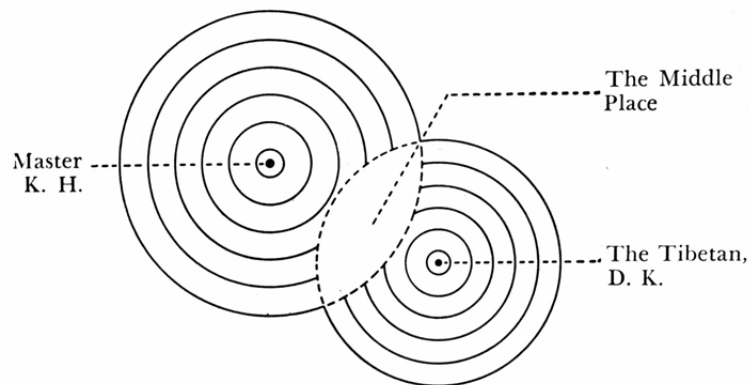
bers, and the sixth sentence in yours embodies a new and interesting truth.

There are many Ashrams upon the various rays. My Ashram, being a second ray Ashram, is naturally closely related to that of K.H., which is the central or the most important Ashram upon the second ray line of energy as it penetrates the hierarchical centre. K.H. is at this time, under the Christ, the working Representative of the second ray in the Hierarchy. The Christ is the link between the second ray as it expresses itself in the Hierarchy and **Shamballa**. Initiates of high degree and Masters on all the rays have Their Own Ashrams, but not all are teaching centres; this is a point to be remembered as well as the fact that all of them are not concerned primarily with the unfoldment of the human consciousness and with the needs of the human kingdom. There are other types of consciousness of deep and real importance in the great chain of Hierarchy, stretching from below to far above the human kingdom. This is a point apt to be forgotten.

I, as a Master upon the second ray, have an Ashram which is a branch, an affiliate, an outgrowth or a specialised part of the Ashram of K.H. It is because of this that the services of A.A.B. have been made available to me for two decades and more than two decades. Words here are limiting and confusing. In the statement of six sentences which was given to you last year, you were told to move forward in my Ashram. The meaning is that in the great interlocking directorate of the Hierarchy and in the basic relation between the Ashrams (as, for instance, all Ashrams upon the second ray) there arises a point where the circle of an Ashram overlaps or interpenetrates the circle of another Ashram, and at their point of contact and of overlapping an increased intercourse and interplay becomes possible. It is here that you have to find your place. It might be pictured somewhat like the diagram (page 610), as regards my Ashram and that of K.H.

At this Middle Point there is a coming and a going; there is relation and contact; there is increased opportunity and inspiration; there are focal points of transmutation, of transition and of transformation. It is towards this area of merging

and of fusion that you are now asked to move. Reflect upon this and get the deep spiritual implications which this picture of relationship between the Ashrams can convey to you. By your effort, your determination and your understanding you can form part of the group which stands in this "Middle Chamber" (to use Masonic terminology) and can work from this point in the ashramic life. This important little diagram can be applied also to the relation between the Hierarchy and Humanity--the New Group of World Servers occupying this lower midway point.



It will be obvious to you also how the symbolism of an eclipse will come into your mind, for when the merging is complete, humanity and the Hierarchy will be one; there will be no outer or inner and no middle chamber but only complete unity. Later in our planetary history, this design will also depict the relation of **Shamballa** to the Hierarchy. It can also be applied most usefully to the relationship between soul and personality, wherein the "encroaching light of the soul obliterates the dim light of the personality, and within that lighted area the disciple learns to stand."

There is much more that could be said, my brother, but reflection and prolonged thought upon what has been said will enable you to add that much more.

I would suggest that you take these thoughts into your meditation, and that you also use this little diagram as the theme for reflection during the coming year. Draw up your

November 1944

MY FRIEND AND CO-DISCIPLE:

I would have you note this mode of address. That we are friends you have known for many years. That we are co-disciples may be, as yet, a somewhat new idea. As a wide generalisation, the theory is accepted that all in or affiliated with the Hierarchy are disciples, and therefore in a close relation to each other. I am here, however, using these words in a new sense--new, I mean, to you.

There are within the ranks of disciples certain of them who have been singled out for a peculiar and particular relation to the Christ. Such a one is the Master K.H., Who is slated (is that not the word I should use?) to fill higher office when the Christ moves on to other work than that of the World Teacher. I myself hold a similar position to the Master K.H. Through K.H. and through myself and through two other Masters, a number of disciples of high standing, and some neophytes or disciples of lesser rating, are upon the line of this contact or designated service. By the training given, these disciples of high or low degree (yet all accepted in the technical sense) are rendered singularly sensitive to the Christ force. Curiously enough, these particular disciples are selected to take this training because of their interest in esoteric values, and not because they possess a particularly loving nature, as might have been expected. They are usually on the wisdom aspect of the second ray and not on the love aspect.

The work which it is planned for them later to undertake will eventually prove so difficult that it is essential that they start with a strong bias towards *wisdom*. Contact with the "Ashrams of loving intent" (as certain Ashrams close to the aura or periphery of **Shamballa** are called) suffices later to evoke the love aspect in greater fullness, enabling the disciples, therefore, to present a balanced instrument to the Divine Organiser of their future work. Just what this work will be is not for me to say. It is connected with the training to be given neophytes and aspirants in the next race, where the

and enable Him to consummate the effort He made 2000 years ago in Palestine. The Buddha hovers over the planet, ready to play His part if the opportunity is offered to Him by mankind. Everything now depends upon the right action of the men of goodwill.

From the Father's House (the "center where the will of God is known" or *Shamballa* of the esotericist) the fiat has gone forth: The hour has come. From the Kingdom of God where reigns the Christ, the answer has been flung back: "Father, Thy will be done." Down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: "May Christ return to Earth." For the three great spiritual centers: the Father's House, the Kingdom of God, and awakening Humanity, there is but one purpose, one idea and one united expectancy.

It is essential that today there should be a measure of fuller knowledge concerning the "center where the will of God is known." The public should possess some understanding of this highest spiritual center to which--if we believe the Gospel story--Christ Himself was always attentive. Frequently we read in *The New Testament* that "the Father spoke to Him" or that "He heard a Voice," unheard by others, or that the words were heard, "this is my beloved Son." Several times, we read, the seal of affirmation (as it is spiritually called) was given to Him. Only the Father, the planetary Logos, the "One in Whom we live and move and have our being" (Acts XVII.28), the Lord of the World, the Ancient of Days (Dan. VII.9) can speak this final affirmative word. There are, as well we know, five crises or initiations which concern the Master Jesus--the Birth at Bethlehem, the Baptism, the Transfiguration, the Crucifixion and the Resurrection--but lying behind this obvious and practical teaching, lies an undercurrent or thought of something much higher

ciation, Christ, for the first time, anchored on Earth a tenuous thread of the divine Will as it issued from the Father's House (*Shamballa*), passed into the understanding custody of the Kingdom of God and through the medium of the Christ, was brought to the attention of mankind. Through the instrumentality of certain great Sons of God, the three divine aspects or characteristics of the divine Trinity--will, love and intelligence--have become a part of human thinking and aspiration. Christians are apt to forget that the crisis in the final hours of the Christ was not that spent upon the Cross, but those spent in the Garden of Gethsemane. Then His will--in agony and almost despair--was submerged in that of the Father. "Father," He said, "not My will but Thine be done." (Luke XXII.42.)

Something new, yet planned for from the very depth of time, happened then in that quiet garden; Christ, representing mankind, anchored or established the Father's Will on Earth and made it possible for intelligent humanity to carry it out. Hitherto that Will had been known in the Father's House; it had been recognized and adapted to world need by the Spiritual Hierarchy, working under the Christ and thus took shape as the divine Plan. Today, because of what Christ did in His moment of crisis hundreds of years ago, humanity can add its efforts to the working out of that Plan. The will-to-good of the Father's House can become the goodwill of the Kingdom of God and be transformed into right human relations by intelligent humanity. Thus the direct line or thread of God's will reaches now from the highest place to the lowest point, and can in due time become a cable of ascension for the sons of men and of descent for the loving, living spirit of God.

has been anticipated in the Father's House (**Shamballa**) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centers or groups through which God works are unitedly focused on the same objective. **Shamballa**, the Spiritual Hierarchy and Humanity (the Father's House, the Kingdom of God and the World of Men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate (in a fashion unknown before) not only the Father's House, which is the source of all our planetary light but also the spiritual center from which have come all those Teachers and World Saviors Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and--above all else--"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realize the revelation which this will entail and the new possibilities which will open up before us. But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the Spiritual Hierarchy is preparing. This time the Christ will not come alone for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time every eye will see Him, every ear will hear Him and every mind will pass judgment upon Him.

We can freely aid in the reconstruction work which the Christ proposes, if we will familiarize ourselves and all men whom we can contact with the following facts:

1. That the reappearance of Christ is imminent.

that they may have life and that they may have it more abundantly." (John X.10.) The Life Aspect--from the angle of the vision of Christ--expresses itself in three ways:

1. *As physical life*, nourishing the cells of the body. This life is found within each atom of substance as the central point of living light.
2. *As livingness*, seen as love and light within the heart. When this livingness is present and expressing itself, the human atom becomes a part of the spiritual Hierarchy.
3. *As Life more abundantly*. This life can be known as light, love and power within and above the head of the disciple of the Christ. This abundant life enables him to cooperate, not only with humanity and with the spiritual Hierarchy, but also with **Shamballa** itself--the center of life in its purest essence.

If we say that *life is the livingness which enables*, the words are relatively meaningless, are they not? If, however, the livingness is referred to the physical plane life, to the spiritual life of the disciple and to the living purpose of God, then some faint concept may come of the wonder of the work undertaken by the Christ in the past, and foreseen by Him as His future responsibility. Christ can draw upon the energies which are defined by the phrase "life more abundantly," because they will set loose (in the Aquarian Age) in a new and dynamic manner the new energies needed in order to bring about restoration and resurrection. This new energy is the "implementing force of universality"; it concerns the future. This inflow of Aquarian energy is one of the factors which will enable

will take His place and carry on the work, connected with mankind.

By the time this particular Master takes over His task, the intelligent principle or knowledge, which is the outstanding characteristic of humanity, will have been to a large extent transmuted into wisdom by the world intelligentsia, though not as yet by the masses of men. Wisdom is the predominant characteristic of the Buddha and the momentum of this wisdom energy will eventually be so strong that it will need no further distribution or control by the Buddha. He can then re-orient Himself to higher spheres of activity where His true work lies, and begin to work with an aspect of wisdom of which we know nothing but of which both knowledge and wisdom have been expressing themselves through the Christ and the Buddha; later, through the cooperation of the Avatar of Synthesis, Christ will be able to blend within Himself both of these major divine energies, and thus be a pure expression of love and wisdom, of right relationship and intuitive understanding.

In order to make this possible and thus release His spiritual Brother from the arduous task of relating humanity to the "center where the will of God is known" (*Shamballa*), Christ is subjecting Himself at this time to an unique process of training. Of this training, His thirty years of work in the carpenter's shop in Palestine has ever been the hitherto unrecognized symbol. The word "carpenter" is significant of building, of construction, and means (in its derivation) someone who is an artificer in timber or a builder of wooden houses. This is the true meaning of the Biblical story of Christ's being crucified upon the cross of wood or the tree. It is related in reality to the decision made by Christ in the Garden of Gethsemane to take over the building or reconstruction

wide Festivals. There will be three such major Festivals each year, concentrated in three consecutive months and leading, therefore, to a prolonged annual spiritual effort which will affect the remainder of the year. These will be:

1. *The Festival of Easter*. This is the Festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the love of God. On this day the spiritual Hierarchy, which He guides and directs, will be recognized and the nature of God's love will be emphasized. This Festival is determined always by the date of the first Full Moon of spring and is the great Western and Christian Festival.
2. *The Festival of Wesak*. This is the Festival of the Buddha, the spiritual Intermediary between the highest spiritual center, *Shamballa*, and the Hierarchy. The Buddha is the expression of the wisdom of God, the Embodiment of Light and the Indicator of the divine purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern Festival.
3. *The Festival of Goodwill*. This will be the Festival of the spirit of humanity--aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognized. On this Festival for two thousand years the Christ has represented humanity and has

stood before the Hierarchy and in the sight of **Shamballa** as the God-Man, the leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the Buddha, before the assembled Hierarchy. This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

These three Festivals are already being kept throughout the world, though they are not as yet related to each other and are a part of the unified spiritual Approach of humanity. The time is coming when all three Festivals will be kept throughout the world and by their means a great spiritual unity will be achieved and the effects of the Great Approach, so close to us at this time, will be stabilized by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals but will be recognized to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular constellation or constellations influencing those months. For instance, Capricorn will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that

to the Whole, plus a constantly growing demand for increased awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity--oriented specifically to the Great Life of which it feels itself a part--upon that Life and the responsive impact of that "All-surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in **Shamballa**; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarized humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation, and of developing a sensitivity and a loving response to the ideal Man, summarized, for present day humanity, in the Christ. Christ came to end the cycle of this emotional approach which had existed since Atlantean days; He demonstrated in Himself the visioned perfection and then presented to humanity an example--in full manifestation--of every possibility latent in man *up to that time*. The achieving of the perfection of the Christ-consciousness became the emphasized goal of humanity.

Today, slowly, the concept of a world religion and the need for its emergence are widely desired and worked for. The fusion of faiths is now a field for discussion. Workers in the field of religion will formulate the universal platform of the new world religion. It is a work of loving synthesis and will emphasize the unity and the fellowship of the spirit. This group is, in a pronounced sense, a

forces which are producing the outer turmoil may serve to clarify your vision and restore confidence in God's plan and its divine love and loveliness. Let us, therefore, consider these forces and their originating centers, and thus acquire perhaps a new vision and a more constructive point of view.

1. *The Influence of the Rays Today.*

First: The most obvious and powerful force in the world today is that of the *first Ray of Will and Power*. It works out in two ways:

1. As the will of God in world affairs, which is ever the will-to-good. Steadily--if you study human history intelligently--you will see that there has been a regular and rhythmic progression toward unity and synthesis in all departments of human affairs. This unity in multiplicity is the Eternal Plan--a unity in consciousness, a multiplicity in form.
2. As the destructive element in world affairs. This refers to man's use of this force of will which is seldom as yet the will-to-good in active expression, but something which leads to self-assertion (of the individual or the nation) and to war with its accompaniments--separation, selfish diplomacy, hate and armaments, disease and death.

This is the force which pours into the world from the major world center, *Shamballa*. Little is known of *Shamballa*. More will be known as you study this text and note how world affairs are taking shape before your eyes in accordance with my prevision (as presented to your lim-

ited vision) and the obvious possibilities. These are necessarily the equally obvious effects of the predisposing causes.

Only twice before in the history of mankind has this *Shamballa* energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about:

1. When the first great human crisis occurred at the time of the individualization of man in ancient Lemuria.
2. At the time of the great struggle in Atlantean days between the "Lords of Light and the Lords of Material Expression."

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

The first crisis, as you have been taught, was the crisis of individualization wherein man became a living soul. The second crisis is the immediate one of racial initiation, made possible (if you will but believe it) by the many individual initiations which have lately been undergone by those members of the human family who had vision and a willingness to pay the price.

This particular and somewhat unusual ray energy is ex-

pressing itself in two ways. Perhaps it would be more correct to say in two ways that are recognizable by man, because it should be remembered that these ray forces express themselves as potently in other kingdoms in nature as they do in the human. For instance, one phase of the destructive aspect of first ray force has been the organized and scientific destruction of forms in the animal kingdom. This is the destroying force, as manipulated by man. Another phase of the same force (which can be noted in relation to the unfoldment of consciousness in subtle and powerful ways) can be seen in the effect which human beings have upon the domestic animals, hastening their evolution, and stimulating them into forms of advanced instinctual activity. I mention these two phases as illustration of the effect of first ray energy in the animal kingdom, as expressed through human activity.

The ways in which humanity itself is affected by this ray energy, as it expresses itself in a twofold manner, producing a twofold result, are as follows:

1. There is, at this time, an emergence of certain powerful and dominating first ray personalities into the theatre of world activity. These people are in direct contact with this **Shamballa** force and are sensitive to the impact of the will energy of Deity. According to their type of personality and their point in evolution will be their reaction to this force and their consequent usefulness to the Lord of the World as He works out His plans of world unfoldment. The energy of the will of God works through them, though stepped down and often misused and misapplied, by their differing and limited personalities, and interpreted unsatisfactorily by their undeveloped consciousnesses. These people are found in every

field of human affairs. They are the dominant persons, and the dictators in every aspect of human living--political, social, religious and educational. Who shall say (until at least a century has gone by) whether their influence and their efforts have been good or bad. Where they flagrantly infringe the Law of Love, their influence may be powerful, but it is passing and undesirable, at least where that phase of their activities is concerned. Where they meet human emergency and need, and work along lines of basic restoration and the preservation of "units of synthesis," their influence is good and constructive.

I would here point out that real group love never demonstrates as hatred of the individual. It may work out as the arresting of the individual's activities or enterprises where that is deemed desirable in the interests of the whole and if what he is doing is estimated as harmful to the good of the group. But the arresting will not be destructive. It will be educational and developing in its results.

The true first ray personality who works in response to this **Shamballa** influence will have the ultimate good of the group deeply enshrined in his consciousness and heart, he will think in terms of the whole and not in terms of the part. That is the thing which he will endeavor to impress upon the racial consciousness. This may lead at times to ruthlessness and cruelty if the personality of the individual is not yet controlled by soul impulse. Such cases can frequently be seen. An instance of this can be noted in the history of the Jews as found in the Old Testament. When the first ray was in control and passing through one of its rare cycles of activity we read that they butchered and slaughtered all their enemies--men, women and children,

putting them to the sword. The sword is ever the symbol of the first ray force just as the pen is of the second ray influence.

I wish to remind you that I use the word "energy" in reference to the spiritual expression of any ray and the word "force" to denote the use which men make of spiritual energy as they seek to employ it and usually, as yet, misapply it. I would point out that Ataturk, the Turkish dictator, within certain personality limitations of relatively negligible moment, made good use of first ray energy, and only the testimony of future historical records will indicate fully how wisely, sanely and disinterestedly he used this type of force for the attainment of first ray objectives. It might be apposite here to point out that such first ray exponents of force are often misunderstood and hated. They may and often do misuse the energy available but they also use it constructively within the desired limits of the immediate plan. I would also like to state that the lot of a first ray disciple is hard and difficult. There are disciples of *Shamballa* just as there are disciples of the Hierarchy and this is a fact hitherto not recognized and never as yet referred to in the current writings on occult subjects. It is wise and valuable to remember this. They are powerful, these disciples of *Shamballa*, headstrong and often cruel; they impose their will and dictate their desires; they make mistakes but they are nevertheless true disciples of *Shamballa* and are working out the Will of God as much as the disciples and Masters of the Hierarchy are working out the Love of God.

This is a hard saying for some of you but your failure to recognize this truth and to respond to it does not affect the issue. It simply makes your individual lot and difficulties harder.

I would also remind you that the use of first ray energy inevitably means destruction in the early stages but fusion and blending in the later and final results. If you study the nations of the world today from this angle, you will see this *Shamballa* energy of will working out potently through the agency of certain great outstanding personalities. The Lord of *Shamballa* in this time of urgency, from love of the life aspect and from understanding of the Plan as well as from love of humanity, is sending forth this dynamic energy. It is form destroying and brings death to those material forms and organized bodies which hinder the free expression of the life of God, for they negate the new culture and render inactive the seeds of the coming civilization.

From this display of energy, unthinking humanity draws back in fear and likes it not. When full of personality hate and self-will, human beings seek often to turn this energy to their own selfish ends. If human beings (even the best of them) were not so undeveloped and so superficial in their judgments and their vision, they would be able to penetrate behind what is going on in the key countries in the world and see the gradual emergence of new and better conditions, and the passing away of the loved, but slowly decaying forms. The energy of *Shamballa* is, however, so new and so strange that it is hard for human beings to know it for what it is--the demonstration of the Will of God in new and potent livingness.

2. The second way in which this dominant will impulse makes itself felt is through the voice of the masses of the people throughout the world. This will express itself through *sound*, as consciousness or love does through *light*. The sound of the nations has been heard as a mass sound for the first time. That voice today is un-

mistakably expressive of the values which embody human betterment; it demands peace and understanding between men and it refuses--and will steadily refuse--to permit certain drastic things to happen. This "voice of the people," which is in reality the voice of public opinion is, for the first time and with no recognition of the fact, being determined by the Will of God.

Second: The next great energy which is making its potent contribution to the present world situation is that of the *second Ray of Love Wisdom, Christ's ray*. This energy is poured into the world through the second great planetary center which we call The Hierarchy. The energy which is concentrated in this center and which is manipulated by the initiates and the Masters is making one of its cyclic impacts upon the Earth and--as I explained in Volume II of *A Treatise of the Seven Rays*--is also making one of its major cyclic Approaches to humanity.

The energy flowing through the Hierarchy at this time--the energy of love--is seeking to blend with that which is flowing out of **Shamballa** and is needed in order to make the desired application of it. The problem of the Hierarchy at this time is to produce a wise and adequate fusion of the **Shamballa** and the hierarchial energies and thus temper destruction and bring to the fore the spirit of construction, setting in motion the building and rehabilitating forces of the second ray energy. The **Shamballa** energy prepares the way for the energy of the Hierarchy. Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, have not coincided with those of **Shamballa**, which are rare and infrequent. As time progresses, the impact of the **Shamballa** force will be more frequent because men will develop the power to stand and

withstand it. Hitherto it has been too dangerous an energy to apply to mankind, for the results have worked out destructively, except in the first great Lemurian crisis. Its work has, therefore, been confined almost entirely to the Hierarchy Whose Members are equipped to handle it and to assimilate it correctly and also to use it for the benefit of humanity. Now the experiment is being attempted of permitting man to receive it and its impact, free from the mediation of the Hierarchy. It may prove a premature and abortive effort but the issues are not yet determined and the Lord of **Shamballa**, with His assistants and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results. Humanity is responding unexpectedly well. There has been much success along this line but the results do not appear with clarity to intelligent human beings because they refuse to see anything except the destructive aspect and the disappearance of the forms to which they have hitherto anchored their emotions, their desire, and their mental perceptions. They fail, as yet, to see the irrefutable evidence of constructive activity and of true creative work. The temple of humanity in the New Age is rising rapidly but its outlines cannot be seen because men are occupied entirely with their individual or national selfish point of view and with their personal or national instincts and impulses. I would here like to call your attention to the fact that the instinctual life of nations is something which remains to be studied scientifically and is a phase which leads inevitably to the individualistic life of nations--a matter of more immediate interest.

The new forms are, however, being built and the **Shamballa** potencies, plus hierarchical guidance, are working towards ends which are definitely planned and which are working out favorably. The potency of love-wisdom, trans-

mitted by the Hierarchy, is playing upon modern humanity in a more intimate and close manner than ever before. The Directors of the Hierarchy are seeking to evoke an intelligent response from men and an indication that they are *conscious* of what is happening. Most of the response to the *Shamballa* activity is characterized by fear and terror, by sensitivity and distressingly developed reactions to the forces of hate and separation. Only a few, here and there, really grasp the vision of the future and realize what is going on, seeing truly the beauty of the emerging plan. It is with these few that the Members of the Hierarchy can work because they (even when lacking understanding) bear no ill-will or hatred to others. Love is a great unifier and interpreter.

This energy of love is primarily concentrated (for purposes of hierarchical activity) in the New Group of World Servers. This group has been chosen by the Hierarchy as its main channel of expression. This group, composed as it is of all world disciples and all working initiates, finds its representatives in every group of idealists and servers and in every body of people who express human thought, particularly in the realm of human betterment and uplift. Through them, the potency of love-wisdom can express itself. These people are frequently misunderstood, for the love which they express differs widely from the sentimental, affectionate personal interest of the average worker. They are occupied mainly with the interests and the good of the whole group with which they may be associated; they are not primarily concerned with the petty interests of the individual--occupied with his little problems and concerns. This brings such a server under the criticism of the individual and with this criticism they must learn to live and to it they must pay no attention. True group love is of more impor-

tance than personal relationships, though those are met as need (note, I say, *need*) arises. Disciples learn to grasp the need of group love and to amend their ways in conformity with group good, but it is not easy for the self-interested individual to grasp the difference. Through the medium of those disciples who have learned the distinction between the petty concerns of the individual plus his interest in himself and the necessities and urgencies of group work and love, the Hierarchy can work and so bring about the needed world changes, which are primarily *changes in consciousness*. I have dealt somewhat in detail with these matters; the gist of them has, however, been embodied in the pamphlets sent out in the past few years.

Third: the major energy upon which we shall touch here is that of *intelligent activity*--the potency of the third ray. This finds its expression through the third major center on the planet; this center, we call Humanity. The evocation of a loving intelligent response to the *Shamballa* impulse, stepped down by the Hierarchy, is that to which this world center should respond. This is rapidly and, as I have told you, satisfactorily, happening. A definite world effect is being produced and the New Group of World Servers has given much aid in this. They have interpreted, explained and assisted the processes of evoking the latent love in human beings which, in its initial and unformed stages, exists in the form of an inchoate goodwill.

I call this to your attention as the underlying, motivating idea behind all the work which you are called upon to do. I suggest, therefore, that you endeavor to see the three major ideologies with which you have perforce to deal in terms of the three efforts which are emanating from the three major planetary centers at this time: *Shamballa*, the Hierarchy and Humanity. You will thus gain a more synthetic

viewpoint, and a deeper understanding of the slowly emerging world picture.

Is it not possible that the ideologies which we have been discussing are the response--distorted and yet a definite and determined, sensitive reaction--to the energies playing upon humanity from the two higher major centers? I would like to suggest that the ideology which is embodied in the vision of the totalitarian states is an erroneous but clear-cut response to the *Shamballa* influence of *will*; that the ideology behind the democratic ideal constitutes a similar response to the universality which the *love* of the Hierarchy prompts it to express, and that communism is of human origin, embodying that ideology which humanity has formulated in its own right. Thus the three aspects of God's nature are beginning to take form as three major ideas and what we see upon the planet at this time are the distorted human reactions to spiritual impulses, emanating from three different centers, but all equally divine in their essential natures, and in their essences. Ponder on this.

I have brought this to your attention and discussed these basic modern schools of thought because the potency of their idealism is affecting every person, capable of thought, upon the planet. Not one of you is immune from their effects; not one of you but is inclined to range yourself upon one side or another, fighting furiously and under the cloak of so-called "adherence to principle" for what appeals to you. Most of you are, nevertheless, far more affected by the methods employed to materialize the ideas and by the quality of their exponents than you are by the ideas themselves. These you could hardly define if asked to do so. You are affected by their impact upon your emotional bodies (not your minds) after these divine impulses have filtered through from the *Shamballa* and the hierarchical centers

was prepared, and the principle of intelligence came into manifestation.

2. In the second solar system, the *Hierarchy* of love made its appearance and must eventually come into full manifestation upon the physical plane, thereby enabling the Love of God to be seen.
3. In the next solar system, the center which we today call *Shamballa* will manifest (intelligently and through love) the will aspect of Deity. It is only however in this *second* solar system that all these three centers, expressing the three divine aspects, meet simultaneously at various stages of livingness. It is interesting to note that it is only through human beings that these centers can ever come into true functioning activity.

Little is known of *Shamballa* except by Members of the Hierarchy to Whom that center is the goal in the same way that the Hierarchy is, at this time, the goal for humanity. *Shamballa* is the directing center for the Hierarchy. Little is really known of the will of God except by Those Whose function it is to interpret and express that will through love, intelligently applied. They know what the immediate purpose is and Their major occupation is the working out of that will into manifestation.

We have, therefore, three great centers and from them emanate three types of energy which are taking form as the three governing ideologies in the consciousness of the race. Old ideologies still persist; subsidiary schools of thought are everywhere to be found; distorted interpretations and travesties of reality abound on every hand; on all sides the dead level of the people (the ignorant masses) is played upon by these energies and men become victims of the exponents of the ideologies--past, present and future.

Forget not that behind all of them stands He Whom we call the Lord of the World. When all these temporary experiments have been tried and when humanity has been led on in its consciousness from one stage of understanding to another and of recognized interrelation, the kingdom of God will be established upon Earth and the Ruler of the Earth will then work through the Hierarchy to produce that synthetic living creative response from nature (of which humanity is a part) which will enable each kingdom fully to reveal the glory of God. **Shamballa** will work through the Hierarchy and the Hierarchy, in its turn, will reach the various kingdoms in nature through the medium of Humanity, which will then enter into its pre-ordained and destined function. It is for this that all is taking place. The time of fruition lies relatively far ahead but in the meantime humanity is experimenting or is the subject of experiment; it is exploiting or being exploited; it is learning the lessons of enforced obedience or the dangers of selfish license; it is victimized by powerful personalities in every land and this without exception, or it is being guided in right directions (and this again without exception) by the emissaries and disciples of either **Shamballa** or the Hierarchy. All vaunted freedom or vaunted control is but the temporary reaction of a humanity which is swept by ideas, controlled by ideals, impulsed by selfishness, impregnated by hates and yet all the time is struggling to express the higher and better qualities and to free itself from the thralldom of ancient evil, the slavery of ancient codes and the curse of ancient habits of thought and living. It is what is happening behind the scenes to mankind *as a whole* which is of moment; it is the unfoldment of the human consciousness which counts with the Hierarchy, and that unfolds in response to the presented conditions in any country or countries. Let me assure

These three all embodied the essences of the spiritual life and all of Them were enabled to set Their seal upon history and upon the hearts of men, largely through the potency of Their sixth ray expression. All of Them embodied also the new spiritual impulse which Their day and age required and all of Them for centuries--by the strength of Their living love and power--brought the vision and the aspiration of humanity back to those spiritual essentials whereby men must live. All of Them were part of the directing group of Lives Who are working out the plans of God, founded upon the love of God. The Buddha and the Christ are still closely connected with, and working in cooperation with, the Hierarchy. Hercules has gone over into the **Shamballa** center, but still works in a basic association with the Buddha Who is one of the Forces linking **Shamballa** and the Hierarchy.

Pure religion, undefiled and spiritually focussed, is the higher expression of the sixth ray (working as is ever the case under the influence and potency of the second ray) and for us Christianity in its earlier days was the great and inspiring symbol.

In the same connection, among the *lower aspects* of the sixth ray are to be found all forms of dogmatic, authoritative religion as expressed by the organized and orthodox churches. All formulated theologies are the lower expression of the higher spiritual truths because they embody the mind reactions of the religious man, his confidence in his own personal mind deductions and the surety that he is obviously right. They do not embody the spiritual values as they truly exist. Consequently the dreadful nature of the lower expressions of the sixth ray and the control by the forces of separativeness (which are ever the outstanding characteristic of the lower sixth ray activity) can be seen

the fact that both these rays influence and express themselves (as is ever the case) in a dual manner and have always a lower and a higher form of manifestation, which is a correspondence in this connection to the personality, and the egoic expression of every human being. In the case of the out-going ray, the higher form (which is ever the first to manifest in germ) is rapidly disappearing or is being absorbed into the newer idealism, thus contributing all that is best to the new presentation of truth so that the emerging culture will be properly rooted in the old. The lower forms are, however, tenacious and dominant and because of this they definitely constitute today the major problem of the Hierarchy, so much so that they require the calling in of the first ray (or the **Shamballa** force) in order to effect their destruction. Bear this in mind as you study the world situation. The lower forms of the seventh ray expression are still in an embryonic stage. This you can see clearly if you consider the one to which I chose to refer--the spiritualistic movement--which began to take shape only during the last century and has achieved its curiously phenomenal growth only because it started upon the American continent. The United States of America was the center of old Atlantis and hence inherited a psychic and ancient religious form which was existent and potently alive in that part of the world for many centuries.

In spite of these facts, the higher and more living energy of the seventh ray is the most active at this time and its resultant idealism and consequent New Age concepts are playing upon the sensitive minds of the race and preparing humanity for a great and much needed change. The work of the Ray of Ceremonial Order is to "ground" or make physically visible the results of bringing spirit and matter

impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations, and will again house a more true league to meet the world need; it is that which protected the small country from the aggressive sweep of the Axis powers. The motto or note of this center is "I seek to fuse, to blend and serve."

The force which is centered in London is that of the first Ray of Will or Power in its building aspect and not in its destroying aspect. It is the service of the whole which is being attempted and at great cost and the effort is to express the Law of Synthesis which is the new emphasis pouring through from **Shamballa**. Hence the fact that the governments of many nations found asylum in Great Britain during the war. Also, *if* the Forces of Light triumph because of the cooperation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. The keynote of this force is "I serve."

The force expressing itself through the center, New York, is the force of the sixth Ray of Devotion or Idealism. Hence the conflicts everywhere to be found between the varying ideologies, and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the cooperative effort of all the democratic nations, and the separative materialistic attitude of those who seek to keep the United States from assuming responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavor, will deny the United States her share in the "gifts of the Gods in the coming age of peace which will succeed this present point of critical suspension," as *The Old Commentary* phrases it. The sixth Ray is either

militant and active, or mystical, pacific and futile, and these two aspects at present condition the United States. The keynote of this world center is "I light the WAY;" this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and a firm decision to stand by righteousness to govern their present attitudes and policies. This is slowly coming to pass and the selfish voices of the blind idealists, the fearful and the separative are dying out. All this is happening under the inspiration of service, motivated by love. Thus the two major democracies can eventually restore world order, negate the old order of selfishness and aggression and usher in the new order of world understanding, world sharing and world peace. Peace will be the result of understanding and sharing, and not the origin of them, as the pacifists so often imply.

The force pouring through Darjeeling at this time is that of the first Ray of Will or Power. The soul ray of India is the first ray and hence the immediate effect of the inpouring **Shamballa** force is to stimulate the will-to-power of all dictators, whether they are the would-be world dictators such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world, or those minor dictators, the tyrants in the home. It is interesting to note that the keynote of India is "I hide the light," and this has been interpreted to mean that the light pours forth from the East and that the gift of India to the world is the light of the Ageless Wisdom. This is true in a sense, but there is a wider and deeper sense in which it will prove true. When the intent and purpose of the great Life which works through **Shamballa** is carried out and is in process of expression, a light will be revealed which has never yet been

1. From the angle of antagonisms which seem inevitable and which can be accounted for by the ray energies and which can be offset by soul energies rightly employed.
2. From the angle of identity of forces, leading inevitably to identity of interests and activities.
3. From the angle of fusion, of unity of vision and of goals.
4. From the angle of humanity as a whole. If it is remembered that humanity is primarily governed by two rays (the second and the fourth) it will be found that those nations and countries whose governing rays are also the second and the fourth must and will play an important part in determining human destiny.

Therefore, through the five major centers in the planet today, spiritual energy is streaming forth, and according to the vehicle of expression which receives its impact so will be the reaction and activity, and so will be the type of consciousness interpreting and using it. The ancient occult truism remains accurate. "Consciousness is dependent upon its vehicle for expression and both are dependent upon life and energy for existence." This remains an immutable law.

The five cities which are the exoteric expression of the esoteric center of force and through which the Hierarchy and **Shamballa** are seeking to work are the correspondence in the planetary body to the four centers up the spine and the ajna center in the body of humanity and of individual man. In all three cases, they are "living vital focal points of dynamic force" to a greater or less extent. Some predominantly express soul energy and some personality force; some are influenced by **Shamballa** and some by the Hierarchy. The head center of the Occident is beginning to react to second ray energy and the ajna center to fourth ray energy and in this lies the hope of the race of men.

pher's Stone is added and has done its magical work, then you have the symbolic representation of the control by the soul of the four higher levels of the physical plane, the etheric or energy levels. Of this desirable consummation, the Philosopher's Stone is the emblem. I said "emblem," and I did not say "symbol." A symbol is an outer and visible sign of an inner and spiritual reality, carried out into expression upon the physical plane by the force of the inner embodied life. An emblem is man's formulation of a concept, created by man and embodying for him the truth as he sees it and understands it. A symbol is ever greater in its implications than is an emblem.

The etheric levels are also the field of expression for the soul, whether it is the human soul or the soul as an expression of the higher triad, the monadic life. I wonder whether any of you have the faintest idea what will happen to humanity when the inner subjective reality, functioning through the etheric body and pouring its forces unimpeded through the centers in that body, will have made its major controlling integration with the dense physical apparatus, reducing it to complete submission as a result of the higher integration, consummated between soul and personality.

We are, therefore, at a most interesting and crucial period in racial and planetary history--a period unlike any which has preceded it and for the reason that the evolutionary process has been definitely successful in spite of all failures, mistakes, and delays; of these latter there have been many owing to the refusal (curious and difficult to understand in your eyes) of the Energies, concentrated at **Shamballa**, to impose the force of will on matter and on form until such time as this can be done with the cooperation of the human family. This has never been possible hitherto, owing to the unpreparedness of man for the task

and his ignorance as to the Plan. The Lord of **Shamballa** and His Helpers have had to wait until at least the dim outlines of the Plan had penetrated through into the consciousness of the race; this is beginning to happen with increasing frequency, and from day to day more and more intelligent men and women are coming (or are being brought) into touch with the emerging ideas of the Hierarchy. We can look, therefore, for the steady appearance, gradually and cautiously applied, of the will energy of the highest center (**Shamballa**) which is to be found upon our planet. This center corresponds to the monadic center which makes its power felt in the consciousness of the disciple who is ready for the third initiation. Once the second initiation has been taken, the watching Hierarchy can begin to note the constant reorientation of the soul towards the monad, and the attractive power of that highest aspect over the initiate. Today, so many members of the human family--in incarnation or out of incarnation--have taken the first two initiations that the attention of **Shamballa** is being increasingly turned to humanity, via the Hierarchy, whilst simultaneously the thoughts of men are being turned to the Plan, to the use of the will in direction and guidance, and to the nature of dynamic force. The quality, for instance, of the explosive and dynamic nature of war in this century is indicative of this, for the will energy in one of its aspects is an expression of death and destruction; the first ray is the ray of the destroyer. What can, therefore, be seen occurring is the effect of the **Shamballa** force upon the forms in nature, due to the misuse of the incoming energy by man. War in the past, speaking generally and esoterically, has been based consistently upon the attractive power of possessions and this has led to the aggressive and grasping character of the motives which have led to war. Gradually

there has been a change coming about and war has lately been founded upon somewhat higher motives and the acquisition of more land and territorial possessions has not been the true and the main motive. War has been prompted by economic necessity or it has been in the nature of the imposition of the will of some nation or group of nations and their desire to impose some ideology or other upon some nation or to rid itself of a worn out system of thought, of government, of religious dogma which is holding back racial development. This is being now consciously done and is an expression of the **Shamballa** or will force and is not so definitely the desire force of the past.

The seventh ray is one of the direct lines along which this first ray energy can travel and here again is another reason for its appearance at this time, because, in the releasing of the life into the new and improved forms, the old ways of living, of culture and of civilization have to be destroyed or modified. This is, all of it, the work of the first Ray of Will expressing itself predominantly at this present time through the seventh Ray of Organization and Relationship.

When we studied the sixth ray, we considered first of all the effect of the ray upon the work and training, the life and the plans of the disciple, conditioning as it inevitably must his activities and life output. Then we considered the motivating principle of desire in this connection and finally touched upon the three modes of the prevalent ray activity. Let us follow the same procedure now, thus gaining some idea of the relationship between the sixth and the seventh rays and the manner in which the potency of the sixth ray has prepared humanity for the imminent happenings with which it is faced.

What I have now to say will not be followed with ease

"cycles of withdrawal but not of abstraction." They are three thousand years also in incarnation. One of these three thousand year periods of expression is now here and we can look for much development of the intellectual faculty and a marked increase of creative work during this time. This particular cycle of expression marks a climaxing point in the larger cycle. During the coming age, the intelligence of the race and its active development will assume real proportions and this with much speed.

The intensification of the life of the human center will proceed apace and this is the reason why so many people (as I have earlier hinted) will take the first initiation. Students are apt to forget that the first initiation can be described, in reality as:

- a. The grounding or externalization of the Christ principle in humanity as a whole and upon the physical plane.
- b. The flowering of the intelligence so that the initiate can work powerfully upon the mental plane and humanity itself be lifted up and aided throughout every part thereby.
- c. The coming into activity of the throat center and (because the third ray is closely connected with the first ray) the first faint orientation of the spiritual man towards **Shamballa** can take place, becoming more and more intensified and pronounced at the time of the third initiation. I would like here to point out the numerical correspondences:
 1. The third great world center--humanity.
 2. The activity of the third ray--active intellect.
 3. The third initiation which marks the consummation of the 1st, just as the 4th initiation marks the consummation of the second, and the fifth of the third.

To all these is related the sixth ray as allied to or subsidiary to the second.

In this world cycle it might be said that the emphasis of all spiritual power is placed in the Hierarchy which is, at present, the divine intermediary, interpreting the will of God, which is the purpose of **Shamballa**. It transmits or steps down the divine energy so that safe application to Humanity becomes possible. It will be apparent, therefore, why in the second decanate of Aquarius the Hierarchy can, as the representative of **Shamballa** and with the aid of Mercury, bring into physical manifestation the coming Avatar. This becomes possible when the work of the first decanate is accomplished and when **Shamballa** has released and definitely re-oriented the energies of the third great center, that of Humanity. This release and readjustment leads to creative expression and renewed spiritual life. Planetary alignment can take place and this is a planned objective for which the Hierarchy is preparing and for which the Avatar Himself is preparing at **Shamballa**.

*The third initiation is connected with **Shamballa** as a planetary center and to the activity of the first ray.* It should be borne in mind that this is the *first* initiation in which personality and soul are united and fused so that the two aspects form one unit. When this initiation has taken place, it happens that for the first time some of its broader group implications become a reality and henceforth constitute the motivating impulse of the initiate's life. Aspiration ends and the intensest conviction takes its place. It is interesting also to note that Venus now comes into control in the third decanate of the Aquarian Age. Venus is esoterically recognized as that mysterious force which is a blend of love and knowledge, of intelligence and synthesis, and of understanding and brotherhood. Within the Hierarchy

itself, the two great Messengers who have embodied the dual Venusian energy were the Buddha and the Christ. The Messenger Who will later come and express the **Shamballa** urge to synthesis, the hierarchial aspiration towards love and the desire of humanity for intelligent activity with combined power will gather all into Himself. All these qualities will focus in Him, plus another quality or divine principle of which the race of men as yet knows nothing and for which there is, as yet, no name. He will be a great and potent Avatar and is not along the line of our humanity at all.

The numerical correspondences might be noted as follows, remembering that the third initiation is, in reality, the first initiation of the soul, after complete identification with the personality within the life and consciousness of the Monad, the One and the First.

1. The first planetary center--**Shamballa**.
2. The activity of the first ray--will or power.
3. The third initiation which is the first soul initiation, relating the base of the spine to the head center, and the soul to the Monad.
4. The first major center--the head.
5. The first truly divine race--the final race.
6. The third plane, which is in reality the first plane of soul consciousness, the reflection of the highest plane, the Logoic.
7. The first periodical vehicle--the monadic.
8. The first divine aspect--will or power.
9. The first or highest type of Mediator--the coming Avatar.
10. The sustaining Life, the spiritual sun--the central spiritual sun.

We will now consider the trend of the times and seasons as far as the rays are concerned:

RAY I--This ray is still out of physical manifestation but is beginning to have a definite effect upon the mental plane; there it influences the minds of disciples everywhere and lays the stage for the appearance of a certain group of disciples from **Shamballa**. Two thousand years from today, the influence of this ray will be felt powerfully upon the physical plane. One hundred years hence its potency will be noted upon the astral plane.

RAY II--This ray is always in subjective manifestation and very potent because it is the ray of our solar system and particularly so at this time as the Hierarchy is approaching closer to humanity in preparation for the "crisis of love," and an imminent major planetary initiation. At this time, however, the second ray is becoming objective in its influence upon the physical plane. It will become increasingly so for the next two thousand two hundred years when it will gradually withdraw into the background.

RAY III--This ray will remain in objective incarnation from the point of view of humanity for a very long time--so long a time that it is needless for us to anticipate its waning influence. That planetary center which is Humanity itself still needs the intensified application of these forces so as to stimulate even the "lowest of the sons of men."

RAY IV--This ray, as you know, begins to come into incarnation early in the next century and--in collaboration with the developing Saturnian influence--will lead many on to the path of discipleship. When the peculiar en-

RAY VI--This ray has been passing out of manifestation for quite some time now, as you know, and will do so with increasing rapidity.

RAY VII--This ray is coming into effective expression now; there is little need for me to add here anything further to the mass of information which I have given you in this treatise and in my other books.

One small point of interest but one of no especial moment to you is that the Lords of the Rays, through Their planetary Representatives, constitute a body of directing Forces in collaboration with the Lord of the World at **Shamballa**. Their capacity is advisory and directive but not authoritative. This may be regarded by some of you as the most interesting piece of information in this book. If this is your attitude, then it only indicates your unpreparedness for true esoteric teaching. Students need a greater sense of the real governing values and a sense of spiritual proportion. Planetary facts and solar facts (under which heading the above item of information might well be placed) can stimulate your imagination and widen your horizon; for aspirants and disciples, that is the major value. All information and happenings which are connected with **Shamballa** are always exciting to the neophyte who is apt to forget that he must make his contact with the more familiar Hierarchy before true and related perception is his.

I would have you study the tabulation which I gave you in *Initiation, Human and Solar*, and which you will find in the appendix to the first volume of *A Treatise on the Seven Rays*. I insert it here for the benefit of those who have no copy of the first volume of the Treatise, and whose attention should be turned again from the magnitude of the Macrocosm to the responsibility of the microcosm.

revealed; through the intuition, the transcendence and the immanence of God is sequentially grasped and man can enter into that pure knowledge, that inspired reason, which will enable him to comprehend not only the processes of nature in its fivefold divine expression but also the underlying causes of these processes, proving them effects and not initiatory events; through the intuition man arrives at the experience of the kingdom of God, and discovers the nature, the type of lives and of phenomena, and the characteristics of the Sons of God as They come into manifestation. Through the intuition, some of the plans and purposes working out through the manifested created worlds are brought to his attention, and he is shown in what way he and the rest of humanity can cooperate and hasten the divine purpose; through the intuition, the laws of the spiritual life, which are the laws governing God Himself, conditioning Shamballa, and guiding the Hierarchy, are brought to his notice progressively and as he proves capable of appreciating them and working them.

Four types of people are subject to revelation through the awakening of the intuition:

1. Those on the line of the world saviours. These touch and sense the divine plan and are pledged to service, and to work for the salvation of humanity. They are found expressing different and varying degrees of realization, stretching all the way from the man who seeks to reveal divinity in his own life and to his immediate small circle (through the medium of the changes and effects wrought in his personal life) to those great Intuitives and world Savours, such as the Christ. The former is motivated in all probability by some one intuitive crisis which entirely remade him and gave him a new sense of values; the latter can, at will, rise into the world of intuitive perception and

values and there ascertain the will of God and a wide vision of the Plan. Such great Representatives of Deity have the freedom of the Holy City (Shamballa) and of the New Jerusalem (the Hierarchy). They are thus unique in their contacts and there have been relatively few of Them as yet.

2. Those who are on the line of the prophets. These touch the Plan at high intuitive moments and know what the immediate future holds. I do not refer here to the Hebrew prophets, so familiar to the West, but to all who see clearly what should be done to lead humanity out of darkness into light, beginning with the situation as it is and looking forward into a future of divine consummation. They have a clear picture in their minds of what is possible to accomplish, and the power to point it out to the people of their time. They necessarily range all the way from those who have a relatively clear vision of the cosmic picture and objectives to those who simply see the next step ahead for the race or the nation. Isaiah and Ezekiel are the only two of the Hebrew prophets who had true prophetic and cosmic vision. The others were small, but intelligent men who, from analysis and deduction, assessed the immediate future and indicated immediate possibilities. They had no direct revealing intuition. In the *New Testament*, John, the beloved disciple, was privileged to gain a cosmic picture and a true prophetic vision which he embodied in the Apocalypse, but he is the only one who so achieved and he achieved because he loved so deeply, so wisely and so inclusively. His intuition was evoked through the depth and intensity of his love--as it was in his Master, the Christ.

3. Those who are the true priests. They are priests by spiritual calling and not by choice. It is the misunderstanding of the province and duties of a priest which has led all the Churches (in the East and in the West) to their disas-

I will ask you, my brother, to do two things: study the above ideas in the light of the present world crisis, and in the light of your own soul-personality problem.

Advanced humanity stands, as the Dweller, on the very threshold of divinity. The Angel stands expectant--absorbed in the PRESENCE yet ready to absorb the Dweller. Humanity has advanced in consciousness to the very boundaries of the world of spiritual values and the kingdom of Light and of God. The Angel has "come to Earth" in expectation of recognition--an event of which the advent of Christ two thousand years ago was the symbol and the precursor. This is the situation where all advanced aspirants are concerned. It can be yours. It is the situation also where humanity as a whole is concerned and the approaching Hierarchy. The consciousness of humanity from the higher and spiritual standpoint functions today through the steadily growing band of world servers, world aspirants and world disciples, and their name is Legion.

Humanity today is the Dweller whilst the Hierarchy of Souls is the Angel and behind stands the PRESENCE of Divinity Itself, intuited by the Hierarchy and dimly sensed by humanity but providing in this manner that threefold synthesis which is divine manifestation in form.

All these three have powerful emanations (though the emanation of the PRESENCE via **Shamballa** has been wisely held in leash since the human race came into being). They all have auras, if you care so to call them, and in the three worlds at present that of the Dweller is still the most powerful, just as in the life of the aspirant, his personality is as yet the dominant predisposing factor. It is this powerful human emanation which constitutes the major glamour in the life of humanity and of the individual disciple. *It is a synthesis of glamour, fused and blended by the personality ray but precipitated by the effect of the steadily influencing soul ray.* It

by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between **Shamballa** and the Hierarchy has been opened and enlarged, and as the contact between these two great Centers and Humanity has been more firmly established.

At the June Full Moon, 1942, the first test as to the directness of the communication between the Center where the Will of God holds sway, the Center where the Love of God rules, and the Center where there is intelligent expectancy was made. The medium of the test was the united effort of the Christ, of the Buddha, and of those who responded to Their blended influence. This test had to be carried out in the midst of the terrific onslaught of the powers of evil and was extended over the two weeks beginning on the day of the Full Moon (May 30th 1942) and ending on June 15th 1942. There was a great concentration of the Spiritual Forces at that time, and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test was, in the last analysis, determined by mankind itself.

You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose

longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is Legion and they are to be found in every nation.

When the Will of God, expressed in **Shamballa** and focused in the Buddha, the Love of God, expressed in the Hierarchy and focused through the Christ, and the intelligent desire of humanity, focused through the world disciples, the world aspirants and the men of goodwill are all brought into line--either consciously or unconsciously--then a great reorientation can and will take place. This event is something that *can* happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamour; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the signposts. Ponder on that statement. The signpost indicates the way to go; it does not reveal the goal. It is indicative but not conclusive. So with all truth up to the present time.

The demand is, therefore, for knowers and for those whose minds and hearts are open; who are free from preconceived ideas fanatically held, and from ancient idealisms which must be recognized as only partial indications of great unrealized truths--truths which can be realized in great measure and for the first time IF the lessons of the present world situation and the catastrophe of the war are duly learned and the sacrificial will is called into play.

I have made this practical application and the immediate illustration of the teaching anent glamour, illusion and maya because the whole world problem has reached a crisis today and because its clarification will be the outstanding theme

and some to burn those who recognize the revelation." This is a phase of Agni Yoga which, as you can see, is only for those who can penetrate beyond the Angel into the place "where fire dwelleth," and where God, the Presence, functions as a consuming fire and waits for the hour of total revelation. This is a symbolic rendering of a great truth. In the case of the individual initiate, the third initiation, the Transfiguration, marks the consummation of the process. Only glory then is seen: only the voice of the Presence is heard and union with the past, the present and the future is reached.

9. The succumbing of the revelation to the prevailing illusion, its descent into the world of glamour, and its subsequent disappearance as a revelation and its emergence as a doctrine. But, in the meantime, humanity has been helped and led forward; the intuitives continue to work and the inflow of that which is to be revealed never ceases.

This basic technique underlies both primary and secondary revelations. In the case of the first, the time cycle is long; in the second, the time cycle is short. A very good instance of this process is demonstrated by one of the secondary points of revelation in connection with the teaching which emanated from the Hierarchy (the Custodian of secondary revelations, as **Shamballa** is of primary) fifty years ago and which took the form of *The Secret Doctrine*. H. P. B. was the "penetrating, sensing, appropriating intuitive." The revelation she conveyed followed the accustomed routine of all secondary revelation from the Source to the outer plane. There the minds of men, veiled by illusion and clouded by glamour, formulated it into an inelastic doctrine, recognizing no further revelation and holding steadily--many of the theosophical groups--that *The Secret Doctrine* was a final

absorb or appropriate the impression so that it becomes a part of Their own "impulsive energy."

This is by no means an easy subject for me to elucidate, and the reasons are two:

1. The members of the Hierarchy (among Whom I have the status of Master)* are Themselves in process of learning this Science of Impression. This They do on the levels of the abstract mind, of the intuition, or of manas and buddhi.
2. The science is as yet without a vocabulary. It is not limited at any stage by thoughtforms but it is limited by word forms; and it is therefore a difficult problem for me to pass on any information anent this subtle mode of communication of which telepathy is in fact but an exoteric externalization.

Impression, as an art to be mastered both from the angle of the impressing agent and of the impressed recipient, is definitely related to the world of ideas. As far as our planetary Life is concerned, there are certain great sources of impression and one or two of them might here be noted; you will thus gain some idea of the subtlety of the whole subject, of its close relation to energy impacts and of its group reception as differentiated from individual reception, as is the case in any telepathic rapport.

1. *The impression of Shamballa* by:
 - a. Members of the Great White Lodge on Sirius.
The recipients of this impression are the highest Members of the Great Council, presided over by the Lord of the World. So subtle is this im-

*Discipleship in the New Age, I, 777.

pression that these Great Lives can only receive it with accuracy when in full joint conference of the entire Council, and also after due preparation.

- b. From one or other of the constellations which are at any particular time astrologically en rapport with our planet. This impression can only be received by the Great Council when sitting in conclave with a majority of its Members present. This, I would have you note, does not entail the attendance of the entire Council.
- c. From a triangle of circulating energy, emanating from the two planets which--with our planet, the Earth--form a triangle in any particular cycle. This impression is received by the three Buddhas of Activity for distribution to the Hierarchy.
- d. From the planet Venus, the Earth's *alter ego*. This makes its entrance via the Lord of the World and three of His Council Who are chosen by Him at any specific time to act as recipients.

These are the major entering impressions, recorded by what is glibly called "the Universal Mind," the mind of God, our planetary Logos. There are other entering impressions, but to them I do not refer, as any reference would be meaningless to you.

2. *The impression of the Hierarchy* by:
 - a. *Shamballa* itself through the medium of groups within the Great Council; these step down the impression which they register so that the Hierarchy--as a whole--may cooperate with the purposes intended by those who are forming the needed Plan.

- b. Certain great Lives Who, at specific times and according to cyclic rhythm, or in times of emergency, are swung into this type of activity. For instance, one such time would be the Full Moon period, which is a time of reception by the Hierarchy as well as by Humanity; an instance of the second type of activity would be the Wesak Festival, or those acute crises when intervention is required from sources far higher than those with which the recipient is usually en rapport. Such a crisis is fast approaching. The first type of impression is rhythmic, recurrent and therefore cumulative in its intended effects. The second type of impression is the result of invocation and evocation and is dependent upon both the recipient and the agent.
- c. That great group of divine Contemplatives who are trained to act as an intermediate receptive group between **Shamballa** and the Hierarchy. They receive impression from **Shamballa** and transmit it to the Hierarchy, thus enabling the Members of the Hierarchy to receive it as "a sharpened impression" and to register it accurately because the emanating impression has passed through an area within the divine Mind where it is enhanced by the trained perception and the determined receptivity of this group. They are called, in the East, the divine Nirmanakayas. I only mention Their occult name so that you may learn to recognize Them when you meet reference to Them.
- d. The Buddha at the time when the Wesak Festival is celebrated. He then acts as a focal point or as the "distributor of the impression"; He then has

behind Him (little as you may realize it) the entire impressing force of the Buddhas of Activity Who are to **Shamballa** what the Nirmanakayas are to the Hierarchy.

Let me here interpolate a remark which may prove helpful and illuminating. We are dealing (as you will undoubtedly have noted) with the reception of impression by groups or by aggregations of groups composed of living Beings Who have Their own agents of distribution or impression. The entire evolutionary history of our planet is one of reception and of distribution, of a taking in and of a giving out. The key to humanity's trouble (focusing, as it has, in the economic troubles of the past two hundred years, and in the theological impasse of the orthodox churches) has been to take and not to give, to accept and not to share, to grasp and not to distribute. This is the breaking of the Law which has placed humanity in the position of guilt. The war is the dire penalty which humanity has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received, distorted, misapplied and misinterpreted, and the task of the New Group of World Servers is to offset this evil. These Servers are to humanity what the Buddhas of Activity are to **Shamballa**, and the group of divine Contemplatives (the Nirmanakayas) are to the Hierarchy. It might be stated therefore that:

1. The Buddhas of Activity are Themselves impressed by the WILL of God as it energizes the entire planetary life.
2. The Nirmanakayas are impressed by the LOVE of God as it demonstrates itself as the attractive force which impulses the Plan inspired by the Purpose. In other words, it is the Hierarchy, impelled to action

by **Shamballa**, or the Will-to-Good, externalizing itself as goodwill.

3. The New Group of World Servers are impressed by the active INTELLIGENCE of God; they translate this divine impression and step it down in two great stages, therefore, bringing it into concrete manifestation.

We now carry this conception of divine impression down to the level of the human consciousness.

3. *The impression of Humanity* by:

- a. The Hierarchy, through the stimulating of ideas. These demonstrate through a steadily growing and enlightened public opinion.
- b. The influence of the Ashrams of the Masters as they affect the aspirants of the world, the humanitarians and the idealists. These impressing agencies being seven in number, constitute seven different streams of impressing energy which affect the seven ray types. The united Ashrams, forming the great Ashram of the Christ, affect humanity as a whole; this great united Ashram works solely through the New Group of World Servers whose members are on all rays, of all grades of development, and who work in all the various departments of human living and enterprise.
- c. The activity of the New Group of World Servers about which I have already written in my various pamphlets; therefore repetition is not necessary.*

It will be obvious to you that I have only touched upon a few, a very few, of the impressing forces of the planet, and have

*A Treatise on the Seven Rays, II, 629-751. A Treatise on White Magic, 398-433.

More understanding will come also if you grasp the fact that this Science of Impression is concerned with the activity of the head center as an anchoring center for the antahkarana, and that the ajna center is concerned with the process of translating the recorded intuition into a form (through recognition of and reaction to a mental thought-form) and its subsequent direction, as an ideal objective, into the world of men. In the early stages and until the third initiation, the Science of Impression is concerned with the establishing of a sensitivity (an invocative sensitivity) between the Spiritual Triad (temporarily expressing itself through the abstract mind and the soul or the Son of Mind) and the concrete mind. This mental triangle is a reflection, in time and space, of the Monad and of the two higher aspects of the Triad, and is reflected (after the process of invocation and a succeeding process of evocation) in another triad--that of the lower mind, the soul and the vital body. When the relation between the lower and the higher mind is correctly and stably established, you have the swinging into activity of the lowest triad connected with the Science of Impression--the head center, the ajna center and the throat center.

In the above I have given you an interesting and brief elucidation of the technique to be applied to the energizing of the centers in the human body. I would remind you that what is true of the individual disciple must be and is true of that great disciple--Humanity, the entire human family. It is also true, as an outgrowth of this idea, of all the three planetary centers: **Shamballa**, the Hierarchy and Humanity. The name *Science of Impression* is that given to the process whereby the establishment of the required relationship in all these units of life takes place. The *Technique of Invocation and Evocation* is the name given to the mode or method whereby the desired relationship is brought about

VIII. THE SUPREME SCIENCE OF CONTACT

It would be useful if you attempted to master and to assimilate what I have to impart anent the three great sciences which form the three modes of expression of what we might term the SUPREME SCIENCE OF CONTACT. These three sciences are all equally interdependent and all related to the art of responsiveness. They are:

1. The Science of Impression The will-to-be.
Relation to the Spiritual Triad.
Source of emanation*Shamballa*.
Connected with the abstract mind.
2. The Science of Invocation and
Evocation Love or attraction.
Relation to the soul in all forms.
Source of emanation (at this time) . . The Hierarchy.
Connected with the lower
mind, as the agent of the soul.
3. The Science of Telepathy. . . .Mind. Human intelligence.
Relation to the personality.
Source of emanation Humanity itself.
Connected with the head center.

You will see how all these pairs of opposites play their part, exemplifying the dualistic nature of our planetary Life:

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

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

Here again emerges another reason for the importance of the "center which we call the race of men"; upon the shoulders of humanity rests unbelievable responsibility. Therefore, whether we are dealing with simple telepathy, or with invocation and evocation, or with impression, we are in reality considering the effect of life-reason as it manifests in relation to the available and suitable environment. Note this phrase. All this takes place through men in process of being made perfect, through men who have attained a relative perfection, and through men who--in the majority of cases--arrived at perfection elsewhere than in this present manifesting cycle. This should indicate to you the potentiality hidden in the very lowest of the human family, and the future of wonder and of usefulness which lies ahead for each and all in due time and after due effort.

Technically speaking, it is the Hierarchy which is "impressed" from **Shamballa**, and Humanity which is reached by the Hierarchy via the method of invocation and evocation. Within the human family two things occur as the result of this received and recognized activity of a phase of the Science of Contact.

1. Telepathic relationship is set up. This, my brother, has ever existed between members of the human family and, as previously explained, is of two kinds. Solar plexus telepathy, instinctual, uncontrolled, widely prevalent and allied to many of the surprising activities of forms of life other than the human, i.e., the instinct of the homing pigeon or the method whereby cats and dogs and horses will find their homes over immense distances. The telepathic interplay between a mother and her children is instinctual and seated in the animal nature. Mental telepathy is now being recognized and studied. This is the activity and rapport established from mind to mind; it also includes the telepathic response to current

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

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

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

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

and pure reason, as the Hierarchy has termed these three "aspects of reaction" to impression from **Shamballa**. Let me make myself clear. The Hierarchy is no group of mystical workers; only those aspects of divine Purpose which can be immediately grasped and developed and which are patently valuable to humanity--when presented in right form by the Hierarchy--are registered by Them. They know what consciously to "repudiate" as it is occultly called, and They act ever in response to a Law of Imminence or of occult prevision which is almost unrecognizable and indefinable by advanced humanity. The words, "atmic realization" are most interesting for they refer to the quality and *the mass* of will energy which could be made available by the pledged and unified Hierarchy to carry out the imminent Plan. Never forget that in considering **Shamballa** and the Plan, we are thinking entirely within the limits of the expression of the WILL aspect of the Lord of the World, and this--except for advanced initiates--is well-nigh impossible. This factor has to be accepted theoretically, even if not yet understood.

To these two unalterable requirements the Hierarchy contributes the faculty of pure reason, which is the governing faculty of the Hierarchy and which brings into activity the quality to which man has erroneously given the name of "love". This emphasizes the sentimental aspect and signifies to the majority, very largely, simply the sentimental and emotional aspect, which is entirely of an astral nature. Pure reason, which is the supreme characteristic of the Members of the Hierarchy, will ever express itself in right action and right human relations, and that will manifest--when present--what love in reality is. Pure love is a quality or effect of pure reason.

The pure reason of the hierarchical response is needed for the grasping and the comprehension of the Purpose as

it works out through the Plan sponsored at any one time by the Hierarchy, and the quality of pure love is needed and demanded (even if unrealized) by a waiting humanity.

This "impression" emanating from **Shamballa** takes the form of a focussed emanation which employs the higher aspect of the antahkarana as its channel of contact. I refer not here to the thread as built by the disciple between the mental unit and the abstract mind. I refer to its continuation through the buddhic and atmic levels of consciousness into the area of magnetized consciousness (I use this word as we have not yet the necessary word to express the exact nature of this higher awareness, and the term "identification" seems somewhat unsuitable) which surrounds and protects the true **Shamballa** center. It is essential that you here bear in mind that just as the mass of men do not know, recognize or respond to the Hierarchy, so--within the Hierarchy itself--you have a group analogous to this mass of men. There are many lesser members of the Hierarchy and many, very many, disciples who do not know, recognize or as yet respond to the influence or the potency of **Shamballa**.

Within the Hierarchy, the Science of Impression conditions the relation between senior and junior members in the various Ashrams. All do not respond in the same way, for in its higher aspects it is a science in process of mastering. It might be said in order that you may understand more easily, that "impression" governs and conditions all those within the Hierarchy whose abstract mind is highly developed. It is not fully developed in the case of many disciples in the Ashram, and hence only certain Members of the Hierarchy (the Masters, the Adepts and Initiates of the third degree) are permitted to know the details of the Plan; these are protected by means of this very Science

of Impression. The remaining members of the Hierarchy take their orders from their seniors.

I would ask you to remember that, in our planetary development, the emphasis of the entire evolutionary process is on the MIND and on the various aspects of the mind--intelligence, mental perception, the Son of Mind, the lower mind, the abstract mind, the mind as will, the Universal Mind. The three which are of major importance and which form an esoteric triangle requiring to be brought into a vital inter-relation are the Son of Mind, the abstract mind, and the Universal Mind. They are, when fully related and active, the factors which engineer divine purpose and step it down into such form that we call it the hierarchical Plan and can act upon it. Only when the initiate has attained, through monadic contact, a touch of the Universal Mind can the Purpose be sensed by him; this involves also the development of the abstract mind, plus the residue of mental perception which the Son of Mind (the soul) has bequeathed to him; through all this unfoldment he can join the group who are the Formulators of the Plan. We are dealing here with most difficult and complex matters, inherent in the initiate consciousness and for which we have as yet no correct terminology. Also, the average aspirant has no idea what is the nature of the awareness or the reactions to contact of Those Who have passed beyond the third initiation; these limitations of the average student must constantly be borne in mind.

The Science of Invocation and Evocation--which embodies the technique of interplay within the Hierarchy itself, to a certain degree between **Shamballa** and the Hierarchy, and to an increasing extent between Humanity and the Hierarchy--is *based entirely on a sense of relation*. Therefore only a certain level of conscious Lives can invoke **Shamballa** and evoke response, and this because They

have Themselves developed some of the aspects of that type of mental understanding which is the hierarchical expression of the Universal Mind. The light and futile talk of certain writers and thinkers anent the cosmic consciousness, and their flippant use of such phrases as "tuning in with the Infinite" or "tapping the Universal Mind" serve only to show how very little is known in reality about the responses and the reactions of those of high initiate rank or of those on the highest levels of hierarchical life.

True capacity to invoke and evoke (within initiate ranks) is based upon a mysterious development--impossible before the time of the third initiation--of the esoteric sense. The active use of the esoteric sense in the occult training offered to aspirants, disciples and initiates of lesser degree produces certain changes within the brain, with corresponding changes within the buddhic vehicle; these changes enable one at will (after the third Initiation of Transfiguration) to contact the Being, Life, or the monadic POINT of contact with Whom he will be increasingly affiliated, or the Member of the Hierarchy Whom he may desire to consult. It does not involve the use of speech or words but is simply a technical method whereby an initiate within the Hierarchy or en rapport with **Shamballa** can make his presence felt and certain *ideas* can be presented by him. Upon this I will not further enlarge.

For average humanity, the development of the intuition is the lower correspondence to this type of esoteric sense employed by initiates of high degree--or this mode of perceptive intercourse, as it is sometimes called. Within the Ashrams, advanced disciples are taught how to discover within themselves and to use this new potency and thus develop the needed mechanism. They can know simultaneously both the demand and the answer or response which their invocation application has evoked. All disciples who

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

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

initiation, we are all implicated--from the atom of substance up to and including all the Lives which form the Council Chamber of the Lord of the World; it is this titanic effort which is made by the sumtotal of all the living processes and entities that compose the manifestation of Sanat Kumara which is responsible for the creative evolutionary processes; it is also responsible for what we call *time*, with all that that concept involves of events, opportunity, the past, the present and the future, the good and the evil.

The dynamic impression which emanates from **Shamballa** reaches forth in great cycles and cyclic waves; these are impulsed from extra-planetary sources, as demanded or invoked by the Lord of the World and His Associates; they emanate in response to the "acclaimed will" of Sanat Kumara in the Council Chamber.

This high spiritual and ultimate impression moves outward along the seven rays, viewing them as seven streams of spiritual energy, qualified and colored by the Shamballic impression; this process repeats itself when hierarchical invocation is effective and successfully established.

This again is repeated between the Hierarchy and Humanity in response to human invocation; this is becoming increasingly intelligent, potent and evocative.

The problem of the human kingdom is, however, very great. Humanity is the recipient of so many impacts, so many impressions, so many telepathic and mental currents and so many qualified vibratory impressions from all the seven kingdoms in nature that aeons have elapsed in developing the adequate discriminative sensitivity and in establishing the certitude of the point in evolution from which conscious invocation must arise and upon which the evoked impression must be registered. Unconscious invocation proceeds all the time; when it becomes conscious, it becomes exceedingly powerful.

1. The Science of Impression in relation to mankind.
2. The impressing Centers, as they affect the understanding of relationship.

The many modes of contact between the many subhuman and superhuman forms, groupings, and kingdoms are too intricate in their nature to be grasped at this time by students, and--which is more important--the information would be of small use to them. We will, therefore, confine ourselves to the Science of Impression and the Science of Invocation and Evocation only in so far as they affect humanity. These--from the human angle--cover *reception* of impression and of ideas, and expressions of the consequences of sensitivity at this time and in this particular cycle.

We are to consider, therefore, the relation of the human center to the hierarchical center and the growing responsiveness of humanity to the "Center where the Will of God is known". As I said before, it is not my intention to give here the rules governing telepathic intercourse. Such intercourse is found between man and man and groups and groups. The relationship is slowly and normally developed and requires no hastening. It is developing as the other senses of man and his apparatus of perception have developed. Humanity is, however, outstripping telepathic development in the rapid responsiveness of entire groups, and of human beings en masse, to group impression and to group impartation of ideas. The sudden response of groups and nations to mass ideologies has been both unexpected and difficult to handle wisely and constructively. It was not anticipated by either *Shamballa* or the Hierarchy that mass impression would develop more quickly than that of individual sensitivity, but it has happened that way. The individual within a group and working within a group is far

The first two stages cover the period of the first two initiations, the third precedes the third initiation and persists until the disciple is himself a Master; the fourth type of informative impression can be registered after the third initiation and reach the disciple *in the Ashram*; he then has the task himself of impressing his mind with what he has been told and known within the Ashram; eventually, as a Master of an Ashram, he starts upon one of the major hierarchical tasks of mastering the Science of Impression. There are therefore, two aspects to this work of impression: one deals with the capacity to be impressed; the other with the ability to be an impressing agent. The disciple is not permitted to practice the art of impressing until he himself is among those who receive Triadal impression and therefore impression from *Shamballa*, within the protective area or aura of the Ashram with which he is affiliated. It must be remembered that this Science of Impression is in reality the science of thoughtform-making, thoughtform vitalization and thoughtform direction; and only a disciple who has passed through the processes of Transfiguration and is no longer the victim of his own personality can be entrusted with so dangerous a cycle of powers. As long as there exists any desire for selfish power, for unspiritual control and for influence over the minds of other human beings or over groups, the disciple cannot be trusted, under the hierarchical rules: with the deliberate creation of thoughtforms designed to produce specific effects, and with their dispersal to men and groups. After he has passed the tests of the Transfiguration Initiation he may do so.

The Science of Impression is the bedrock or the foundation for the practice of telepathy. If a major world test were to be made, those receptive to impression would be found to fall into two groups:

ciple: that coming from the Spiritual Triad, and therefore from the Monad and **Shamballa**. There are consequently (to this final stage of impression) three lesser though definite states, each marking an expansion in the realm of service and each related to the last three initiations of the total possible nine initiations which confront developing humanity. The sixth initiation, in which only Masters can participate, marks a transition from the first three stages of impressibility required by the disciples as preludes to the fifth initiation--or in reality to the third, fourth and fifth--and are related to the three stages of Triadal communication, each of which is related to the seventh, the eighth and the ninth initiations.

Never does the geometrical pattern, the numerical progression or the Law of Correspondences break down in the understanding of the purpose and the plans of the planetary Logos--established before the worlds were created and finding their prototypes upon the *cosmic* mental planes. These points are peculiarly difficult for men to grasp at this time wherein their state of consciousness is concentratedly individualized.

Nevertheless, there is on man's part a steadily growing responsiveness to an expanding environment, as for instance man's recognition of the distinction between nationalism and inter-nationalism. This responsiveness is naturally conditioned by human freewill, *effective peculiarly in the timing process*. He may learn rapidly and fast or he may go the slow way, but his state of consciousness remains one of a developing reaction to his environment, as registered by his consciousness, and in which he (stage by stage) becomes an integral factor. This integration into his environment, his absorption of its atmosphere and his potency in progression are all related to the fact that he is created to receive impression and that he possesses a mechanism of response to all

the facets of the divine expression in manifestation. It is for that reason that the truly illumined man and all who have taken the three highest initiations are always referred to as "the diamond souled"; they, in their totality constitute the "jewel in the lotus"--that twelve-petalled lotus which is the symbol and expression of the potency of the planetary Logos.

You can see, therefore, how the theme of revelation runs throughout the entire evolutionary process; it must never be forgotten that step by step, stage by stage, expansion after expansion, initiation after initiation, the divine WHOLE is realized by man. The method is impressed from a hitherto unrecognized environment; this only becomes possible in this particular form when "the Sons of Mind who are the Sons of God and whose nature is at one with His began to move on Earth". The Science of Impression is in reality the technique whereby Humanity has been taught by the Spiritual Hierarchy from the moment of its first appearance upon Earth; it is the technique which all disciples have to learn (no matter which of the Seven Paths they may eventually choose) and it is also the sublime art which every Master practices on inspiration from **Shamballa**; it is a technique which is implemented by the Will, and its consummation is the complete assimilation of the "little wills of men" into the divine Purpose; it is the acceptance on their part of the promotion of that Purpose through right impression on all forms of life at any particular point of evolution. Disciples then become agents of the divine will and are entrusted with the direction of energies, with the plan and with the secrets and the inspiration which are hidden in the Mind of God.

To that knowledge--germinated and formed in the solar system previous to this--they add that which the present solar system has to give and to mature; the mag-

XIII. TELEPATHIC SENSITIVITY A NORMAL UNFOLDMENT

You will have noticed that I have given no instructions as to the art of developing telepathic sensitivity. The reason is, as I told you before, that this sensitivity should be, and always is, a normal unfoldment when the disciple is correctly oriented, completely dedicated and learning decentralization. If it is a forced process, then the sensitivity developed is not normal and carries with it much difficulty and future danger. Where the disciple is concerned, release from the constant consideration of personal circumstances and problems leads inevitably to a clear mental release; this then provides *those areas of free mental perception which make the higher sensitivity possible*. Gradually, as the disciple acquires true freedom of thought and the power to be receptive to the impression of the abstract mind, he creates for himself a reservoir of thought which becomes available at need for the helping of other people and for the necessities of his growing world service. Later, he becomes sensitive to impression from the Hierarchy. This is at first purely ashramic, but is later transformed into total hierarchical impression by the time the disciple is a Master; *the Plan is then the dynamic substance providing the content of the reservoir of thought upon which he can draw*. This is a statement of unique and unusual importance. Later still, he becomes sensitive to impression from **Shamballa**, and the quality of the Will which implements planetary Purpose is added to the content of his available knowledge. The point which I seek to make here, however, is the fact of the existence of a growing reservoir of thought which the disciple has created in response to the many

sciousness; then, at will and at all times, he is en rapport with his soul, the second divine aspect.

It is this aura which is in reality the reservoir of thought-substance upon which he can spiritually rely. His point of focus is upon the mental plane. He is no longer controlled by the astral nature; he is successfully constructing the antahkarana along which the higher impressions can flow; he learns not to dissipate this inflow but to accumulate within the aura (with which he has surrounded himself) the knowledge and the wisdom which he realizes his service to his fellowmen requires. A disciple is a magnetic center of light and knowledge just in so far as the magnetic aura is held by him in a state of receptivity. It is then constantly invocative of the higher range of impressions; it can be evoked and set into "distributing activity" by that which is lower and which is demanding aid. The disciple therefore, in due time, becomes a tiny or minute correspondence of the Hierarchy--invocative as it is to **Shamballa** and easily evoked by human demand. These are points warranting careful consideration. They involve a primary recognition of points of tension and their consequent expansion into magnetic auras or areas, capable of invocation and evocation.

These areas of sensitivity pass through three stages, upon which it is not my intention to enlarge:

1. Sensitivity to impression from other human beings.
This sensitivity becomes of use in service *when* the needed magnetic aura has been engendered and is brought under scientific control.
2. Sensitivity to group impression--the passage of ideas from group to group. The disciple can become a receptive agent within any group of which he is a part, and this ability indicates progress in his part.

3. Sensitivity to hierarchical impressions, reaching the disciple via the antahkarana and--later--from the Hierarchy as a whole, when he has attained some of the higher initiations. This indicates ability to register impression from **Shamballa**.

It would be of value if we now considered three points which are concerned with sensitivity to impression, with the construction of the resultant reservoir of thought, and with responsiveness to subsequent invocative appeals. These three points are:

1. Processes of Registration.
2. Processes of Recording Interpretations.
3. Processes of Resultant Invocative Response.

I would recall to your minds the knowledge that the aura which each of you has created around the central nucleus of your incarnated self or soul is a fragment of the overshadowing soul which brought you into manifestation. This aura is (as you well know) composed of the emanations of the etheric body, and this in its turn embodies three types of energy for which you are individually responsible. These three types are (when added to the energy of prana which composes the etheric vehicles):

1. The health aura. This is essentially physical.
2. The astral aura, which is usually by far the most dominant factor, extensive and controlling.
3. The mental aura, which is in most cases relatively small but which develops rapidly once the disciple takes his own development *consciously* in hand, or once the polarization of the personality is upon the mental plane. The time will eventually come when

clarify and intensify the magnetic aura and, simultaneously, clarify the surrounding astral world with which they are in contact. They learn also that the longing to register impressions from the Hierarchy *must* give place to the determination to place their magnetic aura at the disposal of humanity; they then learn to register human need and to understand thereby where help is possible and their fellowmen can be served. By means of this conscious registration of invocative appeals from the world of horizontal contacts, the magnetic aura of the disciple is cleared of the hindering and engrossing thoughtforms, and from the aspirational desires and longings which have hitherto prevented right registration. The disciple then ceases to create them and those which have been created die out or atrophy for lack of attention.

Later on, when the accepting disciple becomes the accepted disciple and is permitted to participate in ashramic activity, he adds the ability to register hierarchical impression; this however is only possible *after* he has learnt to register impression coming to him from his own soul (the vertical impression) and from the surrounding world of men (the horizontal impression). When he has taken certain important initiations, his magnetic aura will be capable of registering impression from the subhuman kingdoms in nature. Again, later on, when he is a Master of the Wisdom and, therefore, a full member of the fifth kingdom in nature, the world of hierarchical life and activity will be the world from which *horizontal* impression will be made upon his magnetic aura, and *vertical* impression will come from the higher levels of the Spiritual Triad and, still later, from **Shamballa**. Then the world of humanity will be to him what the subhuman kingdoms were when the fourth kingdom, the human, was the field of his registered horizontal impression.

controlled instincts that those Masters and disciples work whose task it is to oversee the evolution of the forms of life in the subhuman kingdoms.

The higher forms of mental telepathy, involving the soul and the abstract mind are concerned solely with the divine Plan--as the Hierarchy works it out in the three worlds. The Science of Impression is concerned, therefore, primarily, with the divine Purpose as **Shamballa** is working it out, and also with those higher aspects of hierarchical work which are not concerned with work in the three worlds. This is a point upon which I would ask you to ponder.

Today, owing to the curious evolutionary stage reached in the human kingdom, an intermediate aspect of the three above forms of impression has been instituted; it is like an interim period between full human expression and the full expression of the kingdom of souls. This we call:

4. *The Science of Invocation and Evocation.* This science can and does use the unintelligent urges and the higher (yet inchoate) longings of the masses of men in an invocative form; it does so in order to bridge the gap existing in consciousness between the life of the ordinary man, the life of the integrated personality and the life of the soul. Through the use of this invocative demand--oft speechless and not consciously expressed--the disciples of the world can focus; they can employ it and thus generate an energy which will be strong enough to make a true impact and a definite impression upon Beings and Lives found on levels higher than those in the three worlds. This impact evokes a reaction from these higher Beings, and then a spiritual and intelligent interplay is set up which is of great value in pro-

certain point in the development of consciousness the many lines of spiritual approach become the few lines of conscious spiritual awareness. So it is in relation to the detail of the evolutionary process, with the formulation of the hierarchical Plan, and with the recognition of the Purpose. Speaking practically (and that is always of major importance), it might be said that evolution controls the *form* of the Purpose; the Plan concerns the hierarchical *recognition* of the Purpose, whilst the Purpose is the *synthetic Thought* which pours into the supernal consciousness of the Lord of the World along the seven Paths of which the Masters become aware at a certain very high initiation.

The seven great energies flow into our manifested world along the lines of the seven Paths; these are not the direct energies of the seven Rays because these concern consciousness in a most specific manner; they are the substantial energies of material expression and their origin concerns a great mystery. These two lines of energy--material energy and the energy of consciousness--when brought together by divine purpose, constitute the essential dualism of our manifested life.

All that we are able to recognize of that Purpose is the hierarchical Plan, and this only disciples and advanced aspirants can judge and recognize. This Plan is based upon knowledge of divine guidance in the Past, the recognition of progress out of that Past into the Present, plus the effort to become sensitive to the right emergence of that Plan (embodying ever an aspect of the Purpose) in the immediate Future. The Purpose is related to the Past, the Present and the Future; the Agents of the Plan are impressed from **Shamballa**, via the Nirmanakayas; the process is then repeated, and advanced humanity become the recipients, the sensitive recipients, of the Plan as transmitted to them by the impressing Agents, the Masters, working through the

New Group of World Servers. This group is the lower correspondence of the Nirmanakayas, the recipients of impression from **Shamballa**. See you, therefore, the beauty and the synthesis, the inter-dependence and the cooperative interplay which is demonstrated right through the chain of Hierarchy from the very highest Agent to the very lowest recipient of divine impression.

The key to all this is energy. Energy is substance, and this substance is qualified by divine dynamic WILL. There is much to be learnt anent the Will. Will as dynamic energy is not yet understood in its true sense by human beings. Mankind usually recognizes will as fixed determination; this is in reality their individual effort to impress substance (personal or environing) with their own self-will or with their well-intended effort to conform to what they believe to be the will of God, speaking symbolically. But men know nothing yet of the process of *working with* dynamic energized substance, for it basically impresses them and uses them as they become aware of the Plan and thus come under the influence of the Spiritual Triad. They are used and not using that which is available for the furtherance of the Plan--the dynamic energy of the divine Will. This dynamic Will cannot become available nor can disciples truly work with the Plan *until* the antahkarana is to some measure adequately constructed, though not yet perfected.

It becomes of service, therefore, for the aspirant and the disciple to know the nature of the Agents Who can locate their magnetic aura and impress upon it Their understanding of the Plan; these Agents may be accepted disciples or initiates and Masters; then the aspirant or disciple must find those to whom he can personally act as an impressing agent. He has consequently to study himself as *a recipient* and also as *an agent*, as a responsive factor and also as an

the average disciple and he has to wait until the initiatory process puts him in a position where he can frankly evaluate the situation. Of the latter stages, we can know nothing; only in the Council Chamber of **Shamballa** are these extra-planetary contacts and relationships recognizable. But one basic fact must be grasped, and that is that the medium of relationship and of contact is SUBSTANCE; and the effect of these relationships, carried on through this medium, is the gradual development and progressive unfoldment of the three divine Aspects which all esotericists recognize, and of others which the coming millennia will reveal. The contributing factor, therefore, within and upon our planet is what we might regard as the three major centers of the planetary Logos:

1. *The Head Center*, the dynamic Agent of the extra-planetary Purpose, the expression of the divine planetary Will as focussed in **Shamballa**. This is the energy of Synthesis, the source of all planetary life; it connotes essential Being.
2. *The Heart Center*, the Agent of the Plan of evolution. This is the expression of divine Love or pure Reason, the Hierarchy. It is essentially the energy of Attraction, the kingdom of souls.
3. *The Throat Center*, the Agent of all the three Aspects in relation to the three subhuman kingdoms in nature, the expression also of the divine Intelligence, Humanity. This is the energy of active Mind and makes humanity the macrocosm of the microcosm, the three subhuman kingdoms. Humanity is to these kingdoms what the Hierarchy is to the fourth kingdom in nature, the human kingdom.

These are the elements of the occult science and--for students such as you--contain nothing new. Nevertheless, they

the Science of Impression because it is the factor that makes relationship and contact possible and it is also the source of all understanding. These are most difficult things to express and to enlarge upon, my brothers, and only the penetrating intuition can make these matters clearer to your avid and active intelligence.

You will note, therefore, that though we call one of the major centers HUMANITY, yet--in the last analysis--all the centers are constituted of lives progressing towards the human stage, of those units of life who are at the human stage, and those who have left that stage far behind but who are endowed with all the faculties and all the knowledges wrought out into human expression in earlier planetary schemes or solar systems, or through our own definite and characteristic planetary life.

Because of this uniformity of experience, the art of contact and the science of impression become entirely possible and normally effective. The great and omnipotent Lives in **Shamballa** can impress the omniscient Lives and lesser lives in the Hierarchy *because* They share a common humanity; the hierarchical Workers or Masters and Initiates can consequently impress humanity because of shared experience and understanding; then the lives that compose the human family present the goal to the subhuman kingdoms and can, and do, impress them because of basic instinctual tendencies which are expressed in the human group but which are latent instinctual tendencies and potential assets in the three sub-human groups.

This teaching has always been implicit in the esoteric doctrines but has not been sufficiently emphasized, owing to the point in evolution of mankind. Today, mankind has made such progress that these points can be made effectively. I would call to your attention that this was the keynote of the Gospel story: the human-divine nature of the Christ,

relating Him to the Father through His essential divinity, and also to man through His essential humanity. The Christian Church gave a wrong slant to the teaching by making Christ appear as unique, though the higher criticism (deemed so shocking fifty years ago) has done much to correct this false impression.

The outstanding characteristic of humanity is intelligent sensitivity to impression. Ponder on this definite and emphatic statement. The work of science is, after all, simply the development of the knowledge of substance and of form; this knowledge will make it possible for humanity eventually to act as the major impressing agent in relation to the three subhuman kingdoms in nature; that is humanity's primary responsibility. This work of relationship is practically the work of developing or the mode of unfolding of human sensitivity. I refer here to sensitivity to impression from or by the Hierarchy.

The work done through the processes of initiation is intended to fit disciples and initiates to receive impression from **Shamballa**; the initiate is essentially a blend of scientific and religious training; he has been re-oriented to certain phases of divine existence which are not yet recognized by the average human being. I am endeavoring to make clear to you the basic synthesis underlying all manifested life upon our planet, and also the close interplay or relationship which forever exists and expresses itself through the supreme science of contact or of impression.

The three great Centers are in close relationship at all times, even if this is not yet recognized by the intelligent disciple; an unbroken series of impressions is ever present, relating one center to another and bringing about an evolutionary unity of objective and developing (with exceeding rapidity at this time) a secondary science, that of Invocation

Who control and dominate **Shamballa**. Until the divine purpose has been achieved, the planetary Logos holds all in manifestation through the potency of His Will, and animates all forms with electric fire. Knowledge of this Will and Purpose comes to the student who is constructing the antahkarana and who is, therefore, coming under the control of the Spiritual Triad, the threefold expression of the Monad.

2. *The attractive magnetic solar energy* to which we give the quite unsuitable name of Love. It is this energy which constitutes the cohering, unifying force which holds the manifested universe or planetary form together and is responsible for all relationships; it is this energy which is the soul of all things or of all forms, beginning with the anima mundi and reaching its highest point of expression in the human soul which is the constituent factor in the fifth kingdom in nature, the Kingdom of God or of Souls. An understanding of this human potency comes as a man makes contact with the soul and sets up a stable relationship with that soul; then he becomes a soul-infused personality. As you well know, the threefold personality is to the soul what the Spiritual Triad is to the Monad: a clear medium of expression. Most students are or should be today occupied with this attractive energy, for until they have mastered the desire nature and have transmuted it into aspiration and soul control, they cannot hope to comprehend the dynamic energy of electric fire. This attractive magnetism is the energy dominating and controlling the Hierarchy.

3. *The intelligent activity of fire by friction*. Students would be well advised to re-read *A Treatise on Cosmic Fire* where I deal at length with these three conditioning energies. This third energy is the basic energy expressing itself in the three worlds and in the four kingdoms in nature, climaxing its expression in the creative energy of the human kingdom.

the hierarchical center; the mass of men *are* responding to spiritual impression.

Statement Six.

At the same time, the heart center of the planetary Logos, the Hierarchy, whilst it is being responsive to the invocation of the throat center, Humanity, is becoming increasingly evocative and is itself attaining a much higher contact and alignment with the head center of the planetary Logos; it is, therefore, capable of receiving a constantly developing dynamic *impression* from **Shamballa**.

Statement Seven.

Thus a great alignment is being achieved through the relationship and the interplay going on between these three major planetary centers; this produces a constant inflow of energies from several different sources, and these energies galvanize these three centers into a new and increased activity. Invocation is arising all the time between these centers and producing a consequent evocation of impressing energies.

In these seven statements, you have depicted a PATTERN of the present planetary work or the present logoic thesis. An involutionary alignment (the guarantee of future successful alignments) constitutes most ancient history; an evolutionary alignment in which all three centers are involved is constantly producing an interplay of energies as well as a constantly successful impression of one center upon another. Humanity, as the throat center of the planetary Logos and the prime planetary creative agency (which modern science demonstrates), invokes the heart center, the Hierarchy, and then receives the needed impression which will result in the developing civilizations and cultures as well as the eventual appearance on Earth of the fifth or spiritual

kingdom. The Hierarchy or the planetary heart center invokes **Shamballa**, the planetary head center, and the Plan--as an expression of the Purpose--is impressed upon the hierarchical consciousness. If there is redundancy in these various comments of mine, it is entirely intentional; repetition serves the purposes of accurate presentation where esotericism is concerned.

As the invocative system spreads and a greater alignment is attained, **Shamballa**--the planetary head center--invokes energies outside the planetary life and the inflow of cosmic and solar energies will be very much greater; for this the esotericists of the world must be prepared. It will also produce the advent or appearance of many AVATARS, bringing with Them many and very different kinds of energies to those which hitherto have controlled human affairs and the events and evolution of the other, the subhuman kingdoms in nature. With the reappearance of the Christ as the focal point or the supreme Agent of the planetary heart center, a new era or "divine epoch" will be instituted. The Avatar of Synthesis will draw very close to humanity and He will inaugurate the "reign of Avatars" Who will be embodied Purpose and spiritual Will; They will initiate both the Hierarchy and Humanity into phases of the divine character of which, at present, nothing is known and for which we have no terminology that could convey the exact facts and nature. All that I am attempting to do here is to give you a general outline of events which may be centuries ahead but which will inevitably occur--once the Christ is again in physical Presence and recognition on Earth.

H.P.B. speaks in *The Secret Doctrine* of the "three periodical vehicles," referring as he does so to the Monad, the Soul and the Personality; he is dealing, therefore, with the nine aspects of divinity which connote the nine major initiations and those divine characteristics through which

the three major aspects of divinity reflect themselves. In this connection, it is well known to students that the Monad expresses itself through the Spiritual Triad, the Soul through the three aspects of the Egoic Lotus, and the Personality through the three mechanical vehicles. It will be obvious to you surely that these three periodical vehicles are under the influence or impression of the three major planetary centers and are, therefore, finally conditioned by the three major energies to which I referred earlier in this section. I do not feel it to be necessary to enlarge upon this basic relation; it is that which integrates the human soul into the vast general whole and makes the individual an intrinsic part of the sumtotal.

There is one aspect of the *Science of Impression* upon which I have not yet touched and that is the place of the centers as focal points, as transmitters or as agencies for the seven ray energies. It is known to esotericists that each of the seven centers comes under the influence or is the recipient of some ray energy, and there is a general acceptance of the fact that the head center is the agent of the first Ray of Will or Power, the heart center is the custodian of second Ray energy of Love-Wisdom, whilst the third Ray of active creative Intelligence passes through and energizes the throat center. These Rays of Aspect do find expression through the three centers above the diaphragm, and--on the larger scale--through **Shamballa**, the Hierarchy and Humanity. It is, however, equally true that **Shamballa** is primarily second ray as it is expressed, because that is the ray of the present solar system of which **Shamballa** is a part; and that the first ray, or its dynamic life aspect, is focused in the heart, for the heart is the center of life. The great center which we call Humanity is predominantly governed by the third Ray of Active Intelligence. This ray energy arrives at the throat center via the head and the heart centers. I

The throat center of the average integrated personality is governed by the third ray and is strongly energized by third ray energies (again seven in number), whilst the throat center of the spiritual aspirant, of disciples and initiates below the third initiation is responding primarily to seventh ray influence, and this is peculiarly the case now as the seventh ray is in incarnation. The rays which are manifesting at any particular time affect powerfully all the other centers as well as the one through which they are normally expressing. This is a point oft forgotten.

It is needless for me to point out that--as man progresses upon the Path of Return--he consistently comes under the impression of the center of which he is an integral part: that is, first of all, the planetary throat center, the human family; then, as a soul, he comes under the impression of the Hierarchy, the planetary heart center and at that point he begins to express the combined energies of the intelligence and of love; finally, on the Path of Initiation, he comes under the impression of **Shamballa**, the planetary head center, and becomes a participant in the divine Purpose and an Agent of the divine Plan.

It is therefore literally and eternally true that the same energetic Life pours through the planetary center, into and through the three periodical vehicles of the incarnated Monad, and finally into and through the three centers in the human etheric body which correspond to the three major centers of the planetary Logos. There is, therefore, nowhere to be found any basis for separation or any possible point of separation or of essential division. Any sense of separateness is due simply to ignorance and to the fact that certain energies are as yet unable to make adequate impression upon the human consciousness, functioning in time and space. The essential synthesis exists and the end is sure and

interplay; some seem to circulate with facility in some particular kingdom in nature and some in another; some come from one direction and some from a different one, but all are in movement all the time; it is a constant circulation. All are passing on and into and through and there is not one single atom in the body which is not the recipient of this living, moving energy; there is no single form that is not "kept in shape and livingness" by this determined inflow and outflow, and there is therefore no part of the body of manifestation (which is an integral part of the planetary vehicle of the Lord of the World) which is not in complex but complete touch with HIS divine intention--through the medium of HIS three major centers: **Shamballa**, the Hierarchy, and Humanity. In the multiplicity of the forms of which His great composite vehicle is composed, there is no need for Him to be in conscious touch. It is, however, possible should He so desire it, but it would profit Him not any more than it would profit you to be in conscious touch with some atom in some organ of your physical body. He works, however, through His three major centers: **Shamballa**, the planetary head center; the Hierarchy, the planetary heart center; and Humanity, the planetary throat center. The play of the energies elsewhere (controlled from these three centers) is automatic. The objective of the circulating energies--as it appears to us when we seek to penetrate divine purpose--is to vivify all parts of His body, with the view of promoting the unfoldment of consciousness therein.

This is basically true from the angle of **Shamballa** "where the Will of God is known"; it is partially true of those Members of the Hierarchy Who sense the Purpose and formulate the Plan and then present it in an understandable form to the lesser initiates and disciples and aspirants. These two groups work entirely on the consciousness side, which motivates and directs (as needed) the moving,

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 logoic 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

III. PLANETARY AND HUMAN CENTERS

There is a factor bearing upon the etheric body to which very little reference has ever been made, the reason being that it would have been utterly useless information. Let me embody it in a tabulated statement, beginning with a few points earlier imparted but which should here be repeated for clarity and placed in proper sequence:

1. The planetary Logos works through the medium of the three major centers:

- a. The Center where the will of God is known: *Shamballa*.
- b. The Center where the love of God is manifest: the Hierarchy.
- c. The Center where the intelligence of God is producing the evolutionary process: Humanity.

2. The three major centers, both planetary and human, exist in etheric substance and they may or may not produce physical correspondences. All the Masters, for instance, do not work through a physical vehicle. They nevertheless have an etheric body composed of the substance of the cosmic etheric levels--buddhic, atmic, monadic and logoic levels--and these levels are the four cosmic ethers, the higher correspondence of our etheric planes; these higher levels are the four levels of the cosmic physical plane. Until They choose, at the sixth Initiation of Decision, one of the seven Paths of Ultimate Destiny, the Masters function in Their cosmic etheric bodies.

These three major energy centers are closely related to each other, and through his own individual major centers (the head, the heart and the throat)

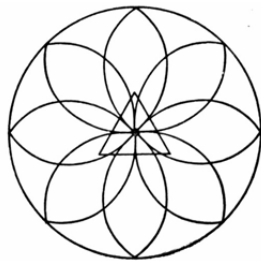
cepted by millions. Every human being believes a great deal more than he can prove or the validity of which he can establish.

The centers are in reality those "crossing points" of energies where the etheric body possesses seven triangles or transformed points. From the angle of **Shamballa** the centers in a human being resemble a triangle with a point at the center.

From the angle of the Hierarchy, conditions are somewhat different. You have the seven centers portrayed as lotuses, with varying numbers of petals; nevertheless there is always preserved and recognizably present a triangle at the very heart of the lotus; always there is the triangle with its communicating point, and to this we give the name, the "jewel in the lotus". You have therefore the following symbolic presentation of the lotus, and you would do well to study it with care.

The personality of the man is conditioned by the circle, which is the emanating influence of the lotus and an interplay is thereby set up. The lotus itself is conditioned by the soul and in its turn conditions the "sphere of influence in the aura of the lotus" thus reaching into and conditioning the personality life. The triangle is conditioned by the Spiritual Triad, when the antahkarana is built or in process of building, and in its turn first of all inspires or fires the soul, and then finally destroys it. The dot at the center is indicative of monadic life, first of all in its lowest expression of physical life and vitality, and finally as the "point of sensitivity." Therefore we have:

1. The Point at the center, indicative of the monadic life.



IV. THE CENTERS AND THE PERSONALITY

We will now consider the centers as controlling factors in the life of the personality in the three worlds and their relation to each other, always studying the subject from the angle of their relation to one of the three major planetary centers--**Shamballa**, the Hierarchy and Humanity--in connection with:

1. The Point at the Center.
2. Related Energies.
3. Sphere of Radiation.
4. The Triangle of Energy.

The abstruseness of this theme is very great; a basic statement will, however, serve somewhat to clarify the subject; it is a statement which has seldom found expression elsewhere. Let me phrase it as simply as possible:

The centers below the diaphragm, i.e., the solar plexus center, the sacral center and the center at the base of the spine, are controlled by the four ethers of the planetary physical plane; the centers above the diaphragm, i.e., the heart center, the throat center, the ajna center and the head center are controlled by the four cosmic ethers, to which we give the names of the energies of the buddhic plane, the energies of the atmic plane, the energies of the monadic plane and the energies of the logoic plane.

This statement involves a somewhat new concept; it creates a basic relation, making possible the fact that "as above so below." Think this out. It has serious implications.

VI. THE PLANETARY LIFE--A CENTER IN THE SOLAR SYSTEM

We shall now endeavor to apply whatever knowledge is available to you at this time in relation to the planetary Life, expressing itself as a center in the solar system. We shall also study its secondary expression through the medium of three major centers: **Shamballa**, the Hierarchy, and Humanity.

The fundamental concept of hylozoism underlies all the esoteric teaching upon the theme of manifesting life. All forms are composed of many forms, and all forms--aggregated or single in nature--are the expression of an indwelling or ensouling life. The fusion of life with living substance produces another aspect of expression: that of consciousness. This consciousness varies according to the natural receptivity of the form, according to its point in evolution, and to its position also in the great chain of Hierarchy.

However, dwarfing every other concept, is the concept of life itself. There is--as far as we have ever been permitted to know--only one Life, expressing itself as Being, as responsive consciousness, and as material appearance. That One Life knows itself (if such a term can be used) as the will-to-be, the will-to-good, and the will-to-know. It will be obvious to you that these are only terms or methods organized to convey a better picture than heretofore.

This is also a brief preamble to another statement, which can be worded as follows: The planetary Logos, the One in Whom we live and move and have our being, is the informing, ensouling life of this planet, the Earth: it is His life which integrates the planet as a whole, and His life which pours through all forms--great or small--which,

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

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

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

*A Treatise on the Seven Rays, Volume III.

The second Center is created by the Ray of Love-Wisdom; this is the basic energy which brought into being the entire manifested universe, for it is the energy of the Builder Aspect. To it we give--as far as humanity is concerned--the name of Hierarchy, for it is the controlling factor of the great chain of Hierarchy. The prime activity of this Center is related to the unfolding consciousness of the planet, and therefore of all forms of life within or upon the planet; it is not related to the life aspect in any sense.

The task of the "units of Energy" who constitute the personnel of this Center is to awaken and arouse the sense of awareness and of consciousness which is sensitive in its response to the life within all forms. Just as the basic mode of activity in and through *Shamballa* could be called the Science of Life or of dynamic livingness, so the basic science by means of which the Hierarchy works could be called the Science of Relationships. Consciousness is not only the sense of identity or of self-awareness, but it concerns also the sense of relation of that recognized self or the "I" to all other selves. This consciousness is progressively developed and the Members of this second Center, the Hierarchy, have the major and important task, in this particular solar systemic cycle, of bringing all the units in each kingdom of nature to an understanding of place, position, responsibility and relationships. This probably sounds entirely meaningless in relation to those conditions where the units of life are, for instance, in the vegetable or the animal kingdom but a glimmering of understanding may come when you remember that the seed or germ of all states of consciousness is latent in every form, and of this the instinct to perpetuate and the instinct to mate are the major incubating areas.

The third Center is that of the Human Kingdom, which is brought into being by means of the energy of the third

Ray of Active Intelligence. Its major function is intelligent creation; but it has nevertheless a secondary activity which is to relate the second and the third Centers to each other and to assume progressive control of the subhuman kingdoms and relate them to each other. This secondary function is only now assuming proportions which can be recognized and noted.

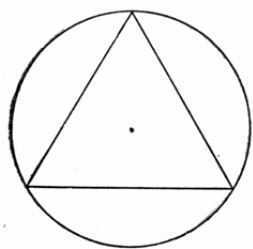
Each of these three Centers has a governing and controlling Triangle or central Triangle of Energies. In relation to *Shamballa*, this Triangle is composed of the three Buddhas of Activity Who represent conscious intelligent *life*, conscious, intelligent and active *wisdom*, and conscious, intelligent and active *creation*.

In connection with the Hierarchy, the central Triangle is composed of the Manu, representing loving intelligent *life*, the Christ, representing loving intelligent *consciousness*, and the Mahachohan, representing loving intelligent *activity*, and therefore between Them representing every phase of group livingness, group expression and group action; these qualities focus through the Mahachohan, primarily because He is the Lord of Civilization and the civilizations of humanity represent progressive growth and unfoldment.

Only in the final root-race of men upon our planet will the essential central Triangle make its appearance and function openly in the third planetary Center, that of Humanity. Men are not yet ready for this, but the areas of conscious creative activity, out of which this triangle of functioning embodied energies will emerge, is already in preparation. One point of this future triangle will emerge out of the field of world governments, of politics and of statesmanship; another will appear out of the world religions, and a third out of the general field of world economics and finance. Today no such men of spiritual will, of spiritual love and of

spiritual intelligence are to be found upon Earth; even if they did emerge in these three fields of expression they could do little good, for the sense of recognition and of responsibility is as yet inadequately developed; later, they will appear and will then openly relate the department of the Manu to that of world government, the department of the Christ to that of the world religions, and the department of the Lord of Civilization to that of the social and financial order. That time will surely come, but it will come only *after* the externalization of the Hierarchy and its open functioning upon the physical plane. Then, some senior disciples from each of the three hierarchical departments will appear and will attempt the experiment of this centralizing and embodiment of the three qualities of the central Triangle. They will then discover, by direct action, when and if mankind is ready for such an experiment of direct control and if it has developed the needed sense of responsibility--a responsibility which will produce cooperation.

All these three Centers can therefore be depicted in the following manner: with the completed circle of the entire energy form, with the central triangle of energies carrying the qualities of the three major rays, and then the point



at the center which stands for the dynamic embodied Life. In connection with **Shamballa**, that point is Sanat Kumara Himself; when the right time comes (though the hour is not yet) He will place His Representatives as the central points in both the Hierarchy and in Humanity. For this

relatively distant event the doctrine or the theory of Avatars, of Mediators or of Inter-Mediaries is preparing the way, thus enabling men to think in these representative and inclusive terms. Not even in the Hierarchy is the time yet

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

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

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

aspect of this first ray center and the one which manifests first, because its work must be accomplished before the two other aspects of its potency can function rightly. The center called humanity has as yet an inadequate radiation because of its--at present--inadequate development; its sphere of influence is relatively limited, though men are beginning to work outward in the direction of the subhuman kingdoms and to attract more forcefully the kingdom of souls than heretofore. The Hierarchy has, however, no interior restrictions such as are consciously and deliberately imposed upon itself by *Shamballa* or which are unconsciously imposed by humanity; any blocking of the hierarchical radiation (if I may use such a term) will come from the forms on which the impact of its radiation is sought, but the outgoing influence of the central Triangle of the Hierarchy is unique and far-reaching.

All that we have here been considering takes place within the etheric body of the planet, for all these centers exist etherically, and only etherically, and are not affected by the fact that the "units of energy" in *Shamballa* or in the Hierarchy may be functioning in physical vehicles. Some are and some are not. The conditioning Lives in both these Centers work entirely through etheric means, wielding and controlling energies; the Human Center, with its "units of energy," works largely at present upon purely physical levels or in the medium of that type of substance which we call "material"; men work with outer forms, with the tangible elements and with material factors. The "units" in the other Centers work with substance and not with matter. This is an interesting and vital distinction. The Hierarchy is existent upon the buddhic plane which is the first of the cosmic ethers and it works from there, impressing mental matter. *Shamballa* works on the levels of the three highest ethers whilst Humanity works primarily in the three worlds

Ideas can, however, be stillborn and abortive, and thus fail to arrive at manifestation.

The student is well aware that the three major Centers have their correspondences in the human etheric body and that each of them is related to its higher correspondence and can thus be "impressed" or affected and awakened by the corresponding higher agent. It might be stated that:

1. Energy from the planetary center, *Shamballa*, utilizes the head center, the thousand petalled lotus, when the man is adequately developed. This center is the agent of the divine will within the life of the spiritual man, working through the Spiritual Triad. It is only actively useful when the antahkarana is constructed or in process of construction.
2. Energy from the planetary center, the Hierarchy, utilizes the heart center. This center is the agent of divine love (expressing basically the will-to-good) working through the soul of the individual aspirant or disciple; this becomes possible when contact with the soul has been attained in some measure and the aspirant is on the way to become a soul-infused personality.
3. Energy from the third planetary center, Humanity, utilizes the throat center, working through the *integrated* personality, and therefore only when a relatively high degree of evolutionary unfoldment has been attained. The throat center only becomes creatively and spiritually active when the lower nature has been to some degree subordinated to idealistic aspiration; this aspiration need not be one that is usually regarded as spiritual and religious by the orthodox and therefore imprisoned thinker. It must, however, be one of which the whole integrated man

is the instrument and which will be of such a large nature that it will call all his creative faculty into expression.

In this solar system, the heart center is the first usually to be awakened and active; as soon as there is life in that center and a measure of activity, the other two major centers can begin to awaken. The correspondence to this can be seen in the fact that the Hierarchy is the mediating or middle factor between the planetary head and throat centers, between *Shamballa* and Humanity. That is why the emphasis is laid upon the heart aspect in all the teachings.

There are two centers which are regarded as "receptive and distributing agents" in a unique manner:

1. The Ajna Center (the center between the eyebrows) works in connection with the three major centers but mainly, at this stage of human development, as the distributor of soul force and of spiritual energy as received from the heart and throat centers.
2. The Solar Plexus Center works in connection with the sacral center and with the center at the base of the spine, the center of life; it works also with all subsidiary centers below the diaphragm, gathering and transmuting their energies and transmitting "that which has been purified" into the higher major center.

It might here be added that the will-to-be is, from one angle, the energy of immortality; it is the energy which pours into and works through the head center, whilst the will-to-live demonstrates as the fundamental instinct of self-preservation and is to be found positively focussed in the center at the base of the spine. The latter is related to the personality

and is closely allied to desire, and therefore to the solar plexus center; there is a direct line of hitherto unrecognized energy between the lowest center in the spine and the solar plexus; the other is related to the divine-spiritual man and is closely allied to the soul, and therefore to the heart center.

The intricacy of all these relationships is most difficult for the neophyte to grasp, and this difficulty is further increased by the many and varying stages of development, of ray distinctions, and also by the numerous emphases or principles which are laid upon vehicles upon differing planes and planetary levels of consciousness and of existence. With all this the student is not asked to deal. The factors of importance which he should attempt to realize and upon which he can construct the temple of his life and his current mode of living are simply the following--and they are the same for each and all, no matter what his ray or his point in evolution may be:

1. Man's etheric body is an integral part of the planetary etheric body and is responsive to the free distribution of the many circulating energies.
2. The three periodical vehicles which compose the expression of the human being and which make him what he is (the Monad, the Soul, and the Personality) are each related to the three planetary centers: *Shamballa*, the Hierarchy, and Humanity, and therefore to each of man's individual three major centers.
3. The three centers in the human being which are to be found above the diaphragm (the head, the heart and the throat centers) are the organs of reception for energies coming from the three planetary centers.

4. The agent for the distribution of the energies received via the head, the heart and the throat centers is the ajna center between the eyebrows.
5. The agent for the purification, transmutation and transmission of the energies of all centers below the diaphragm is the solar plexus center. It is this center through which the majority of human beings are at this time working. It is the major controlling center, both for the reception and the distribution of energies, until such time as the heart center is awakening and beginning to control the personality.

There is necessarily much more to be said anent this subject of the major planetary and human centers, but I have here given the student enough upon which to ponder (I had almost said upon which to puzzle). The one important thing to be borne in mind is the *relationship* between the centers, i.e.:

1. Between the centers below the diaphragm and those above it.
2. Between the three major centers with each other.
3. Between the three major centers and the three planetary centers.

All of this must be thought of in terms of circulating and freely moving energies, distributing themselves throughout the etheric body of the planet (and therefore through the human etheric body) under the essential purpose of **Shamballa** and under the direction of the Hierarchy.

It is the theme of *relationship*, therefore, which is the basic pattern in the evolutionary process of unfoldment in this, the second solar system (of three systems) which is

wants done or to have the right to introduce the curious and the dumb to the Masters. The Masters are not contacted that way. They are not the prey of the curiosity seeker, the gullible or the unintelligent. They can be found by the selfless server of the race and the intelligent interpreter of the truth but by no one else.

I have given out the teaching as it has come to me by the Tibetan but it is His responsibility. As a Master of the Wisdom He knows what I do not know and has access to records and truths which are sealed to me. The assumption that I know all that is given out in His books is a false one. As a trained disciple I may know more than the average reader but I have no knowledge such as that possessed by the Tibetan. He has vast knowledge and I frequently give a little chuckle when I hear myself described by some antagonistic Theosophist (I could mention names but I will not), as "the peculiar lady who keeps her ear at the keyhole of **Shamballa**." It will be a long time before I have earned that right "to enter into the place where the Will of God is known," and when I do I shall need no keyhole.

In the summer of 1922 I went away with the family for three months to Amagansett, Long Island, and undertook to write a letter once a week to the group of men to study and read during our absence. In many cases this letter seemed appropriate to send to those inquiring about meditation, about the way to God and about the spiritual plan for humanity, so we sent them copies of these letters as we wrote them. By the time we returned to New York in September 1922 it was necessary to consider in what way we could possibly handle the correspondence that was accumulating as a result of the increasing sales of the books and how to meet the demand for Secret Doctrine classes and how to handle all the appeals for help along spiritual

standing thinkers of the race and the responsibility of all governments, one however that they seldom recognize.

Finally, we shall seek to see what are the basic ideas (beginning with the recognized instincts) which have led man, step by step, to his present struggle for world betterment, group elevation and natural self-determination with a view--unconscious for the most part--of providing a better organ of expression within the living organism, humanity.

It is therefore a platitude and truism to state that humanity is today passing through a crisis of immense proportions. The causes of this crisis must be sought in many factors. They lie in the past, in the growth through evolution of certain basic tendencies in man; in past mistakes, present opportunities and the powerful activity of the Hierarchy of Love.* The future is of great promise, provided man can learn the lessons of the present which have been clearly presented to him; he must accept them and understand clearly the nature of his problem and of the crisis with its many ramifications and various implications.

The seething turmoil in which the masses of the people are now living and the emergence of one or two key people in every nation have a close relationship. These key people make their voices heard and evoke attention; their ideas are followed--rightly or wrongly--with attention, appreciation or distrust.

The slow and careful formation of the New Group of World Servers is indicative of the crisis. They are overseeing or ushering in the New Age and are present at the birth pangs of the new civilization and the coming into manifestation of a new race, a new culture and a new world outlook. The work is necessarily slow and those of you who are immersed in the problems and pains find it hard to view

* One of the three major centers through which Deity manifests: **Shamballa**, where the Will of God is known; Hierarchy, where the Love of God holds sway: Humanity, embodying the Intelligence aspect of God.

ing for an opportunity to enter and irradiate the consciousness. Thus will be brought about an integration in the light substance of the planet which is lacking at this time; and the production of this integration will be definitely initiated by the trained parents of the new age and facilitated, as the child matures, by the teaching and influence of the illumined educator.

This all sounds to you necessarily peculiar and too abstract and farfetched to make much sense. I would have you remember that much which is familiar to you today and which constitutes a definite part of the recognized facts of daily life would, a few hundred years ago, have been regarded as equally peculiar, incomprehensible and impossible. What is really taking place is the hastening of the processes of light manifestation, and this has become possible because of the point of attainment of humanity and the increased stimulation which is being applied to the race by the Hierarchy, assisted by forces emanating from **Shamballa**.

THE ANGLE OF PERSONALITY CONTROL

Much that I could say here would simply be a repetition of that which you already know and have been taught. Many of you who are reading my words here are steeped in the ideas which I have been seeking to impart to humanity for the past years, for it was in 1919 that I first started writing through the cooperation of A.A.B. In these writings I have sought to do two things:

1. Teach the basic necessity for certain great fusions--individual, racial and spiritual:
 - a. The fusion or integration of the different aspects of man's nature--physical, emotional and mental. When this has been accomplished we shall have the manifestation of the integrated elemental forces to which we give the name of the Personality, pro-

out with clarity in your minds. It gives the clue to all that is happening today in the world of politics and international governments, and accounts for the trend toward synthesis, amalgamation and affiliation.

The remaining four causes which we will consider later might be enumerated as follows:

5. The time of the end. The judgment of people.
This period of judgment is a group interlude to the full emergence of the New Age influences.
6. The levelling of all classes and distinctions so that the spiritual values may appear and the spiritual Hierarchy manifest on earth.
7. The fact of the Approach of the Hierarchy towards external contact with humanity. I would suggest that you read my earlier writings on the Great Approaches.*
8. The power and significance, politically considered, of the Great Invocation.

THE HIDDEN SOURCE OF THE OUTER TURMOIL

January 1939

Another angle from which the world situation can be viewed with profit is to look for the hidden source of the outer turmoil. This is seldom what men think it is for the source lies in the realm of energies and forces. As I explained elsewhere (*The Destiny of the Nation*, pages 3-47), there are three great streams of energy working powerfully in the world at this time and two others are also struggling for expression, making the five that--together--will determine the trend of world affairs. To repeat briefly:

1. The first and the most powerful force is that pouring into the world from *Shamballa*, the planetary center where the Will of God is known. Only twice in our planetary

**Esoteric Psychology (Vol. II A Treatise on the Seven Rays)*, pages 268-283, 701-751.

history has this *Shamballa* energy made its presence felt *directly*: the first time, when the great human crisis occurred at the individualization of man in ancient Lemuria; the second time, in Atlantean days in the great struggle between the Lords of Light and the Lords of Material Form, also called the Dark Forces. Today, this force streams out from the Holy Center; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:

- a. The destruction of that which is undesirable and hindering in the present world forms (in government, religion and society).
- b. The synthesizing force which binds together that which has hitherto been separated.

The *Shamballa* force is so new and so unrecognized that it is hard for humanity to know it for what it is--the demonstration of the *beneficent Will of God* in new and potent livingness.

2. The second major force which is potently making itself felt today is that of the spiritual *Hierarchy*, the planetary center where the Love of God holds sway, as it swings into one of its major cyclic approaches to the earth. The problem before the Hierarchy at this time is so to direct and control all five of the powerful energies that the Divine Plan can materialize, and the close of this century see the Purpose of God for humanity assuming right direction and proportion.

3. *Humanity* itself is the third major planetary center through which one of the three divine aspects, Intelligence, is expressing itself, producing its world effects.

These three centers are closely interrelated and must be thought of as expressions of divine livingness, as embodying three stages in the unfoldment of God's Plan and as constituting the three major centers--Head, Heart, Throat--in the body of the One in Whom we live and move and

have our being. Students can relate these three centers to the three solar systems, referred to in *A Treatise on Cosmic Fire*. In the first solar system, the center which is Humanity was prepared and the principle of intelligence came into manifestation. In the second solar system, the Hierarchy of Love made its appearance and must come into full manifestation, thereby enabling the love of God to be seen. In the next solar system, the center which we today call **Shamballa**, will manifest the Will aspect of Deity intelligently through love. It is interesting to note that it is only through human beings, that these three centers ever come into true functioning activity; and likewise that the three major ideologies (the totalitarian, the democratic, the communistic) may be the response--distorted and yet responsive--to the forces playing from the two higher centers on to the human. This we discussed earlier (*The Destiny of the Nation*, page 22).

Those of you who are seeking to serve humanity and to join in the Hierarchical effort to bring healing to a world in pain, must learn to penetrate behind appearances, behind the methods and schemes, the results and effects on the physical plane and endeavor to contact the forces of **Shamballa** or of the Hierarchy, plus the human need which has produced these modes of expression and thus see them for what they are--not worn out systems and childish efforts at improvement but embryonic plans whereby, eventually, may come release and the culture and civilization of the New Age. If you are seeking to bring illumination into the dark places of the earth (which means into the minds of men), then you must yourselves see clearly and relate the abstract and the concrete in such a manner that, in your own lives, a working idealism may be seen: only so can a working idealism of a national, racial and human nature also be seen. The head as well as the heart must be used, and this many earnest people are apt to forget. Can you possibly work at high tension in this endeavor--*a tension produced by the interrelation of the head and the heart, working out creatively through the*

manifestation: the White Lodge with the consciousness aspect. It might, therefore, be stated that:

1. **Shamballa** is occupied with the life aspect in its graded impulses.
2. The Hierarchy is occupied with the consciousness aspect in its graded series of expansions.
3. The Black Lodge is occupied with the matter aspect in its multiplicity of forms.

Again, light may come to you, if you relate this triple statement to the three solar systems and to the three aspects of divinity. Evil or wrong, therefore, exists only when the emphasis is retained in the wrong aspect from the point of view of the unfoldment attained or when that which has been used and developed to the necessary point, holds the life or consciousness too long. Hence, my brothers, the beneficent nature of death.

The Forces of Darkness are powerful energies, working to preserve that which is ancient and material; hence they are pre-eminently the forces of crystallization, of form preservation, of the attractiveness of matter, and of the lure of that which is existent in the form life of the three worlds. They consequently block deliberately the inflow of that which is new and life-giving; they work to prevent the understanding of that which is of the New Age; they endeavor to preserve that which is familiar and old, to counteract the effects of the oncoming culture and civilization, to bring blindness to the peoples and to feed steadily the existing fires of hate, of separateness, of criticism and of cruelty. These forces, as far as the intelligent peoples of the world are concerned, work insidiously and cloak their effort in fair words, leading even disciples to express hatred of persons and ideologies, fostering the hidden seeds of hatred found in many human beings. They fan to fury the fear and hate of the world in an effort to preserve that which is old and make the unknown appear undesirable, and they hold back the forces of evolution and of progress for their own ends. These

ends are as inscrutable to you as are the plans of the Ruler of Shamballa.

These are forces which it is well for you to recognize as existing, but there is little that you, as individuals or as groups, can do about them beyond seeing to it that there is nothing in you which could make you--unimportant as you are--a focal point for their efforts or an agent for the distribution of their peculiar type of energy--the energy of focused and directed hate, of separation, of fear and pride. With them we who are connected directly with the Hierarchy have to deal, but you can aid more than you know through the regulation of thoughts and ideas, through the cultivation of a loving spirit and through the general use of the Great Invocation.

We come now, for a brief moment, to a consideration of the Jewish question. Remember that it is an interesting fact that the Jews are found in every land without exception, that their influence is potent and widespread (far more so than they themselves are willing to recognize), and that they wield most potently that peculiar concretization of energy which we call money. They constitute, in a strange manner, a unique and distinctly separated world center of energy. The reason for this is that they represent the energy and the life of the previous solar system. You have often been told how at the close of this solar system, a certain percentage of the human family will fail to make the grade and will then be held in pralaya, or in solution, until the time for the manifestation of the next and third solar system comes around. Then they will constitute the advanced guard and the symbol of the coming humanity of that system. The same thing occurred in the system before this one and those whom we now call the Jews (a purely modern name and distinction, as I tried to show in the last few pages of *A Treatise on the Seven Rays*, Vol. I, *Esoteric Psychology*), are the descendants of that earlier group which was held in pralaya between the first and second solar systems. If you will remember that the third ray governed that system and also governs the Jewish race, if you bear in mind that that system was occupied with

the divine aspects of matter only and with external conditions, and that the Jews were the highest product of that system you can come to an understanding of the Jew, his separateness, his desire for racial purity and his interest in that which is commercial and tangible. The Jew, down the ages, has insisted upon being separated from all other races but he brought over from the previous system the knowledge (necessary then but obsolete now) that his race was the "chosen people." The "Wandering Jew" has wandered from System One to this where he must learn the lesson of absorption and cease his wandering. He has insisted upon racial purity, for that was his major problem in early Lemurian times when the race came into a world that had in it no human beings, for it was before the coming of the Lords of Flame; this insistence has been carried down the ages and has governed the rules of marriage and the preparation of food instead of being dropped (as it should have been) thousands of years ago. It is these facts (unknown to the modern Jew) which has militated against him down the years and made it possible for the forces of separativeness and of hate, to use the Jewish race to stir up world difficulty, and thus bring to a crisis the basic human problem of separation. When humanity has solved the Jewish problem (with the understanding cooperation of the Jew) and overcome ancient antipathies and hatreds, it will do so by fusing the problem in one vast humanitarian situation. When that happens, the problem will be rapidly solved and one of the major difficulties will disappear off the face of the earth. Racial fusion will then be possible. Our earth humanity and the group of human beings who are far more ancient in their origin than we are, will form one humanity and then there will be peace on earth.

Why our planet and this solar system should have been constituted the nursery for the seeds of separativeness and why this remnant of humanity, far more advanced than ours, should have been destined to work out its future on our earth, is hid in the knowledge of the Lord of Shamballa, and is unattainable knowledge for you and, indeed, for many

in the Hierarchy. It is simply a fact to be accepted by you. The solution will come, as I said, when the races regard the Jewish problem as a humanitarian problem but also when the Jew does his share of understanding, love and right action. This he does not yet do, speaking racially. He must let go of his own separative tendencies and of his deep sense of persecution. He will do this latter with great facility, when he grasps, as a race, the significance and inevitability of the Law of Karma, and from a close study of the Old Testament and of the acts and deeds there claimed by him as his racial acts and deeds (conquest, terrorism and cruelty), realizes that the law is working out and incidentally releasing him for a greater future. There must, at the same time, be a realization by the Jew and Gentile of equal responsibility, and equal liability for the present world difficulty.

The two forces to which I have been referring must, therefore, be taken into account by all disciples as they seek to serve in this critical cycle; these two forces must also be taken into your calculations as you start this new group work or your wrong idealisms and thoughts may hinder the group work. You must recognize theoretically the five forces (three major and two minor) which meet and clash in the human family at this time. It has been necessary for me to bring these facts to your attention. If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism. You cannot work, as a group, if these ideas and thoughts are present, and I am preparing now to teach you some of the first stages of group work and usefulness. It would not have been necessary for me to deal with these world problems if you had been immune from emotional reactions to them, but very few of you have your minds clear from prejudice and free from hatred. Those few make the work possible and it is also possible for the rest of you to detach your minds from undue influence and wrong ideas.

I ask you, in this work, to concentrate upon the **Shamballa** and the Hierarchical forces. I ask you to regard your-

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

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

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

hold and should lie behind "in the darkness of that which has been outgrown and which has no further hold upon the son of God". You therefore have the following tabulation expressing what I have sought above to make clear to you.

I would point out here that the fourth energy, focused in the Jewish problem, is definitely producing cleavage as a part of the divine plan. The Jews are instruments in the working out of the Plan for the production of certain syntheses and to bring humanity to certain realizations and decisions. A close study of this tabulation will bring you much of knowledge. However, it only expresses the *present situation* in this interim period between the old Piscean age which is passing and the new Aquarian age which is coming in. It depicts this present world cycle. The emphasis of the rays changes in connection with the last two types of energy expressions quite constantly, because they are symbolic (in this day and age) of the personality nature in its physical and emotional forms.

I wonder whether you can grasp the implications of this paragraph. When the mind aspect (the third aspect of the personality) is more fully developed, then the focus of the effort of the Dark Forces will change and the problem of the Jews will disappear. Mankind is not yet handling its problems intelligently. Thus the forces and energies of the creative process are exceedingly active at this time in preparing what I might call the "material of the world" and the substance of all the four kingdoms in nature for the coming changes. As the ploughman turns the soil of his field and harrows it, and so brings that which is underneath to eventual fruition, so a similar process is taking place in the world today, and all is preparatory for the sowing and its resultant effects. These effects will constitute the new Aquarian culture and civilization. In this process the Hierarchy is taking a definite and influential part and is working more uniquely and specifically than ever before in the history of the world, under instruction and vital aid from [Shamballa](#).

the lots differed. Nevertheless, the goal of reaching towards the heavens was the same as in the second (a reference to the vegetable kingdom and its symbolically skyward aspiration). . . No further do they reach. Upon the lot of each, nine points of light appear, reflected in the heavens; they brought to seeding point that human seed which has within it that which is not of man. The light produced the germination and thus the new and better forms of life. And yet the form remains and yet its quality is changed. (I can find no better word than 'quality' wherewith to translate the ancient symbol). Some things are lost and disappear and rightly so. Some newer modes of life and what life builds appear, and thus the fifth is seen on earth like to the second and nurtured by the fourth. Within it are the one, the two, the three and then the fifth. And thus the glory of the One is seen."

One meaning is obvious if you study with care the implications and relate it to the kingdoms of nature. There are of course several meanings to these ancient writings.

I have referred above to the five streams of energy and have related them to the five centers. Let me extend the idea somewhat by pointing out that these five energies are related to the centers or the lotuses to which I referred in *A Treatise on Cosmic Fire*, or to the dynamic point within the lotus, through which the central life of the lotus flows; in the case of the first three energies (of [Shamballa](#), the Hierarchy and Humanity) you have the permanent point of life, light and activity in the lotus; in the case of that potent energy connected with the Jews, you have a very temporary inflow of energy, and in the case of the Forces of Materialism, you have a relatively temporary--though apparently permanent--focal point of reactionary energy.

In connection with the petals of the lotus, you will find a close connection with the forces of the five kingdoms in nature; therefore, to the tabulation which was earlier given I would add the following for your consideration:

inner unity and a subjective interrelation of which all are somewhat conscious and which the conflict itself does not negate. Is this a hard saying? I seek to indicate to you its basic truth if you will but ponder upon what I say with an open mind. The task of all aspirants and of all men of goodwill everywhere is to see that prolonged suffering does not undermine the present right and essential attitudes and that the chaos and clamor does not shut out response to the voice of the soul which has been speaking with increasing clarity for the past fourteen years. The stimulation which was set up and the light which was permitted to creep through after the last hierarchical conclave in 1925 has been real and effective. That meeting of the Masters of the Wisdom upon spiritual levels led to three results or happenings, and these we are today experiencing.

The first was a fresh inflow of the Christ principle of spiritual or true love which is ever free from emotionalism and selfish intent. This inflow resulted in the immediate and rapid growth of all movements towards peace, world understanding, goodwill, philanthropic effort and the awakening of the masses of men to the issues of brotherhood.

The second was the stimulation of the principle of relationship and this led to the growth and the perfecting of all sources of inter-communication such as the press, the radio and travel. The inner objective of all this was to bring human beings closer together upon the outer plane of existence and thus parallel objectively the developing inner, spiritual unity.

The third was the inflow of the force of *will or power* from the **Shamballa** center. This, as previously explained, is the most powerful force in the world today and only twice before in the history of mankind has this **Shamballa** energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about. Let us recapitulate briefly.

The first time was during the great human crisis which occurred at the time of the individualization of men in ancient Lemuria.

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

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

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

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

Life Aspect

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

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

Group Consciousness

Ruler: The Christ
The World Saviour

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

Self-consciousness

Ruler: Lucifer
Son of the Morning
The Prodigal Son

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

has hitherto been the case, through transmission via the Hierarchy of Masters. This change of direction constituted a somewhat dangerous experiment as it necessarily stimulated the personalities of men, particularly those whose personalities were along the line of will or power and in whom the love aspect of divinity was not sufficiently expressing itself; it was, however, permitted because it was realized that it would not affect the man in the street or the masses who would remain unresponsive to it, though it might greatly stimulate and intensify the mental and more potent type of man. The effects of this widespread stimulation have been all that was anticipated and the so-called "evil results" of the **Shamballa** force upon ambitious and powerful personalities in all countries and all schools of thought have, nevertheless, been offset to some extent by the growth of the sense of relationship everywhere and by the spread of the Christ energy which generates at-one-ment, loving understanding and goodwill.

You might here rightly enquire how this can be so when humanity is overwhelmed by a ghastly world war at this time. I would remind you that the Hierarchy is guided in its conclusions by the mass light and by the inner subjective oft unexpressed reactions of the multitude and never by the outer happenings upon the physical plane. The fate of the form life and of outer organizations is deemed of small importance compared with the sensed inner spiritual development. That development must necessarily outrun the outer manifestation. Humanity is today further advanced spiritually and mentally than might appear from external happenings. The first result of such development is eventually the destruction of the outer form because it is proving inadequate to the pulsing, inner, spiritual life; then, secondly, comes the building of the new and more adequate outer expression. This accounts for the world crisis at this time. The cause is based upon four major factors upon which I would like somewhat to enlarge:

learned, historical retrospection and suggested hypotheses. I seek, however, to foster in you the spirit of understanding. Such true comprehension necessitates head knowledge as well as heart reaction. The disciples of the world today must endeavor to see why and to what end the present terrible happenings have occurred. A clear expression and statement of causes is needed--free from emotional bias and partisan emphasis. What is happening today is not the result of immediate occurrences. When I say "immediate," I refer to all happenings which have occurred within the Christian era. I want you to attempt to regard the present crisis as being caused or initiated by events which are of so ancient an origin that modern, orthodox historians have no record of them.

Only two points of view will serve truly to clarify what is happening at this time.

First of all, a recognition that modern academic history constitutes only one page in a vast historical record and that the initiating events of which we are in search and which are working out as effects in the planetary life at this time belong to an age so distant that no modern historian recognizes its episodes. Information anent this ancient period must be sought in the many world Scriptures, in ancient monuments, in the science of symbols, in the racial myths, and in inherited and transmitted legends.

Secondly, that a study of the microcosm, man, will be found to hold, as always, the key to the study of human affairs as a whole. Just as the aspirants and disciples are at this time being tested and tried and subjected to the working out of inexplicable conflicts and drastic changes in their lives, so the same is true of the world aspirant, Humanity.

To the above two reasons another might perhaps be added which will have significance and meaning to esotericists and to all who have in any way grasped the teaching I have attempted to give you in my books anent the three world centers--Humanity, the Hierarchy and **Shamballa**. This world crisis is related to the approach or the relation

of the Hierarchy to Humanity. That great spiritual center of force, the Human Kingdom, has now reached a point of such potency and of such a high vibratory activity that it is shaken to its very depths; all its evolutionary grades and groups are responding to the stimulation, generated within the center itself and also stimulated by Forces emanating from the hierarchical center and from **Shamballa**.

This precipitates a crisis which has had no parallel in human history but which finds a faint reflection in the crisis which overtook the animal kingdom and which resulted in the formation of a new kingdom in nature--the human. As I have earlier told you, this present world crisis, if met correctly and rightly controlled, will result in the manifestation of the fifth or spiritual kingdom upon earth. This (as you know) will be brought about by the at-one-ing of the two centers--the human center and the Hierarchy. One of the major planetary syntheses is taking place or, perhaps I should say, can take place. (I am wording this with care and would call your attention to my wording.)

It might serve a useful purpose if I enlarged somewhat upon the four stages of the early causes, mentioned above. In so doing, I can give you some idea of the underlying purpose of all the present happenings and some understanding of the predisposing conditions which are to be found, lying far back in the night of time. If I can do this adequately and if you can read and study with understanding and an open mind, some of your natural bewilderment may disappear and you may then be able to help others to live calmly through this crisis and to preserve an attitude of patience, goodwill, balance and compassion. Let us, therefore, consider these four points because, in so doing, we shall cover the field sufficiently--I believe--to bring at least some measure of light to you. Later I will try to explain the significance of the Great Invocation and to give you some idea of the nature of the Forces invoked and of the esoteric meaning which these words (used so frequently by you) are intended to convey.

error and consequent price-paying will this salutary stage be reached.

Today, all that is taking place is due, first of all, to the essential duality of man; in the second place, it is due to certain major lines of cleavage which were brought about by this essential dualism in an early stage of human history, and thirdly, to the growing tendency towards synthesis which the inflow of the **Shamballa** force is producing at this time. This is the simplest statement I find it possible to make anent this complex problem. With broad generalities I cover the past, indicate the effects which are now being experienced in the present, and forecast the future.

It was the coming into incarnation of the spiritually self-conscious human being which is the inciting cause of the present conflict. Had the sons of God not "come in unto the daughters of men" (which is the Biblical and symbolic way of expressing the great relationship between spirit and matter which was established in the human kingdom), had the spiritual entities which are humanity itself not taken unto themselves material forms, and had the positive spiritual element not attached itself to the negative material aspect, the present world conflict would not be taking place. But the divine plan of evolution was based upon the production of this relationship between spiritually conscious man and the form aspect, and thus the great Law of Duality came into action, bringing about the "fall of the angels," as they descended from their sinless and free state of existence in order to develop full divine awareness upon earth, through the medium of material incarnation and the use of the principle of mind. This was the divine plan emanating from the Mind of God and swept into activity and progressive unfoldment by an act of His Will. At its inception, there took place the original "war in the heavens," when the sons of God who responded to the divine urge to experience, to serve and to sacrifice, separated themselves from the sons of God who responded to no such inspiration but who chose to stay in their original and high state of being. To this truth, Christ Himself bore witness in the story of

Intelligent appreciation of the situation and a general capacity to present to the mind the underlying conditions has now been achieved by the bulk of the intelligent people upon the planet and, though the point of view is necessarily colored by national traditions, inherited ideas and policies as well as by environmental control and bias, the race has gone a long way towards its final emancipation. There is, therefore, a certain measure of free will displayed, and this constitutes an entirely new factor and a most satisfactory development. But I would remind you of a most important point and that is that the masses of the people--the middle classes, the bourgeoisie and the proletariat (I use these words in their general sense and simply because of their significance and meaning)--are still victims of authority, of control, and remain relatively unthinking and childlike. This means that the true conflict is between a small minority to whom the issues are illuminatingly clear and who have definitely ranged themselves on one side or other of the embattled forces. A mere handful of men, the direct descendants or rather the reincarnations of the leaders in the ancient Atlantean conflict, are now on earth directing the forces of light or of darkness and bringing into being a direct line-up of millions of men whose will is that of their leaders.

The lines of cleavage have grown steadily until now they can be expressed in terms of a humanity which is oriented towards the higher spiritual and altruistic values and whose keynotes are sacrifice, group good and world understanding, and those whose focus is predominantly material and whose aims are selfish, animated by ambition and the spirit of acquisition.

It was the acuteness of this situation, and the wide extent of the cleavage, which induced the watching Hierarchy to permit a direct inflow of the **Shamballa** force (in spite of its attendant risks) to pour into the world. The objective was to stimulate the free will of the masses; the result upon them has been relatively good as it has led to the formulation and expression of the great world ideologies--Fascism,

Democracy and Communism as well as that peculiarly distorted blend of Fascism and Communism which goes by the name of Hitlerism or Nazism. All these ideologies are fostered by the desire of the masses for the betterment of the condition in which the populace in any country lives and it has become focused, expressive and creative by the force of the **Shamballa** influence. But another result of this inflow of the will to-power has been to stimulate a certain group of outstanding personalities in many lands so that they have assumed control of the masses and can thus determine the policies and methods--religious, political and social--of the different nations. In every nation a relatively small group of people decide all important issues and determine all major national activities. This they do either by force, terror and deception or by persuasion, fair words and the application of ideological motives. Of this situation in the world the Lords of Destiny are availing themselves in order to bring the ancient conflict to an end and so enable humanity to pass into the new Aquarian Age relatively free and with clearer understanding of right human aims, right relationships and man's predestined future.

It will serve no purpose for me to trace the relation of the present world conflict and the present world leaders to the conflict and the leaders in Atlantean times. Suffice it to say that many of the same personalities (on a higher turn of the spiral) are again playing their various parts in the great drama. It is no service to you and to your mental grip upon the situation for me to emphasize the details of that great war and its modern correspondences; it is of no value for me to compare the old methods and the modern usages whereby one side or the other carries forward the struggle for supremacy. You are in no position to verify what I say or to check the accuracy of my statements. The point which is, however, of major importance is for you to arrive at a clear understanding of what is at stake and a just appreciation of the values involved and also a correct grasp of the ideals animating the two groups of opponents.

In Atlantean days, it was stated that the battle was be-

tween the Forces of Darkness (the so-called "Black Lodge of Adepts") and the Forces of Light (the so-called Great White Lodge, the Hierarchy of Masters). That was then approximately true for the conflict was between two small groups and the masses of the people were simply the blind and miserable victims of the fight and of the situation.

Today, it is not possible to make such a clear distinction between the forces engaged, nor is it properly admissible. No nation or group of nations can be classed in a broad generalization as either black or white. Bear this in mind. Only those with no vision and an intolerant and prejudiced spirit will speak thus. All nations have within them those who belong in their thousands to the category of those who are swayed by the Forces of Light and who, therefore, respond normally and easily to the concept of goodwill, to the desire for right relationship between all men and to the ideal of true international and world understanding. In all nations there are those to whom this position makes no appeal at all and they are still in darkness and blinded to the true issues. This is a statement of fact. Those who seek to see the establishment of goodwill and understanding are in the majority but are--as I pointed out in earlier writings--relatively futile to control the situation as yet or to force their leaders to follow the mass will-to-good. They are either inspired or protected by the Hierarchy of Light and it is with them that the task of stimulating the free expression of this goodwill must be carried forward when the conflict ends.

As for the other group, they are those who through inclination or ancient karma are the descendants of the Lords of darkness; their actions and ideals make possible the activity of the forces of materialism. I would have you note that phrasing. Even the most dangerous of them are nevertheless conscious of some form or another of idealism, but they are misguided and full of response to the will-to-power (power upon the physical plane and through the medium of form activity). This is stimulated by the inflow of the *Shamballa* energy. Because of these reactions and tendencies, they constitute focal points for those lives and

to the influence of the Hierarchy. The U.S.S.R. expresses the will-to-create and to produce new conditions and a new order--planned and determined and foreseen. This has been brought about through cruelty very often, by a willingness to compromise and to change or lower the original ideal. This in its turn, is brought about by the activity of *the proletariat* with its inability to govern, its desire to retaliate, and its ignorance of tradition and of inherited procedures.

A most interesting experiment is, therefore, working out in these three groups of interrelated elements and differing national ideals. The U.S.S.R. will eventually place its emphasis and direct its major interest upon Asia, bringing about great changes on that continent, as far as the Pacific. The other, Great Britain, through its successful demonstration of the principle of federation, can affect major changes in Europe if there is an awakened insight, a true and sympathetic justice and wise patience. The U.S.A. has a similar task to perform for the Americas, calling for statesmanship of a high order and a spirit of understanding.

It will also be apparent to you if you have rightly understood the above suggestions that the *Shamballa* force is working through that community of federated nations called the British Empire and is expressing the will-towards-synthesis and the will to just and legal procedure. It is the force of the *Hierarchy* which can express itself increasingly through the United States of America, for an intuitive recognition of subjective realities and a real sense of the higher values can and frequently do control the impulses governing this group of federated states. The will-to-be of *Humanity* with its almost extravagant emphasis upon human values and the will-to-rule creatively is the contribution of the U.S.S.R., that great federation of republics. Thus the influence of the three great world centers about which I have earlier written can be seen expressing itself through these three groups of nations. At the same time, the *Shamballa* force is active in all of them, for it produces federation and synthesis. Its first great expression or dem-

onstration of the spirit of fusion took place in the 18th and 19th centuries, and led to the formation of such countries as Italy and Germany which were created out of many smaller states, duchies and kingdoms. A history of the trend towards fusion in the modern world would prove a most illuminating study. It would be found that the first faint indications were felt around 1575 A.D. This was due to the fact that permission for the inflow of this force was given when demanded at the Centennial Conference of the Hierarchy, held in 1425. I referred to this conference in my earlier writings.*

In the second group of changing ideologies and of reaction to mass need, you will find France, Germany, Italy, Spain and Portugal, all of whom have altered their ancient policies, changed their forms of government and reacted gradually and slowly to the **Shamballa** force. They have, however, reacted to that force through the medium of certain great and outstanding personalities who were peculiarly sensitive to the will-to-power and the will-to-change and who (during the past 150 years) have altered the character of their national life, and emphasized increasingly the wider human values. The men who inspired the initiating French revolution; the great conqueror, Napoleon; Bismarck, the creator of a nation; Mussolini, the regenerator of his people; Hitler who lifted a distressed people upon his shoulders; Lenin, the idealist, Stalin and Franco are all expressions of the **Shamballa** force and of certain little understood energies. These have wrought significant changes in their day and generation and altered the face of Europe, incidentally affecting Asia and conditioning attitudes and policies in America.

The results even when dangerous and terrible have developed two vital characteristics in humanity. One has been the widespread development of the discriminating faculty, and secondly, a tendency to dispersion with its

*A Treatise on White Magic, pp. 401-433.

A Treatise on the Seven Rays, Vol. I (Esoteric Psychology), pp. 170-189.

workers but it concerns material nature and the control of substance and, in the realm of the lower occultism, is allied to the invocation and evocation of money, good health and the tangible material results as practiced in the realm of mysticism by many schools of thought. Note this, for it holds a clue to the relation of occultism and mysticism upon the lower levels of consciousness and indicates the need of both groups to shift their focus of interest and their emphasis on to the higher and more spiritual values. The control of the natural forces and the evocation of the desired material rewards will arrive normally and inevitably but as secondary effects; they will depend also upon the karma or destiny of man recognized and considered, and the man will escape the danger of being himself controlled and motivated by the forces of materialism, letting in--as this condition must--much that is evil and dangerous.

The invocation, evocation and resultant activity of the Hierarchy and of those Forces, Energies and Beings Who are not controlled by matter in anyway, or by substance (the lower pole of manifestation) but Who are related to the positive spiritual pole is a new activity and as yet relatively an untried experiment on the part of humanity and the formulas unknown. Of what use was it to impart the formulas to humanity when it was as yet controlled by the lower values and unable to lay hold upon the soul aspect and to function on that level of consciousness whereon the soul is found. Only those can use the formulas effectively who live, work, think and feel as souls, which means ever in group terms.

Today, however, there are those in every land who are rapidly becoming aware of the soul as a controlling factor in consciousness, who respond to world affairs and conditions increasingly as souls, and who can, therefore, be trained to work upon the physical plane. When this is so, it becomes possible to impart certain of these Words of Power and mantrams and to institute that new and potent activity which will bring the Hierarchy and Humanity into conscious and direct cooperation, as well as **Shamballa** and certain great

orate world conditions, end hatred and misery and demonstrate goodwill everywhere. This refers to the first stage of evoking the response to love and understanding in human hearts and minds as the result of the invocation of the Christ and of the Christ principle. Ponder on these words and see on every hand the process going forward. Esoteric students are apt to overestimate the effectiveness of the work—that *they* are doing. The focused aspiration and the unselfish struggle to serve which characterizes millions of people in the world who do pray to, follow and seek to invoke the great spiritual head of the Hierarchy, the Master of all Masters, the Christ, has now reached a point of true and real effectiveness. It may be, and usually is, untuned by much mental activity or intellectual perception of the implications or the scientific nature of their procedure but is, for that very reason, potent. Esoteric and occult students demonstrate almost unavoidably a divided focus, owing to the activity of the mind and their failure as yet to blend perfectly both soul and personality. This leads to the dissipation of energy and oft renders their good intent futile. But, out of these groups are rapidly emerging those who can work in the right way and the results will be increasingly effective.

The evocation of the Hierarchy through right invocation is proceeding also rapidly, producing much activity and response from the Hierarchy of Light.

2. To set up a closer relation with the third major divine center on our planet, **Shamballa**. From that center, the will of God goes forth and the power of God becomes the messenger of His will. Hitherto that highest form of spiritual energy has only reached humanity (as I have before told you) via the Hierarchy. Today, it is deemed desirable that it should be ascertained whether there are enough selfless and group-conscious people upon the planet to warrant a direct inflow of that higher energy to humanity, thus producing upon the physical plane a hastening of the divine plan and a more rapid working out of that which is to be. This direct contact can be produced if the Great Invocation

is used by the world aspirants and disciples in collaboration with the Hierarchy. Hence the emphasis I have laid upon all of you using this Great Invocation as souls and as those who are in touch in some small measure with the Hierarchy. When the note of humanity and the note of the Hierarchy are synchronized by the use of the Great Invocation, there will come a dynamic and immediate response from **Shamballa**, and that will rapidly take place which the Hierarchy and the world disciples desire to see.

The primary result of the correct use of the Great Invocation (as far as humanity is concerned) is acceleration. As I have also earlier pointed out, such an acceleration carries with it its own risks, and consequently we have the appearance of the truly terrific problems and the dire happenings which have for many years overtaken the aspirants and the disciples in the world. They are by this process learning the work of world salvage and becoming gradually fitted for the post of world savior and to be absorbers of evil karma. You might here quite correctly point out that all the world is now suffering and that the past twenty five years have been those of a general and most unhappy world karma. Wherein then lies the distinction between the pain and suffering of the world in general and that of aspirants and disciples in particular? I would reply that aspirants and disciples are conscious of this karma and its results in all three vehicles simultaneously—in the mind as well as in the emotional body with resultant physical reactions. This produces an intensification, retrospection and anticipation which the larger group does not register, involving as it does the entire personality. To this, in the case of the disciple in particular, must be added sensitivity and the ability to tune in and to absorb world pain, world reactions, and world conditions, thereby greatly increasing that which they may have individually to bear. The capacity to shoulder and register group pain as well as to bear his own personal karma greatly aggravates the disciple's task:

When, therefore, I call the world aspirants and disciples to the use of the Great Invocation, I call them also to the

"fellowship of Christ's sufferings"; this is ever preliminary to the resurrection or to the release of the human consciousness into higher realms of spiritual awareness. The Forces which are contacted by the use of this Great Invocation, in conjunction with trained hierarchical effort, are thereby attracted or magnetically impelled to respond and then potent energies can be sent direct to the waiting planetary center, Humanity. Two effects of an immediate nature are consequently induced over a specific period of time:

- a. The energy of the Will of God serves to awaken the illumined but latent will-to-good in men and this, once dynamically awakened, will flower forth as goodwill. There is so much of this which remains latent and unexpressed because the will to demonstrate goodwill activity has not been aroused; it will be automatically aroused in the general public once the world disciples have invoked and evoked the inflow of this higher dynamic energy. Humanity awaits this and its arrival is dependent upon the efforts of those who know what should be done and who should now make their spiritual theories facts in outer expression. Nothing can arrest the eventual progress of this will-to-good and its planned activity any more than a bud which has started to unfold its petals in the light of the sun and subject to the proper stimulation can revert again to the condition of a tightly closed bud, potential but unexpressed. The expression of what has been potential will be the result of the impact of first ray force, of the will-to-good at this time, induced by the efforts of the world disciples.
- b. The second effect will be the forming or constitution of a planetary triangle or recognizable triad which will be the correspondence between the three planetary centers to the spiritual triad of Monad, Soul and Personality (the atma-buddhi-manas of the theosophical literature). Hitherto the word *alignment* has best described the planetary situation; there has been a straight line along which energy has poured from **Shamballa** to the

Hierarchy and from the Hierarchy to Humanity, but this has meant no direct interplay between Humanity and **Shamballa**. If the Great Invocation can be rendered effective, humanity can then set up a direct relationship with **Shamballa**. The resultant triangle of force-relationship will promote the circulation of spiritual energies between the three centers from point to point so that there will be a triple relation. A planetary process of give and take between all three will then be established, and the emphasis upon *giving* will be far more pronounced.

You will now see a little of the occult objective which lay behind the words which I asked you all to repeat in connection with the Great Invocation:

*We know, O Lord of Life and Love,
about the need;
Touch our hearts anew with love,
that we too may love and give.*

It is this thought of the free circulation of energy between the three world centers which motivates this mantric sentence. A study of this will show you how the implication and significance of apparently simple words may be far deeper and far more wide-reaching in effect than you have been able to conceive. A recognition of this and a creative impassioned use of the imagination may serve to add greater potency to your thought and to your personal will-to-good as you use the Great Invocation and its subsidiary mantram. The keynote of the first aspect is Sacrifice, and of the second, Love. The words therefore "that we too may love and give" can produce a contact between the two.

A clue also to the significance of pain and of suffering will gradually emerge in the world consciousness as study is made of the above statements. Suffering is the most effective and most rapid way of evoking world understanding and of burning away the barriers which human beings have set up to the expression of the will-to-good. One of the most beneficent results of the inflow of the **Shamballa** force through

the focused demand of the aspirants and world disciples will be the intelligent recognition of the uses of pain and suffering. It is this truth--distorted and selfishly misapplied and interpreted--which has led certain types of people and certain types of governing bodies among the nations to take the position that the greater the suffering inflicted (as, for instance, in war time) and the greater the process of terrorism, the quicker the end which is desirable and right; they hold often that the more dire the effects of planned conditions, the more rapidly will the correct consummation be achieved. It is not, however, the duty or right of man to turn first ray force to selfish ends or material objectives; responsibility cannot be veiled behind specious and distorted half truths and evil cannot be done in order that good may come. What is applied by the Lord of the World in **Shamballa** under the motivation of love, wisdom and selflessness with a sure touch and a judgment as to times and seasons cannot be so used by those motivated by personality objectives, either on an individual or a personality scale (for nations as well as individuals have personalities). Ponder on this and seek enlightenment from the soul.

3. When the Great Invocation is thus rightly used and the world centers are consequently consciously interrelated, then certain extra-planetary Energies can be called in by the Ruler of **Shamballa** to aid in the re-adjustments required for the New Age and its coming civilization. These Forces--spiritual and potent in nature--exist in two categories: solar Forces which are inter-planetary and cosmic Forces which enter into our solar system via Jupiter as the transmitter of divine energies from Virgo and Aquarius which Jupiter *esoterically* governs. Virgo is esoterically the mother of the Christ child and is, therefore, the emanator of energies which nourish and aid the growth of the Christ consciousness. Aquarius is the coming expression of the group consciousness which is the first and immediate revelation of the ever present Christ consciousness on a large scale in humanity. Jupiter also, exoterically and from the angle of orthodox

astrology, rules Sagittarius, the sign of discipleship, and also Pisces, the sign of the world saviors. The implications will, therefore, be obvious to real students.

In considering these great Energies, there is little you can do beyond accepting--if you care to do so--my statements anent them, regarding them as interesting and simply explanatory hypotheses. There is little that you can do (or I either) to arrive at first hand knowledge of the facts along this line. Few even of the Members of the Hierarchy are conscious of the impact of force from extra-solar centers or reservoirs of spiritual force. Only the group of Contemplatives in the Hierarchy which are given the exoteric name of Nirmanakayas are responsive to Their influence in any conscious manner and then only when that influence has been stepped down by certain powerful agencies in **Shamballa**. It is not necessary for me or for you to say more anent Them though I shall touch upon Them again later in this article.

Prior to taking up the Great Invocation sentence by sentence, I would like briefly to touch upon the needed procedure as you attempt to say it correctly and effectively:

Forget not, first of all, the necessary process of alignment wherein you do two things:

1. Endeavor consciously (which for most of you at present means imaginatively) to align or link soul, mind and brain so that there is a direct and free inflow from the higher Self to the lower.
2. Endeavor to realize or register your relation to the Hierarchy, via your own group of disciples (if you know which it is) or in relation to whichever one of the Great Ones or Masters appeals the most to your heart and mind. If neither makes any appeal to your consciousness, the same results will be achieved if you seek to link up with the Christ.

I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up

via the Hierarchy and then through the medium of the Great Invocation reach forth to **Shamballa** whereas the initiates and the Masters link Themselves directly with **Shamballa** and use the Great Invocation in a manner totally different to that in which you use it. There is for you and the average aspirant no direct contact, and that is definitely fortunate for you. I may not further elucidate.

The second thing which you do is then to focus yourself in as high a consciousness as you are capable of achieving. Then you aim at complete self-forgetfulness and when that has been gained you direct your attention to the dual activity of the true disciple to which I earlier referred, i.e., the task of emphasizing a significant understanding of the implications and meanings of the words said and of the results to be achieved. There comes next the sending forth of the words with their hidden potency and this must be done by you *as a soul*, using the mind and the brain as agents.

Integration, conscious activity, and the expression of the work to be done upon the physical plane will cover the entire story. These rightly carried forward will prove effective. Would it clarify matters for you if I state that:

1. *Integration* is a correspondence in consciousness to the Inhalation of the breath. This is the withdrawing of the consciousness to as high a point as possible.
2. *Conscious activity* corresponds to the right use of the Interlude between inhalation and exhalation. It involves the recognition of the forces contacted and their purpose.
3. *Right expression* corresponds to the period of Exhalation. This is the sending forth of the forces contacted by an act of the will in order that they may produce the desired ends.

Forget not that this has to be a group endeavor and must be carried forward in cooperation with the Hierarchy. It involves also the recognition that the soul is one and that there is no such thing as my soul--only our soul.

In considering the five sentences which form what might

gence. This knowledge is achieved during the process of training for the first three initiations. Therefore, all that I here tell you must be regarded as possible of verification, and as being testified to by all the world Scriptures and by the initiates of all lands, but it must necessarily remain personally unverified by you until a much later date in your unfoldment.

The Spirit of Peace Who is invoked in the second phrase, *Let the Spirit of Peace be spread abroad*, is that mysterious and divine Entity with Whom the Christ came into touch and Whose influence played through Him at the time that He earned the right to be called the "Prince of Peace." As I have elsewhere told you in my earlier writings, the Christ embodied in Himself the cosmic principle of love, the expression of which in manifestation will work out as "glory to God, peace on earth and goodwill towards men." To this the angels testified at His birth. When He expressed this principle of love in His life and world service, He definitely linked up our planet and humanity (in particular) with the Source of the light, love and life to which we refer in this second phrase. This was the world salvation which He brought--a fact which is as yet little realized and which will not be widely recognized until this powerful Invocation has taken due effect.

When the world aspirants and disciples use this Invocation, the first phrase takes the consciousness to the Hierarchy of Light, which is the intermediate center between Humanity and **Shamballa**. It serves then to emphasize and establish a close rapport, blending and fusing the human and the hierarchical centers. When this has taken place, the Hierarchy can then use this Great Invocation with greater potency and can carry the relation to a higher state still and produce a blending with the **Shamballa** center, where the Forces of Light are found as embodied Presences and where Their focused energy serves to provide great reservoirs of light and love. These have hitherto not been made available for planetary distribution, owing to the lack of established relation between the three centers. Humanity, Hierarchy and

Shamballa. That relation is now becoming somewhat established; the inflow of light and love to humanity is now possible if the disciples and aspirants of the world can be led to make the needed effort to stand in spiritual being and, from that poised attentive attitude, to invoke these great Entities. It was to this possibility that the story in the New Testament refers where reference is made to the pool which was stirred at times by the Angel and thus a condition was produced which led to the healing of the sick. The Angel of the Presence, the soul of humanity, as embodied in the Hierarchy and those who are consciously endeavoring to function as souls can now stir these reservoirs of force and light upon etheric levels in **Shamballa** so that a definite "healing of the nations" can take place.

When the thought behind the Great Invocation can be carried high enough in the consciousness of those using it through a joint effort of the world disciples and the Hierarchy of Light--as well as being reinforced by the Forces of Light--then the Spirit of Peace can be invoked.

On a lower turn of the spiral, you will note that the Wesak Festival enacts a similar invocation and process. It is a re-enacting and training process. There and at that time, the three Representatives of **Shamballa** within the Hierarchy--the Manu, the Christ and the Mahachohan--invoke the Buddha, Who in His turn is the transmitter of still higher Forces. He is invoked by a special mantram and transmits the appeal to the One Whose agent He is. If this Great Invocation which we are studying can be rightly said, the three great planetary centers can be related in a similar manner. The Lord of Civilization, the Master R--, representing humanity, the Christ representing the Hierarchy and the Lord of the World, linked through the Manu and representing **Shamballa** can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted. By the voiced appeal His attention will be forced to turn itself towards our planet. The consequences will be significant and potent but as to the form which they

will take it is impossible for me to say. Perhaps it will lead to some peculiar and powerful demonstration of the meaning of peace as the expression of universal and planetary love; perhaps it will produce the sending of an Avatar or Messenger of Peace to lead the nations to right action; perhaps some happening will take place of such significance that its import will be immediately recognized by humanity as a whole, leading them to take all the needed steps to restore right human relations. The nature of the activities which the Spirit of Peace will institute is not our responsibility. Our duty is to learn rightly to contact the Hierarchy, via our own souls; rightly to use the Great Invocation as souls, and rightly to render ourselves responsive to and sensitive to the resultant effects. Ponder on the above.

It might, therefore, be noted that the Forces of Light express Themselves through the Hierarchy of Light and Their major effect is the illumination of the minds of men with love and light. This precipitates upon the mental plane. The personality or the form aspect of humanity is thereby pervaded and illumined. Thus the third great planetary center, Humanity, becomes creative and magnetic, and two divine aspects--intelligence and love--will reach fruition upon the physical plane, making it possible for the first aspect and the will of God (understood by humanity as the Plan) to be consciously carried forward on earth in conformity with the activity instituted at **Shamballa**. The will of God is *purpose* and this is, for the first time, to be recognized consciously by man.

The Spirit of Peace will, when the right time comes, vitalize the responsiveness of humanity, via the influence of the Hierarchy, to the will of God which has for basic intent the bringing of peace on earth. What is peace? It is essentially the establishing of right human relations, of synthetic rapport with its resultant cooperation, of correct interplay between the three planetary centers and an illumined, loving understanding of the will of God as it affects humanity and works out divine intent. It is for this reason that the Christ, Who established for the first time in planetary history a

contact between the Hierarchy, Humanity, **Shamballa** and the Spirit of Peace in His Own high place, in His first recorded utterance said that He must be about His Father's business and then at the end of His life, reiterated the same thought in the words: "Father, not my will but Thine be done," thus carrying the thought up to the highest plane for He addressed the Father, the first Aspect of Divinity. He then focused in Himself the two major divine attributes and aspects--will and love (atma-buddhi)--and because of this, His consciousness became extra-planetary as is the consciousness of the Lord of the World, and He could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man. This achievement enabled Him to put Humanity in touch with the Spirit of Peace. He thus Himself became the Light of the World and the Prince of Peace.

In this manner, **Shamballa** and the Hierarchy were brought into a close relationship and two great streams of force were blended and a definite interplay set up between them. The Buddha, through His achievement of illumination, established the first major link with the Forces of Light. The Christ, through His ability to express the will of God in love and as world salvage, established the first major link with the Spirit of Peace.

If you will study the above information with care, you will find that the importance of the Wesak Festival at the time of the full moon of May will assume increasing importance in your minds. It is the festival at which three factors of importance to humanity are brought into relation:

1. The Buddha, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated.
2. The Christ, the embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.

3. Through the Christ and the Buddha, humanity can now establish a close relationship with **Shamballa** and then make its own contribution--as a world center--to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanities will-to-good can emanate powerfully from this third planetary center. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary savior.

If you will have these thoughts in mind, the first three phrases of the Great Invocation will assume great significance. Let me put some of these significances in tabular form:

Let the Forces of Light bring illumination to mankind

Intermediary.....	The Hierarchy. Soul consciousness
Agent.....	The Buddha
Expression.....	Light. Understanding. The illumined mind
Planes of emphasis.....	The second or monadic plane The buddhic or intuitional plane The mental plane
Focal point.....	The head center
Planetary center.....	The Hierarchy

Let the Spirit of Peace be spread abroad

Intermediary.....	Shamballa . Spiritual consciousness
Agent.....	The Christ
Expression.....	The will of God as love and peace Sentient response
Planes of emphasis.....	The logoic or first plane The buddhic, or intuitional plane The astral or emotional plane
Focal point.....	The heart center
Planetary center.....	Shamballa

forms of life in the three worlds of manifestation, and in the three subhuman kingdoms through the medium of the human; *peace*, as the expression of the will of **Shamballa** produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action, producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of God.

We come now to the last two phrases which summarize the effects--synthetic and eternal (and consequently lasting) which the establishment of direct relationship with **Shamballa** will produce in the two other planetary centers, the Hierarchy and Humanity. I refer to effects which will express themselves as a group activity motivated by the essential values of selflessness and persistent effort (which is sustained concentration, in the last analysis) and thereby producing conditions for which the Lord of the World, the Ancient of Days, has long waited. The patience and sustaining love of **Shamballa** is infinite.

The fourth phrase runs: *May forgiveness on the part of all men be the keynote at this time.* As you know, the word "forgiveness" is a curious and unusual one and signifies (according to the best derivative sources) simply "to give for." Forgiveness is *not* therefore, a synonym for pardon though the word has been distorted in theological circles to mean this, so little has the Church understood the basic, motivating power behind divine expression in our solar system. Theologians ever think in terms of the human mind and not in terms of the divine mind. Forgiveness is sacrifice, and is the *giving* up of one's self, even of one's very life, for the sake of others and for the good of the whole group. This spirit of sacrifice is ever found when the **Shamballa** force is rightly contacted, even in the smallest degree, and the underlying impulse behind the loving will of God is sensed and understood, accompanied as this always is with the desire to participate in that will and its spirit of divine sacrifice. Manifestation is itself the Great Forgiveness. The

stupendous Lives--outside manifested existence--entered into manifestation in order to give Themselves for the lesser lives and forms of existence in order that these lesser lives might be enabled to proceed onward towards a goal which is known to Deity alone and thus eventually reach high places of spiritual expression. Achievement is ever followed by sacrifice and the giving of the greater for the lesser. This is an aspect of the Law of Evolution. Such is the note and theme of the entire creative process and is the basic meaning of the phrase, "God is Love," for love signifies giving and sacrifice, at least in this solar system.

It is for this reason that the esoteric teaching emphasizes the fact that the soul of man is a Lord of Sacrifice and of loving persistent Devotion--the two outstanding qualities of the **Shamballa** Lives, sustaining life and giving. This is lasting devotion to the good of the whole or the expression of the spirit of synthesis and sacrifice in order again that all lesser lives (such as those embodied in the personality of man) may rise to the "resurrection which is in Christ," through the crucifixion or sacrifice of the soul upon the Cross of Matter.

It is this thought again which gives significance to the life of Christ on earth for He re-enacted for us an eternal process, externalizing it in such a way that it became the symbol of the motive of the entire manifested universe and the impulse which should direct each of us--crucifixion and death, resurrection and life, and the consequent salvation of the whole.

It is this thought which is embodied in the challenge of this fourth phrase of the Great Invocation, and means literally, "May all men everywhere respond to the keynote of the universe and give themselves for others."

And, is not this in a faint and dim manner, the present keynote of human effort? In spite of a real inability to think truly, effectively and intuitively the mass of men in all lands are responding clearly and definitely to this note of sacrifice. Leaders of the great nations everywhere are using this note and call to sacrifice in their appeals at this time to

the realities of the esoteric teaching, as well as the best of the externalized past. Then and only then will the new esotericism be revealed to a race of men who have made aspiration a fact in their outer experience. The attitude of the masses in the present conflict is the guarantee of this and the proof also of the success of Christ's mission.

The result of what is happening today must, sooner or later, produce an at-one-ment between all nations and peoples. At-one-ment is ever (under evolutionary law) the consequence of sacrifice. Of this, Christ's sacrifice was the symbol and the guarantee, impelled as His life and activities were by the Spirit of Peace. As He made "of twain, one new man, so making peace" (Ephesians 2:15) so today out of the duality of soul and body, humanity is achieving the same ends and the result of this final stage of the Piscean Age will be the *fusion in consciousness* of soul and body. The Aquarian Age will demonstrate an increasing expression of this at-one-ment, wrought out in the crucifixion of humanity at the present time. The difference between this coming stage and that of the past is that, in the past, the soul has sought this development and at-one-ment and (from the angle of evolution) it has been slowly and gradually attained, but in the future, it will be consciously sought, achieved and recognized by man upon the physical plane as a result of the present period of "giving for" the whole, of the best which the individual can give.

I would point out that just as the energies released by use of the first three of the Invocation relate to the Head, *Shamballa*; to the Heart, the Hierarchy; and to the Throat center, Humanity); so the right use of this fourth phrase will bring into conscious, functioning activity the center between the eyebrows, the ajna center in individual man and in humanity as whole. This center begins to become active and to function dynamically, governing and directing the individual energies once any real measure of personality integration has been achieved. It is, as you know, the fourth center found above the diaphragm

pressed by the light in the head, or by the head center and its externalization, the pineal gland).

You will, therefore, note afresh the *practical* significance of these fourth and fifth phrases of the Great Invocation. One serves to arouse humanity (as a planetary center) to activity and realization and the other serves to aid the Hierarchy in its ancient efforts so that the two are then related to each other's magnetic fields and produce a blending and a synthesis which will lead to a fuller expression of the soul of divinity through the medium of humanity. Ponder on this statement.

In the esoteric teaching, this takes place in the life of the individual when--by an act of the will--the center at the base of the spine is aroused and the fire and the light of the personal threefold life (one aspect of which is often called the kundalini fire) is carried upwards and merged with the power and the light of the soul. The major approach of the two basic energies of form and soul (as an expression of spirit) are thereby related within the human being; the "marriage in the heavens" takes place and the task of the creative process of incarnation or individual manifestation is on the way to completion. Within the planetary life, the same process goes on. The life of humanity as a whole (which is intelligent form life) and the life of the Hierarchy (which is the life of the soul) under impulse from the Spirit or will aspect as symbolized in *Shamballa*, are fused and blended and then a new departure in the evolutionary process becomes possible. The kingdom of God, which is the kingdom of souls, and the human kingdom as mutually expressive and interrelated, are perfectly synthesized and anchored on earth. The glory of the One can then be faintly seen, which is the glory of *Shamballa*. The Dweller upon the threshold of divinity and the Angel of the Presence then stand face to face.

This is the situation today. Tomorrow they will blend and synthesize and the glory of God will appear on earth. The second great Approach will have been achieved.

from hallucinations; either Christ and His group of Masters, initiates and disciples are facts in the natural processes of evolution, historically proven and known through Their spiritual activity down the ages, or men have been victims during those ages of a gigantic fraud--emanating from what and where? Either the consistency of the evolving presentation of the spiritual effort of the Hierarchy is a witness to a great reality or mankind has developed a mentality which is an instrument for the fabrication of non-existent facts, and this is in itself so paradoxical as to give the lie to the inference. Either the spiritual worlds and the three worlds of human endeavor can be related, or there is nothing to past beliefs, to ancient stories of manifesting divinity and to the constantly recurring periods of divine intervention.

I would here face you with these alternatives and would ask you to consider your own position in these matters. Does the story of Easter and of the living Christ carry no truth, and is it not possible for that Risen Christ to express His power on Earth through His chosen instruments? Is there no foundation for the myth of the annual return of the Buddha, holding the door open between **Shamballa** and the Hierarchy so that, at need, intervention may be possible through that open door? Is it only a silly dream and a fantasy that at the time of the June Full Moon, Christ--in the closest cooperation with the Buddha--links the Hierarchy with Humanity? Is it quite impossible that when humanity awakens to the fact of this mediatorship and can then avail itself of the straight line of ascent and descent through the doors held open by the Buddha and the Christ, some stupendous appearing may be imminent and suddenly take place? May it not be possible that through the ascent of man's aspiration and spiritual desire, and through the descent of the waiting Potencies, certain great changes may take place, for which all the past has been only preparatory and through which the Aquarian Age of brotherhood and understanding may make itself felt by virtue of these great Potencies?

The two Full Moons of May and June present to you

land, to say the Great Invocation with the intent to invoke, precipitate and anchor in outer manifestation the waiting Potencies. Do this aloud when possible, and in group formation whenever feasible. It is the focused power of your unemotional thought which will bridge the present existing gap and link more closely the two worlds of spiritual activity and of human demonstration.

4. Repeat this activity for three days each and every month--the day prior to the Full Moon, the day of the Full Moon, and the succeeding day. As a preliminary exercise to these three days, you could take an earlier three days of preparation, and thus increase the effectiveness of your effort.

Many people the world over have for years been trained to recognize two things. First, the importance of the Wesak Festival at the time of the Full Moon of May, because it not only objectively links the major Eastern religion with the major Western faith, but because it esoterically provides the key to the open door between **Shamballa** and the Hierarchy, between the purpose of God (still unidentified by man, owing to his relatively low stage of evolution which makes it beyond human comprehension at present) and the method of God, which is love; it provides also the link between the Buddha, temporarily embodying will-wisdom, and the Christ, embodying love-wisdom, and also between humanity, focused in consciousness through the Christ, and the Hierarchy, focused in consciousness through the Buddha. Owing to the stress of humanity today and the urgency of the response which that distress evokes in the Hierarchy, the synthesis of these two reactions to the world crisis can prove adequate to bring in that outside assistance which could end the conflict along right lines and bring not only relief, but illumination to the human consciousness. But again--speaking here to a representative body of aspirants and disciples--I would state that the focus and the emphasis is not yet adequate to guarantee this extra-planetary response.

Nevertheless, it could be if, in your own life of medita-

tion and of discipline in your speech with others and in the general tone of your intercourse with your environment, you can eliminate the negative and more selfish reactions and (for the sake of human welfare) temporarily, at least, live at your highest point of aspiration.

Secondly, you have been trained in the belief that all the information which I have given out anent the relation of the Buddha and the Christ, and of the Hierarchy, Humanity and **Shamballa** will form part of the coming new world religion and that the theme of the Great Approaches will constitute the basic fundamentals of the future spiritual teaching. This too you must have in mind, for the work you are asked to do at the coming two Full Moons, and during the less important full moons of the year, is not only related to the present emergency, but is also constructively related to the future faith of humanity. Bear this also in mind.

You will note that what I have said concerns your mental attitudes and your emotional reactions to present world affairs. It concerns also your soul tension, your willingness to undergo soul tension, and your capacity to stand as part of the great chain of intermediaries who are today being called to the service of the race in an hour of urgency. It concerns the organizing of yourself as an integrated personality in relation to your soul and to humanity; it involves the recognition of the work which you *can* do from the point of integration. I would ask you to ponder with care upon this paragraph, stating the possibilities of your task.

I call you to a period of clear thinking. I seek not to mould your political approach to life, but I do seek to aid you to see humanity and its welfare--not only in terms of your own nation or your own political group--but in terms of the whole, and as we, the teachers on the inner side, are forced to see it. I seek to see you free yourselves from the condition where you are swayed by propaganda of a political, national or religious kind and deciding for yourself where you, as a soul, must stand in this world crisis and on which side you will place the emphasis of any influence you may wield; I would have you note where your highest ideals

will lead you and whether the springs of your life's decisions and attitudes are truly pure and unadulterated.

I seek to draw your attention away from the many minor issues, the many clamoring voices and from the widespread concentration upon the unworthy pasts and the undesirable aspects of all nations (without exception), and help you to see with clarity the major dualism which underlies the present world conflict--might against right, materialism against the higher values, freedom against imprisonment, cruelty against fair dealing, liberty and safety against fear and aggression. Then, having balanced these pairs of opposites within your consciousness, decide where your loyalty, your interest and your ability to serve will be placed, and then go forward to further the ends of one or other of the two groups, at no matter what cost, but knowing where you stand and why you stand there.

That the will of **Shamballa** may be enabled to express itself through love and through the meditation of the Hierarchy, working through all disciples, aspirants and men and women of goodwill, is the earnest prayer of your fellow-disciple and co-worker.

THE WORLD CRISIS TODAY

June 30, 1940

Events and situations change with such rapidity at this time, as humanity takes action or refrains from action (which latter course is just as determining for good or evil as is the former), that I feel again the need of writing on the world crisis, as I did last autumn, thus carrying forward my theme. I write as one who is working on the inner side today, sensing and seeing what is hidden from many of you. The exoteric outer history of events is known to all of you, and with its detail I need not deal. The action taken by the combatant nations, or withheld by the neutral nations, is also registered in your consciousness. The implications of such activity can only be truly known and appreciated by those people who today think *in terms of humanity as a*

be reached relatively easily, it must be through the massed intent of the many focused minds. The Rider on the white horse can be reached by the individual aspirant if he can raise his consciousness adequately high. This Rider comes forth (from the center *wherein the Love of God* is held for distribution) as the human center (which we call humanity) becomes attuned to true love and can identify itself with all men, responding freely and without any inhibition to divine Love--which is wisdom, understanding, and effective, skillful activity.

When this invocation is rightly used and voiced by an adequate number of people, those who can in some measure employ the enlightened will may succeed in reaching the Lords of Liberation and produce, as a result, a phenomenal intervention of some kind. Those who work more emotionally will reach the Rider from the secret place and may bring Him forth to save and lead the masses of people. Are there enough focused minds and intense attentive hearts to reach the two centers where wait Those Who can aid at this time? That is the question. It will happen when the three centers--humanity, the spiritual Hierarchy of the planet, and the "place where the will of God lies hidden" (called in the ancient scriptures *Shamballa*)--are aligned and en rapport with each other. There will then be established a direct relation between all three, and a direct channel for the inflow of liberating force. This has happened only once before in the history of the race.

Owing to the fact that mankind is so weakened by pain, strain and suffering, the probability is that it will not be deemed wise for the Lords of Liberation *directly* to contact humanity. They will more probably do three things:

1. Stand behind and strengthen the Rider on the white horse as He responds to the demand of the people everywhere, pouring through Him that dynamic energy which embodies the first divine aspect, the will aspect, the power expression. Thus They will enable Him to carry out the will of God in such a manner that humanity can grasp

It is in reality the first revelation given to man of the nature of the Will of God and of the quality of *Shamballa*. "Equality" is that peculiar understanding which the Coming One will reveal and which is based on a right sense of proportion, correct Self-respect, and understanding of the spiritual, yet natural, laws of Rebirth and of Cause and Effect, and which will be founded in future centuries on the recognition of the age of a soul's experience and gained development, and not at all on the loud emphatic affirmation that "all men are equal." "Fraternity" is something that humanity itself will contribute as an expression of the third aspect of divinity, basing it on right contact and right reaction to contact. Thus there will be developed gradually the true life-theme of humanity, which is brotherhood, founded on divine origin (equality) and leading to a free and true expression of divinity (liberty).

Perhaps with these thoughts in mind, this first stanza of the new Invocation will assume more importance, and you will then be able intelligently to invoke Those Who can inspire to right action, thus bringing succor, and call forth the One Who can save the situation through right leadership.

On what level of consciousness He will ride, it is not for us to say. It is possible that He will not appear upon the physical plane at all. Who can say? But the sound of His coming will be known and, speaking symbolically, the thunder of His horse's hoofs will be heard. The influence which He will wield and the energy which He will transmit from the Lords of Liberation will inevitably be potently felt, evoking an immediate human response. This will prove an incontrovertible fact. That His radiation will reach forth and surround His disciples, struggling in the conflict with evil, is also certain and sure. This will enable them to make the supreme effort which will win the battle for humanity. That He will come in "the air" is a well-known prophecy from the New Testament, thus enabling "every eye to see Him." These words have more meaning today than when written nearly two thousand years ago, for this world conflict

1. The Lords of Liberation will receive and transmit to the Hierarchy energy from the center *where God's Will is known and furthered*.
2. The Rider will receive this energy and take such action as will express it, plus the motivating energy from the center *where God's Love is expressed*.
3. The Lord of Civilization will stimulate and prepare the center which we call humanity for right reception of this re-vitalizing, stimulating and releasing force.

Thus **Shamballa**, the Hierarchy and Humanity will stand consciously related and dynamically in touch with each other. The Will of God, the Love of God and the Intelligence of God will thus fuse and blend on Earth and in relation to human problems. Conditions will consequently be brought about and energies will be set in motion which will end the rule of evil and bring war to an end through the victory of the Forces of Light, recognized and aided by Humanity.

This synthesis of the three energies, evoked through invocation and the response of certain divine Potencies, is esoterically given the name of "the saving Force." Of its exact nature and intended effects we know practically nothing. It has never before appeared in action on the physical plane, though it has been for some time active upon the mental plane. Though it is a blend of the energies of the three centers referred to above, it is primarily the energy of the divine Will, which will be its outstanding characteristic. One hint here I will give. Just as the externalization of the materialistic lodge of seven men, to which I made reference above, has made its appearance and must be dealt with prior to the future externalization of the lodge of spiritual Lives (the appearance of the kingdom of God on Earth) which we call the planetary Hierarchy, so the will-to-power of the forces of aggression has appeared on Earth and sought to gain control over humanity. Note that aim. This will-to-power can only be dissipated when the highest aspect of the same energy is given free rein among the sons of men. The divine

the nature of some race. Such a man was Abraham Lincoln, coming forth from the very soul of a people and introducing and transmitting racial quality--a quality to be worked out later as the race unfolds. Coming forth correspondingly from the realm of cosmic evil, and responsible for the focus of materialism upon the planet today was Bismarck. Both men came forth within the same one hundred years, thus demonstrating the balance in nature and the constant interplay of the pairs of opposites. They are both types of the most powerful Avatars which humanity itself has as yet produced. They emerge along the lines of *government*, of the *first ray* and in the department of the Manu, and are very sensitive to **Shamballa** force. Such Avatars frequently emerge at the founding of a nation. This is true of both Bismarck and Lincoln.

2. *Teaching Avatars*. These Appearances sound a new note in the realm of thought and of consciousness; they reveal the next needed truth; they pronounce those words and formulate those truths which throw light upon the spiritual development of humanity. Such Avatars were Plato, the first Patanjali and Sankaracharya; they emerge upon the *second ray* line of energy, in the department of the Christ and are expressions of hierarchical force. When I say the department of the Christ, I would remind you that the name "Christ" is that of an office--an office that has always had its Head. I do not mention the Christ or the Buddha as among these Avatars because They are Avatars of another class and of infinitely greater potency.

3. *Ray Avatars*. These great Beings come forth at relatively long intervals when a ray is coming into manifestation. They embody the quality and the force of a particular ray. Next century, when the seventh ray has achieved complete manifestation and the Piscean influence is entirely removed, the *seventh ray* Avatar will appear. His work will demonstrate the law, order and rhythm of the creative process as it works out on the physical plane, blending spirit and matter. And as this ray is called the Ray of Ceremonial Order or Ritual,

and the Self in the heart of individual man became a factor in human consciousness. It was a relatively new truth to be grasped by humanity. It had always been known by disciples and initiates.

However, until Christ came and lived a life of love and service and gave mankind the new commandment to love, there had been very little emphasis upon God as Love in any of the world Scriptures. After He appeared as the Avatar of Love, then God became known as Love supernal, love as the goal and objective of creation, love as the basic principle of relationships, and love working throughout all manifestation towards a plan motivated by love. This divine quality Christ revealed, and thus altered all human living and human goals. At that time too there came a great impetus and extension to the work and growth of the Hierarchy, as there was in a lesser degree when the Buddha came. Many initiates became Masters; many Masters passed to still higher work, and many disciples took their places in the ranks of the initiates. There was numerically a great influx of aspirants into the ranks of accepted disciples.

I have considered some of these Avatars in my earlier writings under different names and categories. I deal with Them here simply in an effort to reach a wider public with the teaching on the doctrine of Avatars or of divine Appearances. The Bible is full of such Appearances, but little is really understood about Them. The above are the more familiar groupings.

In September 1940 I gave an interpretation of a new Stanza of the Great Invocation, and in that communication I spoke of Divine Embodiments as the highest type of Avatar for which humanity could look at this point in its evolution. I spoke of the activity of the Hierarchy and of *Shamballa*, should these two divine Agencies decide that intervention in the form of a widespread cataclysm (engulfing all peoples) was necessary, and I referred to the emergence of inspired leadership as another and lower aspect of divine guidance and participation.

Such inspired leadership is now being given to humanity by Winston Churchill and Franklin D. Roosevelt, in contradistinction to the focused leadership of the forces of materialism through Hitler and another man in his group. But it is not with this form of leadership as expressive of the avataric principle that I deal here. Such leadership is called forth by elements present in humanity itself. I deal now with a fifth type of Avatar greater than the other four. These Avatars have not, in this world cycle, experienced human life.

5. *Divine Embodiments*. These Avatars appear rarely; and when They do, the effectiveness and results of Their work are very great. They issue forth into manifestation via the center at *Shamballa*, because They are an expression of the will nature of Deity; They embody divine purpose; the energy pouring through Them and transmitted by Them is focused through the Lord of the World; They can only be reached by the united voices of the Hierarchy and of humanity speaking in unison; Their service is evoked only by realized need, and only after those who call Them forth have added to their faith strenuous action and have done their utmost, alone and unaided, to overcome evil.

They never descend lower than the mental plane, and the main emphasis and attention of Their work is directed to the Hierarchy; the Hierarchy is Their transmitting agency; They occasionally reach those thinking people, focused on the mental plane, who have clear vision, potent resolve, directed will and open minds, plus of course, essential purity of form. These Avatars express the Will of God, the energy of *Shamballa*, and the impulse lying behind divine purpose. When They do come forth, it will be the destroyer aspect of the first ray of power which They will express; They bring about death--the death of all old and limiting forms and of that which houses evil. Their work will, therefore, fall into two categories:

- a. They will destroy the forces of evil, using the agency of the Forces of Light.

- a. Understanding (intuitive and instinctual, but intelligently interpreted) of the plan as it can be worked out in the immediate future.
- b. Focused intention, based on the above and emphasizing an aspect of the will, hitherto undeveloped in man.
- c. Capacity to direct energy (through understanding and intent) towards a recognized and desired end, overcoming all obstacles and destroying all that stands in the way. This is not destruction of forms by force such as is now being imposed on the world, but a destruction brought about by the greatly strengthened life within the form. Only the next one hundred years will reveal the significance of this statement and then only if the massed intent of the people evokes this *Avatar of Synthesis* during the next twelve months. I have called this Being by this name because it expresses the quality and the objective of the force He brings and wields.

Another and lesser Avatar is also awaiting a call from humanity. He is esoterically related to the Avatar of Synthesis, being overshadowed by Him. This Avatar can descend on to the physical plane into outer expression and can thus step down and transmit the stimulation and quality of the force of the greater Avatar Who can come no nearer than the mental plane. Who this Coming One may be is not yet revealed. It may be the Christ, if His other work permits; it may be One chosen by Him to issue forth, overshadowed by the Avatar of Synthesis and directed in His activities by the Christ, the Lord of Love. In this way, the energies of both **Shamballa** and the Hierarchy will be focused through the chosen Coming One. Thus a triangle of loving, purposeful energy will be created which may prove a more effective way of releasing energy and a safer way, than the focused impact of one selected force might be.

I realize the difficulty of this subject and perhaps may simplify the matter by a brief summation:

1. A great cosmic Avatar *can* come if the Hierarchy and humanity can stand together with massed intent.

- a. He will descend into the three worlds of human endeavor, but no nearer than the mental plane.
- b. He will transmit a cosmic energy whose quality is *Synthesis*. This will express itself through harmony and unity, producing necessarily understanding, promoting goodwill, and eventually ending the separative, isolating tendencies of mankind.
- c. His note and vibration can only be sensed by those whose individual note is also synthesis and whose life objective is the will-to-good. These are consequently the Members of the Hierarchy, the disciples and aspirants of the world and a few of the men of goodwill.

2. A Messenger or Avatar of equal rank to the Christ in the Hierarchy (or possibly Christ Himself) may come forth as the Representative of the Avatar of Synthesis and as His transmitting Agent.

- a. This lesser Avatar works today as one of the senior Members of the Great White Lodge and is in close touch with the Christ, with the Manu and with the Lord of Civilization, the Master R--: He will act as the Coordinator between the Hierarchy and **Shamballa**. He will fuse and blend in Himself, through the quality of His Own life, the three great energies:
 The will-to-spiritual power.
 The will-to-love in its spiritual connotation.
 The will-to-manifest spiritually.
- b. The antiquity of the achievement of this Coming One is to be found in the name applied to Him, which is found in so many of the world Scriptures: The Rider on the White Horse. This refers to the time prior to the phrase so well-known in the Christian fields: "The Lamb slain from the foundation of the world." In the earlier cycle, the then initiates spoke of the "sacrificial horse, slain to all eternity." It conveys the same basic idea.
- c. This Avatar can descend to the physical plane and there appear, to lead His people--as the Prince Who leads through war to peace.

- d. The whole problem before the Hierarchy and humanity today, in connection with the coming Avatar, can be summed up in the following four questions:

Can He bring the energy of synthesis with Him, thereby bringing about rapid changes?

This depends upon His being overshadowed by the Avatar of Synthesis and upon that Avatar being evoked through the demand and the massed intent of humanity, aided by the Hierarchy.

Will the demand of the people be strong enough to evoke the higher potency, or will it be too feeble because of the failure of the world disciples and aspirants to focus this massed intent throughout the planet?

Will the higher overshadowing not take place and only the lesser Avatar come to institute a slower method of gradual reform?

This slower method will be necessitated only if and because humanity will have demonstrated its inability to call forth and receive the higher measure and more potent vibration of divine energy. It is entirely for the decision of the world disciples and aspirants; not the decision of poor bewildered, deluded humanity. Will the world disciples and aspirants appreciate the crisis and opportunity? They have not yet, as a whole, done so.

3. The Hierarchy today stands with massed intent. The cry of the masses is rising up to the very gates of **Shamballa**. It is stronger far than the demand of the spiritually oriented people--the disciples, the aspirants, the men of goodwill. They seem--from the viewpoint of the Hierarchy--to be overcome by inertia, to be engrossed by their theories and idealisms, and to be blind to the issues at stake. Can they be aroused? Can they stand with focused intent, strenuous

on the physical plane and on the astral plane; it is quicker and more immediate in results, but the lasting power is less and the effects are relatively temporary.

In the processes of inspiration, the lesser Avatar--through His life and contacts in the three worlds--will necessarily influence sensitive, spiritually oriented disciples and aspirants, and thus the inspiration coming from the cosmic Avatar becomes in time a *group inspiration*, and therefore can be more safely handled. This group inspiration can happen today. If it does, there will then be a simultaneous appearing of the cosmic Avatar, the World Savior in the Person of the lesser Avatar, and--at the same time--a group saviour, composed of responsive disciples and world servers. Ponder again on this.

In this way, if you will note carefully, there is established a direct linked chain from humanity, via the Hierarchy, to **Shamballa**. The Hierarchy is working at the establishing of this chain, aided by Their disciples. The demand for the cooperation of all aspirants is now going forth because the times are urgent. If this relationship can be established (and it will be a sad day for humanity if it cannot) then the third method of avataric expression becomes possible.

3. *Appearance or Manifestation*. Every possible step has been taken by the Hierarchy to enable the Avatar, the Coming One, to appear. What these steps are cannot be declared here. Only some questions, suggesting possibility, are permissible. Think you that His body of manifestation is already on Earth waiting to be overshadowed, inspired and used at the right time, as was the vehicle of the Master Jesus by the Christ? There are those who say that it is waiting and has been waiting for 22 years. Is it possible that there will be a sudden descent of the Prince of Light and Peace to change present conditions by the effectiveness of His radiance and His message? There are those who look for Him to suddenly appear, and they number millions of expectant people. Some say He is already on His way. Is it possible that this Wesak Festival will see Him approach

personality. The secret of the will is also closely tied in with the recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good. This is not determination; it is not whipping up and stimulating desire so that it can be transmuted into will; it is not an implacable, unshakable, immovable focusing of all energies in *the need* to triumph (the enemies of the Forces of Light are adept at that). Victory for the United Nations does not lie in the effort to produce this focusing with better effect than the enemy. The use of the will is not expressed by an iron fixation to stand steady and not yield to evil forces. Determination, the focusing of energy and the demonstration of an all-out effort towards victory are only (where the United Nations are concerned) the expression of a one-pointed desire for peace and for an ending of the trouble. This type of effort is something which the masses can give, and which they do give on both sides in this conflict.

There is, however, a plus, a something else, which will swing the tide of victory on to the side of the United Nations. This will come through the effort to understand and express the quality of spiritual Will; it will be the manifestation of that energy which makes the first divine aspect of Will or Power what it is; it is that which is the distinctive feature of the **Shamballa** force; it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its significance in words. Two thousand years have gone since Gethsemane and since Christ made His initial contact with the **Shamballa** force, and by this means and on behalf of humanity established a relationship which even after two thousand years is but a thin, frail line of connecting energy.

This Will force is nevertheless available for right usage, but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution), and in its *group* use. It is a unifying, synthetic force, but can be used as a regimenting, standardizing force. May

I repeat those two key words to the use of this **Shamballa** energy: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, the problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness, but it is kindness to the form side of life, to the personalities of those around us, and fulfills itself usually in a desire to carry out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen. It expresses itself in a desire to end abuses and to bring about happier, material world conditions; it shows itself in mother love, in love among friends, but seldom as yet in love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion, and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but factually, true love has never yet been expressed--except by the Christ.

You might ask why, if this is so, do you emphasize this highest aspect? Why not wait until we know more about Love and how to manifest it in our environment? Because, in its true expression, the Will today is needed as a propelling, expulsive force and also as a clarifying, purifying agent.

The **Shamballa** energy is therefore that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is therefore incentive and not impulse; it is realized purpose and not the expression of desire. Desire works from and through the material form *upwards*; Will works downwards into form, bending form consciously to divine purpose. The one is invocative and the other is evocative. Desire, when massed and focused, can invoke will; will, when evoked, ends desire

ing, "Let us love God and each other." but doing nothing but murmur prayers and platitudes whilst humanity is dying.

You can easily appreciate the fact that the evocation of the energy of the Will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realized and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness. In the history of the race, one or two advanced personalities have done this with dire results, both to themselves and to the people of their time. One such figure in ancient times was Nero; the modern example is Hitler. What, however, has made the latter so dangerously an enemy of the human family is that during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray force. Hitler therefore found associates and cooperators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what has enabled them to work ruthlessly, powerfully, selfishly, cruelly, and successfully, at the destruction of all that attempted to impede their projects and desires.

There is only one way in which this focused evil will which is responsive to the **Shamballa** force can be overcome, and that is by the opposition of an equally focused spiritual Will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when I talked to all of you in terms of goodwill and of the will-to-good. All the time I had in my thoughts not just kindness and good intention, but the focused will-to-good which can and must evoke the **Shamballa** energy, and use it for the arresting of the forces of evil.

of Love. The point to be borne in mind is that light is substance and the Buddha demonstrated the consummation of substance-matter as the medium of Light, hence His title of the "Illumined One." Christ embodied the underlying energy of Consciousness. The one demonstrated the height of the attainment of the third divine aspect; the other that of the second aspect, and these two together present one perfect Whole. The second reason was to initiate, as I have earlier said, the theme of the new world religion. This theme will eventually underlie all religious observances, color all approaches to the divine center of spiritual life, give the clue to all healing processes, and--using light scientifically--govern all techniques for bringing about conscious unity and relationship between a man and his soul, and between humanity and the Hierarchy.

The first objective has been definitely reached Today, at the Full Moon of May, many millions everywhere will be turning their thoughts towards the Buddha, seeking to come under His influence and blessing and that of the Hierarchy at His annual, though brief, return to bless humanity. This recognition will grow until the time in the not too distant future when His term of service will be over and He will return no more, because the coming Avatar will take His place in the minds and thoughts of the peoples of the world. His task of reminding aspirants continuously of the possibility of illumination, and His work of keeping a channel open for the light to irradiate men's minds by piercing annually through light substance to the Earth is nearly completed; the time has nearly come when "in that light we shall see Light."

I would ask you to ponder on these two functions which the Buddha has performed. There is a third which, in collaboration with the Christ, He has made possible; this is the establishment of a more easily achieved relation between the Hierarchy and **Shamballa**, thus facilitating the impress of the Will of God upon the minds of men, through the medium of the Hierarchy. This impress we interpret as yet in terms of the divine Plan. This is expressing itself at present in the

keen recognition by men everywhere of the need to establish right human relations, culminating in the objectives for which the United Nations are fighting. These have been voiced for humanity by two great world disciples in terms of *The Four Freedoms* and *The Atlantic Pact*. These Four Freedoms relate basically to the four aspects of the lower self, the quaternary. Enough light has been permitted to penetrate by the efforts of the Buddha, to lead to a world-wide recognition of the desirability of these formulas; and there is enough love already in the world, released by the Christ, to make possible the working out of the formulas. Rest back on that assurance and--in full practice upon the physical plane--demonstrate its truth. I said "to make possible," for the working out lies in the hands of the new group of world servers and the men and women of goodwill. Will they prove adequate for the task? Will they brace themselves for the needed strenuous effort?

What now is the task which the Buddha has set Himself this coming Full Moon? As far as your comprehension is concerned, it is to evoke in humanity *the spirit of demand*, whilst holding open for them the channel whereby that demand can reach straight through to *Shamballa*. This is the point to have in mind as you prepare for the Wesak Festival and attempt to participate in the Full Moon blessing--blessing for the world and not for yourself. The Buddha comes this year, embodying the force which can stimulate men everywhere to focus their "massed intent" and thus reach symbolically "the ear and the heart" of the Avatar, wresting thus from the secret place of the Most High the aid, help, and directed recognition which will bring about a phenomenal event in due and proper time. Whilst He is attempting to do this, the Christ will join in the effort by focusing in Himself *the spirit of appeal* as it is evoked by the stimulation being applied by the Buddha. He will embody that appeal in a great Invocation, one which cannot be given to you but which He is prepared to use *if* the appeal comes forth in sufficient strength from the people of the world. Will humanity respond to the evocation of the

upon evoking in the Hierarchy those attitudes and capacities which will make possible the inflow of energy from *Shamballa*. Their work is with the Hierarchy, and the reaction of humanity to Their activity will come only from the new group of world servers, and may even then only be registered consciously by the senior disciples and initiates.

The work of the Avatar, the Rider from the Secret Place, will be primarily with humanity and will be for their relief and salvation.

The first half of this work, focused through the Buddha, will begin in May 1942. The second half will be started by the Christ in June 1942, but only *if* the invocation of the new group of world servers and the massed intent of the men and women of goodwill is adequately strong and adequately focused. It will consequently be a reciprocal process of invocation and evocation, facilitated by the extreme readiness to act and to respond on the part of Those invoked by humanity, but handicapped by the lack of sensitivity and the weakness of the will of those seeking aid. It is this inadequacy which the Buddha hopes to remove when He comes to His people in May. It is the strengthening and focusing of the will which the Christ is endeavoring to foster with a special effort in June.

These two Full Moons are therefore of paramount importance and should have a definite effect subconsciously upon *the minds* of the new group of world servers and upon *the hearts* of the men and women of goodwill in every land, nation and group. Let your meetings, your meditation and your individual thinking be steadily focused upon these points, and endeavor to enter into the Full Moon exercises--both of May and June--with as clear an understanding of what is taking place as you can and a clear picture of the possibilities which can come as the result of right action. Both the Full Moons should be times of effective service. The Buddha does not require invoking. He will come. But the spirit of invocation needs evoking from the masses and it is this work that aspirants everywhere can aid the Buddha in bringing out, standing thus with Him and with the

Hierarchy. At the time of the Full Moon of June, and in preparation for the opportunity during the entire month of May, the point of focus for all servers must be the Christ and every effort must be directed to aiding His work as Representative for the people. He will endeavor to gather into Himself all that they have of appeal, prayer and demand--voiced or unvoiced--transmitting it in an act of spiritual intent to **Shamballa**.

A mobilizing of the Forces of Light is going on upon the inner side of life. These Forces stand ready, but the word for action must come from the Christ, and He will give that word when the people give it to Him. We are the conditioners of our own destiny. Neither the Christ nor the Hierarchy may, at this stage in human evolution, take any step vitally affecting humanity unless released into this activity by humanity itself.

From April 15th till June 15th are critical weeks, spiritually and materially, and this is one of the important facts I want at this time to bring to your attention. I cannot detail to you what you should do or what should be your line of endeavor. I can give you a general idea of the hierarchical Approach and the nature of the human problem. The rest lies in your hands.

Even if the work done is entirely successful, the time of the Appearing and of divine intervention by the Forces of Light, through the medium of Their Agents, the Lords of Liberation and the Christ is dependent upon many factors beside that of right invocation. Of these you can know little, if anything. The question of right timing is one of deep esoteric significance and is basically involved here. The next three years are years of fulfillment and for that period the aspirants of the world are asked to stand steady in patient, yet convinced, expectancy. The task to be done by the Hierarchy involves not only the physical plane but also the inner planes of causes and impulses, of thought and desire. This all disciples know but are apt to forget. The critical situation upon the outer plane is only a reflection of still more critical inner conditions, and you can give acceptable

tion, and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the Buddha (or of the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies--light and love--will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can "enter into realization" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarized in the "awareness of the Christ."

This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between **Shamballa** and the Hierarchy has been opened and enlarged, and as the contact between these two great Centers and Humanity has been more firmly established.

At the June Full Moon, 1942, will come the first test as to the *directness* of the communication between the Center where the Will of God holds sway, the Center where the Love of God rules and the Center where there is intelligent expectancy. The medium of the test will be the united effort of the Christ, of the Buddha and of those who respond to

Their blended influence. This test has to be carried out in the midst of the terrific onslaught of the powers of evil and will be extended over the two weeks beginning on the day of the Full Moon (May 30th, 1942) and ending on June 15th, 1942. There is a great concentration of the Spiritual Forces at this time and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test, in the last analysis, will be determined by mankind itself. You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively very few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is legion and they are to be found in every nation.

When the Will of God, expressed in **Shamballa** and focused in the Buddha, the Love of God, expressed in the Hierarchy and focused through the Christ, and the intelligent desire of humanity, focused through the world disciples, the world aspirants and the men of goodwill are all brought into line--either consciously or unconsciously--then a great reorientation can and will take place. This event is something that *can* happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamour; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the sign-posts. Ponder on that statement. The sign-post indicates

process to be followed today is one of self-education and the awakening of all whom we can reach. It will demand the intelligent study and consideration of methods with which to meet this need, and the discovery of those who, irrespective of nationality or religion, can be depended upon to cooperate in the various phases of the work of reconstruction. In this work of preparation, all can share.

To this task we are all called, and to it there are many voices calling today; there are thousands who have dreamed the same dream, seen the same vision, believed in the divine possibilities which are latent in all human hearts and who know, past all controversy, that selfishness and universal greed have brought the world to its present desperate plight. They know also that selfless sharing and cooperative understanding between all men of goodwill everywhere can rebuild a new world, bring into being a more beautiful life, and restore that which humanity itself has destroyed. The best is yet to be. We can rest back upon the realization that the history of the human race has been one of a steady moving forward down the ages and towards the light.

AN IMMINENT SPIRITUAL EVENT

March 1943

We are nearing the climax of the spiritual year. The greatest Approach of all time is imminent and possible. Much depends now upon the aspirants and disciples of the world, particularly those in physical incarnation today. A major contact between **Shamballa** and the Hierarchy, for which initiates and Masters have, for centuries, been preparing is in process of consummation. I shall very shortly be giving you some further information on the subject in an attempt to anchor on the earth that seed of the new world religion which an earlier instruction upon the Great Approaches^{*} indicated might be founded, and lead to a true start of a universal faith which will serve the need of

^{*}A *Treatise on the Seven Rays*, Vol. II (*Esoteric Psychology*), Pages 701-751.

activity, if I might use so paradoxical a phrase) of that center of life where the will of God is focused.

There are therefore, (speaking in terms of spiritual endeavor) the following groups whose massed intent is to bring about the liberation humanity and who are to be found everywhere in the world:

1. The men and women of goodwill.
2. The idealists and the dreamers of dreams, the visioners of a future world.
3. The spiritually minded people whom we call the world aspirants.
4. Disciples throughout the planet.
5. The Members of the spiritual Hierarchy of the planet, either in or out of incarnation.
6. The Custodians of the Will or Purpose of God, holding Themselves in readiness at **Shamballa** and listening for the demand for succor as it rises from mankind.
7. Certain great Energies of extra-planetary significance Who stand ready to intervene should the spiritual invocation or the distress of humanity reach the pitch of evocation.

The problem is how to fuse and blend the first five groups so that the spiritual appeal can express a group integrated and united demand. Only such a united demand, focusing the "massed intent" of mankind will suffice to evoke an extra-planetary response.

Much of this task of unification lies in the hands of to groups: the planetary Hierarchy and the new group of world servers. With the work of the first group, mankind has little to do, for They can be depended upon to fulfill Their task and to shoulder Their responsibility to the full. With the work of the new group of world servers all of you have much to do and it is about this work that I write at this time.

I shall not waste time in defining the personnel of this group. Suffice it to say that all who truly love their fellow-

a new point of focus through which life could be made to flow. This effort has not been totally unsuccessful.

At the time of the Full Moon of May and of June, it will be advisable to use both these Invocations and thus to fuse and blend into one united invocation the massed intent of humanity as a whole and the enlightened purpose of the disciples and the Hierarchy. This fusion of the two groups--Humanity and the Hierarchy--may then suffice to sound out such a potent call that life may be released on Earth instead of death and the love of God play its active part in the reconstruction of world affairs. If this can be successfully accomplished, two great revelations may then be speeded on their way:

1. A revelation of light and understanding to humanity as a whole, leading them to knowledge and enabling men to see the cause of the present catastrophe, for "in that light shall we see Light." In that light, humanity will know what to do and how to rectify past errors.
2. A revelation of life and of "life more abundantly" as Christ promised when on earth. This revelation will give to the thinkers, idealists, true leaders and disciples working in the world today, that spiritual energy which leads to right activity, sound leadership and *inspired and inspiring living*.

Such is another of the goals confronting the Hierarchy at this time. Such is the will of God for humanity and such is the intent and purpose of **Shamballa**. When the massed purpose of the Custodians of the Will of God and the massed intent of the souls of men can be synchronized, then the Great Approach will become inevitable and the Great Release will automatically follow.

The Task of the New Group of World Servers Today

The immediate task of the new group of world servers is to focus the massed longing, aspiration, desire and intent

the spiritual Guides of the race are to be found and here the spiritual Executives of God's plans live and work and oversee human and planetary affairs. It is called by many names by many people. It is spoken of as the Spiritual Hierarchy, as the Abode of Light, as the center where the Masters of the Wisdom are to be found, as the Great White Lodge. From it come those who act as Messengers of the Wisdom of God, Custodians of the truth as it is in Christ, and Those Whose task it is to save the world, to impart the next revelation and to demonstrate divinity. All the world Scriptures bear witness to the existence of this center of spiritual energy. This spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity and more fitted for contact with the divine.

Behind this spiritual center of Love and Light another center is to be found, for which the West has no name but which is called in the East by the name **Shamballa**. Perhaps the Western name is Shangri-Lha--a name which is finding recognition everywhere and which stands for a center of happiness and purpose. **Shamballa** or Shangri-Lha is the place where the Will of God is focused and from which His divine purposes are directed. From it the great political movements and the destiny of races and nations and their progress are determined, just as the religious movements, the cultural unfoldments and spiritual ideas are sent forth from the hierarchical center of Love and Light. Political and social ideologies and world religions, the Will of God and the Love of God, the Purpose of divinity and the plans whereby that purpose is brought into activity all focus through that center of which we are each consciously a part, Humanity itself. There are, therefore, three great spiritual centers on the planet: **Shamballa**, the spiritual Hierarchy, and Humanity.

There is definite Biblical testimony to this highest of all centers, **Shamballa**. At moments of crisis in the earthly life of Christ we read that a Voice spoke to Him, the Voice of the Father was heard by Him, affirming His Sonship and setting the seal of approval upon His acts and work. At that

moment a great fusion of the two spiritual centers--the Hierarchy and **Shamballa**, the Kingdom of God and the world of Spirit--was brought about, and thus spiritual energy was released on Earth. We need to remember that the work of all World Saviors and Teachers is to act primarily as distributors of divine energy and as channels for spiritual force. This outpouring manifests either as the impulse behind a world religion, the incentive behind some new political ideology, or the principle of some scientific discovery of importance to the growth of the human spirit. Thus do religions, governments and civilizations find their motivation. History has demonstrated that again and again these developments are the results of the appearance and the activity of some great man at an advanced stage of development. Those who come forth as Teachers, Saviors or Founders of a new religion come forth from the Hierarchy and are of the highest order of spiritual perfection. Those who convey to man the purposes of God through new ideological concepts are not as yet of so high an order, because man is not yet ready for the highest presentation. Much has yet to be learnt and mastered by man and spiritual unfoldment always outpaces the outer expression of human relationships and the social order: hence the world religions come first and produce the conditions which make the work of the rulers possible. Those who come forth from the spiritual center, **Shamballa**, are of great power, however, and the thread of Their influence can be traced throughout history in great declarations and pronouncements such as the Magna Charta, the Declaration of Independence and the Atlantic Charter. Those who come forth from **Shamballa** or the Hierarchy for the release and the guidance of humanity are evoked by human desire and demand, for there is a spiritual interplay existing between Humanity and the Hierarchy, and between both and **Shamballa**.

Such Messengers embody divine intention. The response of mankind to Their messages is dependent upon the point in evolution which has been attained by man. Back in the early history of the race these Approaches were rare indeed.

to question what structure the faith of humanity should assume and what building the skill of the knowers will erect to house the religious spirit of man, three more fundamental truths appear to be emerging as necessary adjuncts to the revealed body of truth:

1. The *demonstrated* existence of a Spiritual Hierarchy, the life-purpose of which is the good of humanity. The Members of the Hierarchy are seen to be the Custodians of the divine Plan and expressions of the Love of God.
2. The development of the Science of Invocation and Evocation as a means and method of approach to divinity. This will grow out of the ancient habits of prayer as used by the masses and the practice of meditation as developed by the mystics and occultists. Prayer and meditation are the preliminary steps to this emerging science, and what is vaguely called "worship" is the group effort to establish some form of united approach to the spiritual Hierarchy, functioning under the guidance and control of the Christ and related to the highest spiritual center, *Shamballa*, through its most advanced individuals, just as humanity is related to the Hierarchy by its spiritually minded people.
3. The realization that the starry heavens, the solar system and the planetary spheres are all of them the manifestations of great spiritual Lives and that the interrelation between these embodied Lives is as real and effectual as is the relation between members of the human family.

The spiritual Hierarchy of the planet, the ability of mankind to contact its Members and to work in cooperation with Them, and the existence of the greater Hierarchy of spiritual energies of which our tiny planetary sphere is a part--these are the three truths upon which the coming world religion may be based.

Relationship to God through Christ has ever been the teaching of the spiritual leaders of the world, no matter by what name they called Him. In the future we shall draw closer and more intelligently to the living substance of

spiritual center, *Shamballa*, and the Hierarchy. The Buddha is the Expression of the Wisdom of God, the Embodiment of Light, and the Indicator of the divine Purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern festival.

3. *The Festival of Goodwill*. This will be the festival of the spirit of humanity--aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognized. On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy and in the sight of *Shamballa* as the God-Man, the Leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the Buddha before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

These three festivals are already being kept throughout the world, though they are not as yet related to each other, and as part of the unified spiritual Approach of humanity. The time is coming when all three festivals will be kept *simultaneously* throughout the world, and by their means a great spiritual unity will be achieved and the effects of the great Approach so close to us at this time will be stabilized by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals, but will be recognized to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular

constellation or constellations influencing those months. For instance, Capricorn (December) will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that could be given through an understanding of these influences, and in order to revivify the ancient faiths by expanding them into their larger undying relationships.

We have, therefore, the following:

Shamballa	the Will aspect of God....	Wesak	May	Full Moon
				(Taurus)
Hierarchy	the Love aspect of God....	Easter	April	Full Moon
				(Aries)
Humanity	divine Intelligence.....	Goodwill	June	Full Moon
				(Gemini)

The remaining nine Full Moons will be concerned with the divine characteristics and their development in mankind.

Thus the twelve festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all during three months with the three great spiritual centers, the three expressions of the divine Trinity. The minor festivals will emphasize the inter-relation of the Whole, thus lifting the divine presentation out of the individual and the personal into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed.

Humanity will therefore invoke the spiritual power of the Kingdom of God, the Hierarchy; the Hierarchy will respond, and God's plans will then be worked out on Earth. The Hierarchy, on a higher turn of the spiral, will invoke the center of God's Will, Shamballa or Shangri-Lha, thus invoking the Purpose of God. Thus will the Will of God be implemented by Love and manifested intelligently; for this mankind is ready, and for this the Earth waits.

The Forces of Evil sought for those leaders and groups who are the materialistic correspondence to the spiritual leaders and those who seek to guide humanity along right lines. They took possession (and I use this word with deliberation) of the evil men who led the Axis Powers--Hitler, Tojo, Goebbels, Ribbentrop, Himmler and--to a much lesser degree--Mussolini, Hess, Goering and others. They completely overpowered the minds of these men, already distorted with ambition and sadistic inclinations. Who, you ask, do I mean by "they"? I mean those intelligent evil, unloving, hateful Individualities who are to the world of selfish and material focus what the Hierarchy of Masters, working under the Christ, are to struggling human aspirants. The power of these evil forces is enormous, for they recognize no restrictions or ordinary decent, human limitations; they work through violence, coercion, cruelty, hate, terror and lies; they aim to subjugate the human consciousness through the complete control of men's minds, through the withholding of good and the promulgation of evil. They stimulate the brains of men through the extent of their evil and magical knowledge; I mean this literally and physically. The Great White Lodge, working under the inspiration of the Christ and of Shamballa, functions necessarily under certain spiritual restrictions. Coercion is not permitted; the minds of men must be and are left free; the stimulation of the souls of men is permitted, because it results in the stimulation of the expression of love and of understanding, leading to right human relations. These spiritual restrictions greatly slow down the progress of the Forces of Light; it should interest you to remember that the length of the war was partly dependent upon the inability of the Armies of the Lord to commit the crimes for which the Axis Powers have been responsible. The physical activities of the Forces of Light do recognize certain limitations, and of this the Forces of Evil take constant advantage. The bombing of massed populations was started by Hitler and could have been ended by him immediately if he so chose.

right human relations and peaceful conditions. But the movement was not strong enough; the sword appeared on earth and mankind was plunged into war.

Since then the work of impressing the minds of the world disciples and of those whom they can influence has been along the lines of clarifying the issues, making plain that for which we fight, and arousing men and women to take such action as will, once and for all, end the possibility of a similar world cataclysm.

The activities of our Master, the Christ, fall into three categories:

1. Stiffening the will to fight on behalf of the spiritual issues and for the great humanitarian aims of the Hierarchy.
2. Impressing the minds of diplomats, thinkers and lovers of mankind to work out now certain post-war plans which will entirely change our present civilization and bring about the new.
3. Arousing the minds of the masses and turning them--each in his own place and manner--into a more religious channel. The growth of spiritual desire and aspiration is phenomenal today, could you but see the indications as the workers on the inner side do.

Our Master, the Christ, is also at this time carrying forward three major activities. I can tell you briefly what they are, but only the disciples of the world will grasp the true implications.

He is, first of all, occupied with the process of deflecting the will-energy, emanating from **Shamballa**, in such a way that it will not be seized upon and misused by the Axis Powers in order to stiffen their peoples into increased opposition to the Forces of Light. It must be rechannelled and used to stiffen the purpose of the United Nations to carry the war to a finish of victory and of triumph, to increase the will-to-unity of all the allied peoples and to make firm the intention of the post war planners that freedom, educational facilities, truth and right living shall be

Jews; she is now in danger of drowning in the waters which she has set loose. There is also a rising tendency to separation among certain of the Allied Nations, with which the Christ must deal. Several of them are as houses divided against themselves. Such are Poland, France, Yugoslavia and Greece. How can their differences be reconciled?

The hate of those who have suffered at the hands of the Axis Powers, or as a result of war conditions, must be offset. How can this be done? Such are some of the problems with which the Christ is wrestling. He must work through His disciples, and They must be trained. He must work through the stimulation of the hearts of the intelligent people and of the humanitarians everywhere. He must pour out the life-giving energy of the Christ-life on a wide scale throughout the entire world, and do so in the midst of those conditions wherein human receptivity and sensitivity are at their lowest point, owing to the numbness which comes through intense suffering. He stands in His place unmoved and unafraid, with clear perception of the truth and spiritual insight into the true situation. In collaboration with His great Brother, the Buddha, He is preparing for the next step.

Today the Hierarchy is facing a climaxing activity. From the Full Moon of May, 1944, until the Full Moon of May, 1945, the Members of the Hierarchy will unitedly be putting forth Their maximum effort to close the door upon the Forces of Evil, to direct the **Shamballa** energy (now let loose upon the world) so that its *destructive* aspect may be transmuted or directed towards the stimulation which will result in the rebuilding of the world. This will then affect not only the Members of the Hierarchy, but all on Earth who respond to hierarchical impression. Have the following statement in mind:

The focused and concentrated work of the Hierarchy at the time of the Full Moon of May, 1944 is--by Their united effort, Their blended thought and Their illumined will power, under the trained guidance of

the Buddha and the Christ--to withdraw the energy of the will-to-separation and aggression (a distortion of first ray energy) away from the Forces of Evil and channel it again, via the Hierarchy; it will then demonstrate as the Will-to-Good, and this will express itself via the men of goodwill on Earth. This requires a great Act of Absorption by the Hierarchy.

The Buddha will start the process at the time of His appearance, through the use of a great first ray mantram. This can be used only by someone of His initiate standing and in collaboration with the Lord of the World. He will thereby deflect the **Shamballa** force which the Adepts of the Black Lodge have turned loose into the Axis nations; this has been made possible by their receptivity to the will-to-power. He will "corral" it (if I may use such a colloquial and inappropriate term) and will place it at the disposal of the Christ. The reception and the acceptance of this first ray energy will require a tremendous effort upon the part of the Christ, the Custodian of the energy of the second Ray of Love-Wisdom. It is for this "reception" that He started to prepare at the time of the April Full Moon.

I have told you elsewhere that this direct impact of the **Shamballa** energy upon humanity very seldom occurs. It has been loosed only three times during the entire history of the human kingdom. At other times, it makes its impact directly upon the Hierarchy, and is then transmuted or stepped down so that humanity can take it. The three times it has been directed, unimpeded and untransmuted towards humanity are:

1. At the time of the individualization of animal-man when the mind principle was implanted. This was the birth hour of the human soul.
2. In Atlantean days when the power of the Black Lodge was so great that defeat faced the Hierarchy and the destruction of the human soul. **Shamballa** then interfered, and the world of that time was

destroyed. This period is recognized in modern history as the time of the Great Flood.

3. Today, once again, the Powers of Darkness are attempting to destroy humanity and the spiritual values. The power of **Shamballa** was let loose, destroying old forms--political, social and religious--but at the same time this power was seized upon by the evil forces to destroy the souls of men, to precipitate war and to destroy the cities and all our centers of civilization and culture. The first phase or form of destruction was directed by the disciples, the aspirants and the clear thinking people of the world, and this was needed and very good. The old social, political and religious forms were stultifying the human soul and handicapping all progress. The second phase or form of destruction was directed by evil, and was focused through those nations who had succumbed to the glamour of superiority, to the temptation of material aggression and to intolerant racial hatreds, implemented by cruelty and barbarism.

The time has now come when this divine energy must express itself through the second aspect of the will-to-good, and not through the first aspect, the will-to-power. Mankind has had to be shown that it is not yet ready for power, because the will-to-good is not adequately strong to balance this first aspect of the will.

This then is the task of the Christ and of the Buddha at the time of the May Full Moon--to channel and redirect the **Shamballa** force. If They can do this, the result will be a new realization and accomplishment of the will-to-good by the new group of world servers, under the receptive guidance of the world disciples and a responsive activity of the men and women of goodwill.

Therefore, get this clearly in mind, so that your cooperation can be intelligent and rightly directed.

First, *at the time of the May Full Moon*, the Buddha

(esoterically understood) stand today with bated breath, waiting to see what will happen and towards which goal or goals human thinking and planning will be directed.

The masses of mankind everywhere have only one desire--tranquility. I use not the word "peace," because it has such a misleading connotation. Thinking men and women in every country stand with massed intent, determined, if possible, to take those steps which will ensure peace on Earth, through the expression of goodwill. Note that phrasing. The working disciples throughout the world are struggling with every means at their disposal to spread the gospel of sacrifice, because only upon sacrifice can world stability be safely founded--the sacrifice of selfishness. In those words is summed up the demand being made on those whose responsibility it is to determine policies (national and international) and to take those steps which will establish right human relations. The Hierarchy stands--no longer watching and waiting, but acting today with impelling wisdom and fixed decision in order to strengthen the hands of Their workers in every field of human activity (political, educational and religious) so that they may take right action and correctly influence human thinking

A powerful first ray activity--the activity of will or purpose--is swinging into action. The Christ, as the Leader of the Forces of Light, has empowered the Ashrams of the Masters upon this first Ray of Power to strengthen the hands of all disciples in the field of government and of political arrangement in every nation; to enlighten, if possible, the various national legislatures by whatever means may be needed, so that the potency of their words, the wisdom of their planning, and the breadth of their thinking may prove so effective that the "Cycle of Conferences and of Councils," now being initiated by the statesmen of the world, may be under the direct guidance (again if possible) of Those in the Council Chamber at **Shamballa** Who *know* what is the Will of God. The selfishness of the little minds in the various legislatures of the world must in some way be offset. That is the problem. I wonder if you can grasp the sig-

to stabilize human living, and to rid the world of separateness and of the abuses which culminated in this war; it will at least have set the stage for the blue-printing and planning which the Cycle of Conferences and Councils will undertake. On the side of the Hierarchy and in response to human demand (in degree and in kind, according to *the quality* of the demand), the Hierarchy will play its part and aid in making possible that which men dream, vision, and for which they plan today.

Let us consider for a minute what the Hierarchy stands ready to do and what its Members will plan and formulate during the Easter Festival this month, during the Wesak Festival in April, and during the Festival of the Christ at the end of May. It might be said that the Hierarchy, in conjunction with the great Council of the Will of God at **Shamballa**, will divide Their work into three parts, each governing three phases of the coming restoration of humanity to civilized and cultured living on a new and higher turn of the spiral. They will deal with the problem of spiritual freedom, as it embodies itself in the Four Freedoms, and with the problem of right human relations, as it will express itself through international relations, national parties and general human affairs. It is not for me to tell you what humanity, through its statesmen and leaders, will plan to do at the coming conferences. It is my task to mobilize the new group of world servers and the men and women of goodwill so that they may stand as a great "army of implacable spiritual will" behind the participants in these conferences and councils, enabling them to think with clarity about the issues involved and thus (through this clear thinking) affect telepathically the minds of men; this involves the use of a power seldom employed as yet on the side of righteous endeavor, though already widely used by the materialistic leaders of the forces of evil.

It is the task of the Hierarchy to find and reach the enlightened men and women in all the churches, all the political parties, all the organizations--social, economic, and educational--so that their united purpose will be clear. This

degree, but which--during the next three Easter periods--can be poured in in full measure, if the men and women of goodwill will think clearly, speak forcefully, demand spiritually and implement the inner plans with intelligence.

On a planetary scale, and not just in reference to mankind, this Spirit of Resurrection is the opponent and the antagonist of the Spirit of Death. Physical death takes place only when the psychological and mental vitality of the individual, of a nation, or of humanity drops below a certain level. Humanity has been responding to the processes of dying during the last 150 years; psychologically, mankind has been ruled by selfishness, and selfishness is the potent seed of death--material death, psychological death and mental death. This is seen well demonstrated in the German nation. Think this statement out, and then recognize that similar seeds and similar areas of death (though to a lesser degree) exist in every nation--even in the younger nations of the world. Hence the war; hence the destruction of all the outer garments of civilization.

But the work of the Angel of Death, awful as it may seem as it demonstrates today on a planetary scale--but beneficent as we know it to be in intent and in purpose--will give place to that of the Spirit of Resurrection.

It is the planning of this restoration and this resurrection activity which is now under consideration by the Hierarchy, having been handed over to Them because They are closer to man than are Those Who function in the Council Chamber at **Shamballa**. It must be remembered that this Spirit of Resurrection is a Member of that Council and Their chosen Emissary. He (if one may be permitted to personalize the impersonal) is in truth the "Sun of Righteousness" Who can now arise "with healing in His wings"; Who can carry this life giving energy which counteracts death, this vision which gives incentive to life, and this hope which can restore all nations. At the Full Moon of March, let the demand go out for the appearance of this life-giving Spirit. Let it go forth with such intensity that the Hierarchy will be called into active response and will

Up till then it was a world war. After that date, and because the forces of evil took advantage of the state of war and belligerency existing on the planet, the real war began, involving the entire three worlds of human evolution and a consequent activity of the Hierarchy. Man's attention is normally focused on the externalities of living. Nevertheless, all great discoveries, such as those made in connection with astronomy or in relation to the laws of nature or involving such a revelation as that of radio-activity or the epoch-making event announced this week concerning the first steps taken in the harnessing of cosmic energy, are ever the result of inner pressure emanating from Forces and Lives found in high Places. Such inner pressures themselves function under the laws of the Spirit and not just under what you call natural laws; they are the result of the impelling work of certain great Lives working in connection with the third aspect of divinity, that of active intelligence, and are concerned with the substance or matter aspect of manifestation. Such activities are motivated from **Shamballa**. This activity is set in motion by these Lives, working on Their high plane, and it gradually causes a reaction in the various departments of the Hierarchy, particularly those working under third, fifth and seventh ray Masters. Eventually, disciples upon the physical levels of activity become aware of the inner ferment, and this happens either consciously or unconsciously. They become "impressed," and the scientific work is then started and carried through into the stages of experimentation and final success.

One point should here be remembered, and that is that this phase applies to both the great White Lodge and the Black Lodge--the one dedicated to the beneficent task of purifying and aiding all lives in the three worlds of material evolution and to the release of the soul in form, and the other to the retardation of the evolutionary process and to the continuous crystallizing of the material forms which hide and veil the *anima mundi*. Both groups have been profoundly interested and implicated in this matter of the release of energy from the atom and the liberation of its

THE EXTERNALIZATION OF THE ASHRAMS

January 1946

In these words I refer to an aspect of the amazing enterprise upon which the Hierarchy is embarked within this cycle: Its appearance, expression and activity upon the physical plane for the first time since it withdrew into the subjective side of life and focused itself on the mental plane (instead of the physical) during the days of ancient Atlantis and after the war between the Lords of the Shining Countenance and Lords of the Dark Face, as *The Secret Doctrine* calls it. For millions of years, as a result of the triumph of evil in those days, the Hierarchy has stood in silence behind world events, occupied with the following work--a work which will eventually be carried on exoterically instead of esoterically:

1. The Hierarchy stands as a wall between humanity and excessive evil. Forget not that as humanity is thus protected that protection extends to all the subhuman kingdoms, of which the fourth kingdom, the human, is the Macrocosm. The excessive evil, emanating from cosmic sources, requires the trained skill of the Hierarchy and the fiat of **Shamballa** to prevent it flooding over disastrously.

2. The Hierarchy works constantly at the task of awakening the consciousness aspect in all forms, so that it is awakened, expanded and intelligently employed.

3. The Hierarchy directs world events, as far as mankind will permit (for the free will and free decision of mankind may not be ignored), so that the unfolding consciousness may express itself through developing and adequate social, political, religious and economic world forms. They give direction; They throw a light; They impress those who are in contact with Them, and through the inflow of ideas and through revelation They definitely influence the tide of human affairs.

4. The Hierarchy directs and controls, more than is realized, the unfolding cyclic cultures and their resultant civilizations. These can then provide adequate forms, temporarily

useful for the emerging soul of humanity. The format of cultures and civilizations receives special attention.

5. The Hierarchy receives and transmits energies and consequent forces from **Shamballa**, with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.

6. The Hierarchy receives that esoteric "Fire of God" which brings to an end cycles, ideologies, organizations and civilizations when the due and right time comes. This They do in order to make place for that which is better and which will prove adequate and not limiting to the awakening consciousness and the emerging life.

7. The Hierarchy prepares men for initiation by:
 - a. Receiving them into the Ashrams of the Masters.
 - b. Offering Their disciples opportunity to serve in relation to the emerging Plan.
 - c. Inaugurating through the means of the disciples of the period those new presentations of the training needed for initiation. Each *major* cycle receives new forms of the same ancient, yet basic, teaching. This present one is such a cycle and much of my own work is in connection with this.

All of these activities and functions of the Hierarchy are well known to many of you theoretically and to some at first hand--which is a good and useful thing to recognize. These activities have all been carried on "behind the veil" and are, of course, only a very small part of the total work of the Hierarchy. Much of it would be entirely incomprehensible to you. However, if the disciples of this modern world, and the initiates, can measure up to their present and presented opportunity, it should be possible for all of this not only to be carried forward in the full light of day, but with the cooperation and the understanding acceptance of the intelligent people everywhere, and also with the devoted acquiescence (though blind acceptance) of the man in the street.

of the Masters, unknown to you, remarked at a meeting of Members of the Hierarchy a few weeks ago, "One of the gates is open; those who are ready can come in but we now can go through it also, and can go to them in a new sense and more directly. May Shamballa help us."

It is realized by all in the Hierarchy that the major test connected with a higher initiation confronts Them. Disciples should attempt to realize the tremendous sacrifice involved in this outward move of the Hierarchy into secular existence. The higher the state of initiation, the harder it will be for the initiate concerned. It is, for instance, less of an effort for me to contact you than it would be for some of the Chohans, such as the Masters M. and K.H. I am nearer to you, because I am still utilizing the same physical body in which I took the fifth initiation, nearly ninety years ago. Chohans have taken a still higher initiation and are focal points of powerful Ashrams; Their task of adjustment is very much harder. Their invocative appeal to the Lord of the World in His Council Chamber at Shamballa has been mounting for some time. It has been called "The Appeal for Alignment" because the Members of the Hierarchy feel and know that this great return to Earth which has been arranged for the Hierarchy after so long an absence, will call for a fuller expression of the spiritual will than even They realize; They know that it will require the cooperation of Shamballa as well as the cooperation of humanity.

What I have to say about the externalization of the Hierarchy and its Ashrams could well be divided for the sake of clarity into the following points which will form the basis of the instruction. We shall attempt to follow this outline.

Hierarchical Adjustment and Alignment:

Within Itself.

In connection with the Council Chamber of Sanat Kumara. Little can be said about this.

In relation with humanity.

You will note that this involves the three planetary centers.

so--for Them--it is going to be still more difficult to be in touch with those who are not even disciples.

For aeons and for cycles, the Members of the Hierarchy have been submitting Themselves to the needed training in order to react correctly when fuller contact has been established by Shamballa with the Hierarchy. I would have you note the phrasing here. That contact has now been established as a result of the inflow of certain extra-planetary forces and by an "act of determined direction," emanating from the Council Chamber of the Lord of the World. Misunderstand me not. The Hierarchy has always been in touch with the "Place of Purpose" (as it has been called) through the medium of its Chohans and its senior Directors, such as the Christ, the Manu and the Lord of Civilization. These great Beings have steadily revealed this purpose to the Members of the Hierarchy so that They have been able to grasp and work out the emerging Plan. But even to the Masters the Shamballa force has had to be stepped down, just as the force of the Hierarchy requires modifying for the average disciple and aspirant, if they are to respond constructively to it.

Today, however, things are somewhat changed. New inflowing energies and the partial "sealing" of evil in its own place (a sealing which will be progressively effective) have made a closer relationship possible. The Masters are somewhat freer from certain of the arduous labors of the past cycles. Some of the available inflowing Shamballa forces are being absorbed *directly* by humanity and by certain of the subhuman kingdoms, particularly the mineral kingdom. This latter absorption will lead eventually, when complete, to those volcanic episodes and those basic earthquakes which will change the face of the earth by the time the sixth rootrace comes into manifestation. It is this direct inflow, to the kingdoms functioning exoterically in the three worlds which has relieved and will to some extent relieve the otherwise overpowering pressure upon the Hierarchy, and will also act as a great aligning antahkarana between the three planetary centers. It is to this alignment I refer in this instruc-

in my writings; more information at this point is needless and of no real service to you.

The Hierarchy works also through the seven major Ashrams and their affiliated Ashrams, and these "seven which are the forty-nine" represent in their totality the seven rays with their subrays, and are the custodians, transmitters and distributors of the seven ray energies to the seven planetary centers and--via these seven centers--to those in the fourth kingdom in nature (as they gradually unfold over the aeons) and then, via these, to the seven centers in individual man. Such is the synthesis.

The seven major centers or Ashrams within the Hierarchy are each presided over by Masters of Chohan rank; the seven subsidiary centers or Ashrams are presided over by Masters and Adepts (of the fifth and fourth initiations), aided by initiates of the third degree and certain picked and senior disciples. Several of the seven affiliated Ashrams are, as yet, incomplete as regards personnel, but vacancies are rapidly being filled as the spiritual effects of the world war (1914-1945) make themselves felt. These effects are very real and have been a source of great encouragement to hierarchical workers.

Before the Hierarchy can emerge (as is the intention), the relation between a major Ashram and its subsidiary Ashrams must be firmly established, whilst that between a major Ashram and other major Ashrams has to be brought more definitely and unquestionably closer to **Shamballa**, and under the influence of that great first ray center. The energy which will align and adjust the subsidiary forty-nine Ashrams is that of the second Ray of Love-Wisdom. That, however, which will bring about a similar adjusting and aligning impetus in the seven major Ashrams is the energy of the first Ray of Will or Power. I have here given you a most important item of occult information but one which is of no importance to you individually; it serves, however, to present proof of the significant occult relation between the three planetary centers. Just as the third planetary center, Humanity, has now reached a point of intelligent develop-

ment so that a closer rapport can be set up between it and the Hierarchy, so the Hierarchy also has moved forward as a unit so that a closer corresponding rapport can also be set up between It and **Shamballa**. Just as the rapport between the Hierarchy and Humanity is established via aspirants, disciples and initiates in physical existence who are responding to the love-wisdom of the universe in some measure and who work via the intelligent people in incarnation primarily, so rapport between **Shamballa** and the Hierarchy is being more closely established via the senior Ashrams, and not via the secondary ones. You have, therefore, a situation which might be depicted somewhat as follows:

I. First Planetary Center **Shamballa**
working through

1. The seven Rays or the seven Spirits before the Throne.
2. Certain great Intermediaries.
3. The Council Chamber of the Lord of the World.

II. Second Planetary Center Hierarchy
working through

1. The seven major Chohans and Their Ashrams.
2. The forty-nine Masters of the secondary Ashrams.
3. The sumtotal of the secondary Ashrams.

III. Third Planetary Center Humanity
working through

1. Disciples in manifestation--of the seven ray types.
2. The new group of world servers.
3. The sumtotal of humanitarians, educators and men of goodwill.

This is but a rough picture and one which is not totally correct; it will, however, show you certain direct lines of contact and of relationship which *are* true and which will suffice to

fice. Just as the disciple has to live a dual life, with one part of his reflective nature and awareness centered in the life of the Hierarchy and the other part of his mental responsiveness equally centered on life in the three worlds, and this simultaneously, so the Master, when He chooses this Path, forms a constituent part of the Council Chamber of the Lord of the World and at the same time works consciously in the three worlds, via the Hierarchy (of which He remains also a part), and with the human and subhuman kingdoms in nature. As evolution proceeds, He will work increasingly via humanity because humanity will be shouldering its responsibilities as the Macrocosm of the lesser microcosm. This dual activity entails much specialized training, and as the initiatory process becomes exoteric and men everywhere recognize it and participate in it the training which Members of the Hierarchy also undergo will not be so secret and mysterious as it is today. But the time has not yet come to publicize it.

Only certain further generalizations are here possible, some of which are already known to you because they are so broad that their inclusions and implications are obvious. This, for instance, concerns the "center where the Will of God is known". Here at **Shamballa** work Those Who have unified Their personality will and Their spiritual will with the universal will, and such a unification inevitably brings knowledge. It is, however, not knowledge as you understand it. It is a blend of wisdom based on knowledge, understanding based on intuitive perception, and identification based on alignment, esoterically comprehended. For this peculiar condition or awareness we have no word in any language, and only the utilization (the trained utilization) of the abstract mind can possibly convey to you even an embryonic factual conception. But that type of imaginative conception will become more common during the next two centuries, and my words here will therefore serve an ultimate purpose. Those Who form the Council Chamber of the Great Lord are under no misapprehension as to His will because They

see it *whole*. Paul, the initiate, hints at this when writing one of the Epistles; he is in touch then with certain Members of the Hierarchy and is concerned with the theme of Love, which is the fundamental hierarchical theme and motive. He says to Them: "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known." He there points towards the future progress of the Hierarchy--a progress which remains as yet only a vague promise, lacking form and shape. But he wrote for initiates to whom love was a growing, vital concern, and to whom love and its practice meant light and the basic motif of all living, divine activity. It is not possible to reveal the will of God and the motivating Purpose of His manifesting Self, except to Those Who have demonstrated perfected love and Who register no sense of disunion or the faintest reaction to separateness.

At **Shamballa**, the Great Lives Who function there not only see manifestation whole and apart from all the limitations of time, but They *feel* all the major evolutionary impulses which are bringing the developing world into line with the divine Will. They embody those impulses not in terms of progressive movement, but in terms of one great divine and spiritual reaction. This idea can perhaps be best understood by you in terms of the Eternal AUM which is the symbol of the Eternal NOW. You have been told, and it has been demonstrated, that the AUM is composed of one major Sound, three minor sounds, and seven subsidiary vibratory tones. So it is with the Will of God which is embodied and held in synthesis by the Members of the Council Chamber. To Them, as They "hold the Will of God in solution, it is one clear note; as They see that Will in motion, it is three abiding chords, carrying outwards into all the worlds the Purpose of the ONE Who for aeons will abide; as They impel that Will to demonstrate, it is seven vibratory tones, drawing out into the reflected worlds the structure of the Plan. And thus the note, the chords and tone produce the Plan, reveal the Purpose and indicate God's Will." This

is a quotation from certain of the ancient Archives which constitute the study of the Masters; they relate to the nature of **Shamballa**, its work and emanating energies.

Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the center where the highest Will of the Solar Logos is imposed upon the Will of our planetary Logos, Who is, as you know, only a center in His greater body of manifestation. With this item of information you can have no possible concern; the Masters Themselves are only learning the Will of the planetary Logos; the objective of effort in **Shamballa** is, however, the apprehension of solar Purpose, the Plan of which is working out on the highest levels of our planetary system, just as the Will, Purpose and Plan of **Shamballa** work out on the three lowest levels of our planetary system. Again, this item of information serves only to indicate hierarchical objectives, and those objectives extend away from time and space into the Mind of God Himself.

There are certain synonyms which here may serve to develop your synthetic thinking and so bring in a definite measure of enlightenment.

SHAMBALLA	HIERARCHY	HUMANITY
Synthesis	Unity	Separation
Will	Purpose	Plan
Life	Soul	Appearance
Spirit	Consciousness	Substance
Livingness	Organism	Organization
Apprehension	Polarization	Focus of Activity
Power	Momentum	Action
Energy	Distribution	Forces
Direction	Transmission	Reception
Head	Heart	Throat

It will be apparent to you how little you can understand of the **Shamballa** intention when you realize that it is not easy for you to see any true distinction between unity and synthesis and, at the same time, how impossible it is for me

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

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

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

Shamballa, as I have told you, can now reach Humanity, the third major center directly, and therefore has two points of planetary contact: the first, via the Hierarchy, as has been for long the case, and secondly, in a straight line, carrying energy direct to Humanity, without any transmission and consequent modifying of impact, as has also been the case hitherto. When this direct line of spiritual, dynamic, electrical energy made its first impact on earth (after the Great Council held in 1825), it first of all awakened men's thinking in a new and comprehensive way, producing the great ideologies; it aroused their massed desire and registered obstruction on the physical plane. It found its course impeded and discovered it was faced with barriers. This energy from **Shamballa**, being an aspect of the ray of the destroyer, proceeded to "burn up" in the fires of destruction, all such hindrances upon the planes in the three worlds. This was the deeply esoteric and unrecognized cause of the war--the beneficent bringing to an end of the impediments to the free flow of spiritual energy down into the third center; this was the factor which called "evil from its hidden place" and brought the opposing forces to the surface of existence, prior to their "sealing". To the extent that this was so, mankind in the World War (1914-1945) was the unhappy victim of spiritual circumstance; however, from the angle of man's historical past, humanity was the engineer of its own fate; but it took both the esoteric activity of **Shamballa** and the exoteric activity of humanity over a millennia of years to precipitate the conditions which made this new alignment possible and brought about the sealing (still being carried slowly forward), and plunged mankind into the vortex of war. This impelling downpouring energy from the highest center penetrated not only to the heart of humanity but into the very depths of the mineral kingdom, implicating also the animal and the vegetable expressions of divine life.

Because of this direct impact between **Shamballa** and Humanity, by-passing the Hierarchy, the Hierarchy was left free for the work of rehabilitation and salvaging, for reconstruction and for the application of the regenerative forces of

resurrection. The Hierarchy needed and welcomed this interlude and recognized it as an essential aspect of the Plan.

The "cycle of **Shamballa** impact" is now over; the appeal of humanity to the Christ and His Hierarchy has again refocused the energy of **Shamballa** via the Hierarchy, and the direct work of the Hierarchy with Humanity can again take on fresh meaning, can be re-established on new and somewhat different lines, and thus definitely bring in that "new heaven and new earth" for which men have so long waited. This will take time, but the new energies and their emerging qualities are adequate to the task, and will alleviate much and bring about great changes in due course of time. You will note, therefore, that the Hierarchy has been faced with three adjustments as the result of being deliberately "put out of alignment," though only temporarily, with both **Shamballa** and Humanity. This was symbolized for us at the Crucifixion when the Savior hung pendant between heaven and earth. These adjustments are:

1. Adjustment to those extra-planetary energies which were released into the highest center. This was made possible by two factors:
 - a. The direct impact between **Shamballa** and Humanity or between will and intelligence. This is an important point to recognize.
 - b. The temporary quiescence of the love principle, as the Hierarchy waited for the results and effects of this direct impact upon the earth.

This was effectively carried out with much destruction in the world of forms.

2. Adjustment to certain basic changes within the Hierarchy Itself in preparation for the process of externalization which was begun this century.

3. Adjustment to a disciplined and reoriented humanity,

working today in the dark, it is needless to say, groping along unknown ways, appealing to the Hierarchy for more light and understanding, but awakened and alert for changes.

These adjustments are proceeding with rapidity; the technique being employed is realignment, through a definite action of the Will, as far as **Shamballa** is concerned, and by an outpouring of Love, as far as humanity is concerned. This Act of the Will is carried out by the three Heads of Departments in the Hierarchy, under the guidance of the Christ and by the Chohans of the seven major Ashrams. They constitute a group of ten to Whom this task has been committed, for the reason that They are the only Members of the Hierarchy Who possess the needed qualifications and in Whom the Will aspect is adequately developed. The task of pouring out the Love principle in a new and dynamic manner is being carried out by all the Masters and by all initiates who have taken the third initiation. This stream of love will focus itself each coming Full Moon in a special act or demonstration of love.

You will note also how fully occupied the Hierarchy is with work, preparatory to emergence, and with those plans and activities which will lead to renewed interior activity, based *not* on lack of previous unity and integrity, but on the absorption of new energies, made available via **Shamballa**, of these extra-planetary forces to which I have earlier referred. This task of reorganization prior to moving outward, will be completed by May, 1946. Then the task of the new alignment with humanity will be started and the great work undertaken which will proceed for several hundred years.

In Relation with Humanity

I shall not deal here with the work to be done in centuries to come in and through humanity, which is the goal of all these adjustments--at least as far as your present interest is concerned. I shall touch only upon the activities of the Hierarchy as it establishes--on a more powerful

basis--a more direct contact with mankind. Since 1925 the Hierarchy has directed Its thoughts to men, but It has not vitalized, as It will eventually do, the religious movements or churches in all lands, or the educational work in all countries, or any of the activities which are concerned with the aiding of humanity through welfare movements. It was felt that it was necessary for mankind to show the Hierarchy, as well as themselves, the nature of the impulses towards love and selflessness which may have been already established, and to do this free of hierarchical prompting and influence, and in this way demonstrating that they possessed that which might be depended upon as innate and as present in a living creative manner. The demonstration has been *good*; humanity *has* shown creative love, of which goodwill and humanitarian efforts are the lowest aspects. The showing has been better than was anticipated, and this new and vital re-alignment between the Hierarchy and Humanity becomes now beautifully possible and can be carried forward without danger. The Hierarchy is now the Custodian of far greater power than heretofore, on account of Its adjustment to **Shamballa**.

This hierarchical readjustment to humanity is being carried out at this time in the Ashrams by the setting up of magnetic centers which, through their directed activity, will influence humanity in the coming large scale process of reorientation. In studying this, you must remember that these are not centers or concentrations of forces, but *groups of disciples* whose quality is oriented towards mankind and whose potency of thought will act magnetically upon aspirants and humanitarians and, through them and their goodwill activities, will reach and impress men everywhere. The adjustment being at this time undertaken, therefore, is between hierarchical groups and groups of men and women upon earth; it is intended, as you have been told, that Humanity itself will be the world-savior, working with the aid of the Hierarchy--as yet invisibly behind the scenes. When this interim work of salvage is accomplished, then the Hierarchy will externalize Itself.

You can imagine the adjustments, therefore, going on in all the Ashrams in preparation for all this and--though I touch not upon it--you can imagine the general effect of these inter-hierarchical adjustments and alignments upon disciples and aspirants upon the earth; they are the first, needless to say, who will respond to this activity. As all this is taking place in the present difficult period of world rehabilitation, the immensity of the problem involved and the quality of the tension are abnormal. It is not easy for disciples today; of this the Hierarchy is well aware. This fact also involves for Them still another aspect of hierarchical adjustment. They have--for the sake of the work to be done--to establish a closer alignment between the inner Ashrams and the outer groups, between Themselves and Their senior disciples carrying the burden of the outer world service; this alignment has also to be extended between senior disciples and initiates and the workers on earth.

The pureness of the motives animating the Hierarchy will constantly emerge with greater clarity in your minds, as you attempt to understand, even in a small measure, Their problems. There are other problems of which you can know nothing--problems related to the new energies pouring into our planet, impersonally and dynamically; problems of fresh tensions, incident to stronger and new alignments; problems concerned with human enlightenments and reactions in the face of the darkness which evil initiated; problems of increased personnel, disturbing the rhythm but necessitated by the demand for workers; problems connected with the growth and training of the Members of the Hierarchy upon the Way of the Higher Evolution; other problems incident to the planetary crisis, to the Initiation of the Lord of the World Himself, and to the amazing demonstration of the success of the evolutionary process up to the present time. This success has been proven by the alignment for direct interplay of the three major planetary centers--**Shamballa**, the Hierarchy and Humanity.

HIERARCHICAL PREPARATION AT THE WESAK FESTIVAL

April-May 1946

I have delayed writing my usual Wesak message until this late date because of a certain event in the Hierarchy which was maturing and which necessitated my entire attention. This event was connected with the Wesak Festival and involved among other matters the formation of a new Ashram in which the Wisdom aspect would be of particular importance and not the Love aspect; this Ashram would also be related in a peculiar manner to the Buddha. It had to be formed at this time in order to be the recipient, and then the custodian, of certain "endowments" which the Buddha will bring at the time of the May Full Moon. The endowments concern the will-to-good of the Lord of the World, the Ancient of Days, though they do *not* concern goodwill as *you* understand that phrase. This Ashram, when duly formed and established, will enable the Members of the Hierarchy to respond to this aspect of the divine Purpose--the Purpose which as you know lies behind and implements the Plan; this Ashram, related to the Buddha, will be specifically under the close supervision of the Christ, and also of the Lord of Civilization--at this time the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objectives) in such a manner that the entire Hierarchy can be informed and can then work unitedly and intelligently at its implementation. More than this I may not tell you about this particular hierarchical move, affecting as it does both **Shamballa** and the Hierarchy.

This Wesak Festival is of supreme importance because it is the first Festival since the war ended, because it takes place at a time when a definite orientation of the Hierarchy will take place, and because a fresh tide of spiritual impulse and directed second ray energy will flood the entire Hierarchy; the work, therefore, to be done by the Hierarchy will be far more effective. This you may anticipate and upon this you can count.

But--as you may well have surmized--it is the Full Moon of June which is (this year) the season of prime and outstanding importance; it is in many ways easier for Western believers and esotericists to tune in and participate in the activities of the Hierarchy when closely connected with the Christ than it is in those related to the Buddha. The main intention in these early stages of keeping the Eastern Festival of Wesak is to familiarize the Western world with the fact of the presence of the Buddha and with His activities in connection with humanity. Such great progress has, however, taken place in the spiritual development of humanity that the Buddha need no longer continue with His task unless He so desires--and then only for a period of years, known to Him and the Lord of the World. He could cease His annual contact with the Hierarchy at this time, if He so chose, owing to the direct contact now established between the Hierarchy and Shamballa. This, however, He does not immediately choose to do. For a few decades longer He will cooperate with the Christ in widening the channel of contact between Shamballa, the Hierarchy and Humanity. After that, He will "proceed to His Own place" in the solar Hierarchy and will no longer visit the Himalayas annually, as has been His custom for so many centuries. The Eastern Festival of Wesak (Vaisaka) and the Christian day of remembrance, Good Friday, will fade out of the consciousness of humanity in due time; they are both festivals related to aspects of the first Ray of Power or Will. The abolition of the fear of death and the establishment of a close relation of the Hierarchy with Shamballa will render obsolete these ancient ceremonial rites.

In this message I would like to consider with you primarily the Festival of the Christ held at the time of the Full Moon of June, and the work of the Christ as He prepares Himself for the fulfillment of His true mission on Earth. The Christian Church has so distorted that mission and ruthlessly perverted the intention for which He originally manifested that a consideration of that mission is deeply needed and should be revolutionary in its effects. Starting

3. Preparation for a revelation which will inaugurate the new era and set the note for the new world religion.

To these three efforts of the Hierarchy, superintended by the Christ, another two must be added, of perhaps even greater importance. The first one is the reaction of the Hierarchy itself to the new relationship established between It and Shamballa and to that new, direct and potent channel which has lately been induced by the efforts of the Hierarchy and human invocateness. The second activity is one leading towards a much closer relation between the Hierarchy and Humanity; this will lead eventually to the externalization of certain of the Ashrams, and later to the appearance of the Hierarchy on earth, bringing the new revelation.

These various efforts may appear to the casual reader as relatively unimportant. This is a superficial point of view and one which meets with little sympathy from the Hierarchy. That the Jews should be rid of fear is of major importance; that they should know and recognize the Christ as the Messiah, and therefore find for themselves that the religion they follow is destructive of many of the finer values, is likewise of major importance; that orthodox Judaism, along with all the other faiths, should realize that there is no desire to make them Christian (in the ordinary sense of the term), but that they should all move towards some loving synthesis and eliminate their mutual antagonisms and rivalries is equally urgent, and this statement includes the Christian faiths as well. That the vatican cease its political scheming, its exploitation of the masses and its emphasis upon ignorance is as important; that the manifold divisions of the Protestant churches be bridged is imperative. If none of these things happen, humanity is headed towards a religious war which will make the past war appear like child's play; antagonisms and hatreds will embroil entire populations and the politicians of all the nations will take full advantage of the situation to precipitate a war which may well prove the end of humanity. There are

in the hearts of people everywhere which will enable them to work wholeheartedly *for* right human relations and the spread of that simple but tonic quality, goodwill. It is enthusiasm in the spiritual sense which is lacking today, even among those who see the Mind of Christ and the Plans of the Hierarchy as existing in factual usefulness; those who have for years read my teachings on goodwill with real belief in what I say but who evidence no willingness to sacrifice time or money, block the growth of the movement. It is the task of the Hierarchy to promote goodwill as the first step in Their plans and it is that quality which is today closest to the heart of Christ; "goodwill to men," or rather among men, was the primary stage in the threefold promise made by the angels at His Birth:

- a. Goodwill, leading to right human relations, leading to
- b. Peace on Earth, leading to
- c. Glory to God.

Analyzed, these words simply mean that goodwill will result in right human relations in that center which we call *Humanity*; this will produce the possibility of that peace which characterizes the *Hierarchy* appearing on earth, and leading to the glory of God, which animates the activity of *Shamballa*, the center where the Will of God is known. Therefore, intelligent relationship, practical love and the full expression of the divine will are bound to occur, if the correct sequence of activities is followed. At present, even the first of them remains a hope. The factors of the failure of the religious and political groups and the apathy of the mass of men have greatly complicated the task of the Hierarchy.

5. My personal work has been to bring all this to the attention of the general public through my interpretation of the *Problems of Humanity* and bring it to the point where simplicity of purpose, an inspiring and flaming ardor and a minimum of organization may implement the new presentation of goodwill as it affects and changes the sov-

- b. Because human expectancy indicates its emerging presence.
- c. Because the new Invocation will inevitably bring it to us.

4. The Reaction of the Hierarchy to *Shamballa*.

Reasons

- a. Produces a direct channel.
- b. Conditions the inflow, of power energy.
- c. Relates the will-to-good to goodwill.
- d. Creates new constructive tensions and new ashrams.

5. A Closer Relation of the Hierarchy to Humanity

Reasons

- a. Produces (in the near future) the externalization of certain ashrams.
- b. Leads to the reappearance of the Hierarchy on earth.
- c. Recognizes that man's point of development warrants this.
- d. Presents a nearing opportunity for revelation.

6. An Effort to avert War.

Reasons

- a. Because the next war would annihilate the greater part of the human race.
- b. Because, having a religious basis, the hate involved would be greater far than anything hitherto known.
- c. Because *Shamballa* would be involved, and this has never been the case.

You can see therefore how critical, spiritually, are these times, and how urgent is the task which confronts the Hierarchy and its workers on earth. The war may be over in the physical sense, but great issues are still involved and undetermined and can lead either to peace or to a renewal of those conditions in which wars are generated and which, once generated, cannot be avoided.

It is with all these foregoing factors in mind that we

approach the next two great Festivals: the *Wesak Festival* and *Christ's Unique Occasion*. One point I must make here, and I make it with great joy: this year 1946 marks the beginning of a cycle in which humanity is more closely involved in the Festivals than ever before and in which they can take a much more important part than ever before. The Wesak Festival has long been kept in many countries and--as time goes on and the instruction of the masses proceeds--the meeting held at the time of the May Full Moon will assume great importance, but *its keynote will be changed*. What the new keynote will be has not yet been announced, and will not be for 35 years. As I earlier pointed out, its significance, and that of Good Friday, belong to the past and their usefulness is nearly finished. It is the intention of the Buddha and the Christ that in each country there should eventually be someone who will act as Their Representative at the time of the two Festivals, so that the distribution of spiritual energy from the first great Aspect or Ray will be direct from the Buddha (and later *Shamballa*) to the Christ, and then from the Christ to those disciples in every country who can be overshadowed, and so act as channels for the direct current of energy.

The same procedure will be followed at the time of the Full Moon of June, except that *Shamballa* will not be so involved, and with the difference that at the May Festival it will be a first ray disciple who will be overshadowed, and at the June Festival a second ray disciple will represent the Christ in every land. This can mean either the soul or the personality ray of the disciple.

It has not been possible to organize this development this year, but next year a beginning can be made, even if only three or four countries can work under this inspiration. The effects of this development will be far-reaching though not immediately apparent to the onlooker.

This year, at the great Festival in the Himalayas at which the Buddha will appear as usual, He has let it be known that His main duty is to bring the initial inflow of the threefold energy which the Invocation invokes and will

continue to invoke for many decades. From the Mind of God, Light will flow through Him to the waiting world of men--that human center whose eternal mission is to bring light to all created lives. From the Heart of God, He will bring to the Hierarchy, via the Christ, that deep unending inflow of Love which will make it possible for the Hierarchy to perform its hard task and externalize itself. It is not possible for human beings to realize the sacrifice and the hardship which this emergence will entail, and only a vast inflow of divine love can make it possible.

An effort also will be made to relate *Shamballa*, "the Center where the Will of God is known," directly to the new group of world servers via those Ashrams which are working along the lines of outer, practical goodwill. The reception of this energizing will-to-good should produce a definite "stepping-up" or increase of goodwill and enable the Goodwill movement to proceed with greater momentum this coming autumn and winter; it will take the entire summer for the needed assimilation by those engineering this movement all over the world.

The absorption of the Love which flows from the Heart of God to the Hierarchy will necessarily have widespread effects; however, one of the most immediate will affect the Triangles and increase the potency of the network of light and of goodwill, already in existence. You can see, therefore, from all the above, how much closer the Buddha is to permit human beings to know His specific objective; this has never before been the case. It is the result of war and the efforts of the Hierarchy to bring out in the human being certain ennobling qualities and spiritual reactions which the stress of war could evoke. This year will mark a unique and peculiar opportunity, based on the fact that there has not yet been time for people to slip back into the old ways of thinking or for the setting up of any reactionary structures. This may not be the case next year and therefore it would be wise to take as full advantage as possible of the coming Festivals. Those who have faith and vision are asked

Festivals. In truth, I bring you the invitation of the Hierarchy to share in Their ancient work, and not--as in the past--to play the part of interested onlookers. I would warn you that, if you do succeed in any measure of participation, it will be necessary to guard yourselves from overstimulation and to take steps wisely to use, on behalf of humanity, the energy with which you may be charged.

This knowledge will be particularly useful to those who are occupied with any of the groups and organizations which are responsive to hierarchical interests. True participation may lead to the sudden conviction of the reality of that which I have told you; faith and belief and common-sense will then no longer be needed, and you will *know*.

I have here told you the things which the Christ has planned for the immediate future. I have told you also some of the things which He and the Masters must do as preparatory steps to the new world which can and will supersede the old unhappy world that lies immediately behind us. I have chosen to speak to you of these activities in which it is now possible for you to share, with the exception of those which affect the relation between **Shamballa** and the Hierarchy. However, those who are initiates of the third degree (and there are quite a few working on the earth among men at this time) can share in all of them.

This is an intensely practical message and calls for your renewed pledge to serve humanity and to find your way into an Ashram where that service may be directed. It calls for sacrifice until it hurts, and where it touches you the most; it calls for a joyous sense of unity with that station of power and light which we call the Hierarchy and which stands ready--as never before--to share with humanity that power and that light to the limit of human capacity to use it.

I beg you, in closing, to aid in two matters which are of importance to Him Whom all disciples, initiates and spiritual men have loved and followed for nearly three thousand years, the Christ. (I am referring here to His appearance as Shri Krishna and as one other who was little known

but who did a great work in still earlier centuries.) It is work in preparation for His coming

I beg you to shoulder the responsibility of distributing the Invocation on as large a scale as possible and in every country. It is of great potency, and when used by men of all faiths can aid in the process of averting war. I ask you also to make possible the wide distribution of the book *The Problems of Humanity* which I have written, for they strengthen the hands of those who are already seeking to deal with these problems and they bring the need to the attention of the unawakened. This will require sacrifice, for it calls for the expenditure of money; even the Hierarchy works through normal channels and needs money, and even the Christ has need of financial resources in order to reach the needy sons of men. I ask your aid and I await your decision.

That He Whom we serve may be nearer to all of us than ever before, that the work of establishing right human relations may proceed apace, and that light and love may stream forth from **Shamballa** and the Hierarchy over all of you who love your fellowmen is the earnest wish, accompanied by my blessing, for you at this season of the will-to-good.*

Mode of Approach Toward Externalization (August 1946)

One of the most important things emerging from the theme of this amazing and imminent event (the reappearance of the Hierarchy on the physical plane) is the factor of the developments and the adjustments going on within

**Note: The Tibetan has asked me to make clear that when he is speaking of the Christ he is referring to His official name as Head of the Hierarchy. The Christ works for all men, irrespective of their faith; He does not belong to the Christian world any more than to the Buddhist, the Mohammedan or any other faith. There is no need for any man to join the Christian Church in order to be affiliated with Christ. The requirements are to love your fellowmen, lead a disciplined life, recognize the divinity in all faith and all beings, and rule your daily life with Love.*

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the Hierarchy Itself in preparation for this happening. Incidentally, I would here point out that what will take place, and what is already tentatively taking place, is *the externalization of the Ashrams*. The great official departments, such as the teaching department or that of emerging civilizations, will not at this time reappear. Their activities will still, for a long time, be retained within the Hierarchy upon Its own plane. The first step is the appearance of certain Ashrams, controlled by certain Masters, upon the physical plane, evoking general recognition and guaranteeing to the public the *fact* of the Hierarchy and the restoration of the Mysteries. Later, if these steps prove successful, other and more important reappearances will be possible, beginning with the return of the Christ.

But in the meantime, great and momentous happenings are taking place within the Hierarchy and in relation to Its Membership. Disciples upon the periphery of any Ashram are apt to be unobservant of the training and attitudes of Those Who are senior to them in an Ashram; they frequently overlook the fact that They too--from the Christ down to the humblest initiate--are in process of steady and increasing hierarchical discipline, training and instruction. Because the senior disciples and initiates have reached a goal which has seemed for long quite unattainable to the average aspirant, it is assumed that they have attained; the fact that they have only passed a milestone upon the endless Way of Bliss is entirely forgotten. But, owing to the impulsion of life itself, progress ever continues; knowledge must ever be transmuted into wisdom; love must ever be accompanied by divine will; planning must ever give way to divine purpose; light must ever be succeeded by life; from the Hierarchy, the initiate must pass to **Shamballa**, and from **Shamballa** he will follow, one or other of the seven Paths; the Path of Evolution gives place to the Way of the Higher Evolution; planetary recognitions eventually expand into solar contacts; the Christ-consciousness eventually unfolds into something so all inclusive that we have as yet no word

for it or any need of words; recognition of the Father and of monadic being causes all lesser recognitions to fade out, and soul-consciousness and progressive life in form are no longer goals but are left far behind.

In spite of all this, it is necessary to remember that the gain of all experience for ever persists, nothing is ever lost; that which life in form has conferred is still in the possession of the immortal spiritual entity; that which the soul-consciousness has enfolded and included is still the rich endowment of Being, centered now in the Monad; hierarchical experience is merged into the purposes of the Council Chamber at **Shamballa**, but ability to work in the Hierarchy ever lasts because the hierarchical constitution and institution condition all manifestation--for what reason this is so no one knows, but so is the divine Will.

In synthesis and in the all-inclusive awareness of the great Life which enfolds all that is, everything (except what we know as evil) is persistent and for ever endures.

You will have noted (if you are true students of what I have given out to the world) that information anent the Hierarchy has fallen into three major categories:

1. The work of the Hierarchy in relation to man and to the three worlds of human evolution.
2. The interior constitution of the Hierarchy and its internal activity.
3. Its superior relation to **Shamballa** and to extra-planetary livingness.

A great deal that has been conveyed to you in the two final categories has been merged by you into an interested but totally impractical realization that the Hierarchy apparently has a life of its own which proceeds independently of humanity and that it also has its own goals and objectives which are no concern of yours. These deductions are dependent upon your domination by the separative mind, for in reality the work and the activity proceeding in all three centers--**Shamballa**, the Hierarchy and Humanity--are

merged, fused and interdependent; they are all mutually evocative and invocative.

The fact, for instance, that the Hierarchy is approaching closer to humanity and will eventually make an appearance upon the physical plane is due, not only to hierarchical intent, but to the demand of mankind and to the strong vibration and note which humanity has set up. To that extent, humanity controls some of the activities of the Hierarchy and thus precipitates action. At the same time, all that is happening can be traced to **Shamballa**, is inherent in divine purpose and is impelled and impelled by **Shamballa** energy, distributed throughout the planet, via the Hierarchy in the majority of cases. Both the Hierarchy and Humanity are brought under the influence of extra-planetary forces which make their impact upon the planet, via **Shamballa**. Therefore, a great interdependence emerges, of which the head, heart and solar plexus centers in the individual man's etheric body are symbols; their unified relation keeps the man functioning and demonstrating as a coherent whole at a particular level of consciousness. It is essential that students endeavor to grasp this, and so develop within themselves at least the rudiments of this synthetic unified grasp of living conditions and of a vital situation.

These instructions can aid all earnest aspirants and disciples to develop this type of understanding with as much speed and accuracy as possible. It is distinctive of the hierarchical type of mind: concerned with itself as a divine group, conscious of the pull and evocative power of the highest center, **Shamballa**, responsive to the demands of humanity and sensitive to the "call" of that third major center through which the life of the planetary Logos expresses itself. The consciousness of the Master is therefore preoccupied with three main lines of responsibility, but only one of them is innate within the living organism of which He is a part; that aspect of His life is invocative in two directions: towards **Shamballa** and towards Humanity; to Him, the other two centers are evocative.

Today, human beings as a whole are so loudly invoca-

tive that the entire trend of the life of the Hierarchy and Its plans to date have been subjected to change, to postponement as far as certain interior and purely hierarchical determinations are concerned, and to a hastening of certain plans which were slated (if I may use such a word) to take place several centuries later than this but which--owing to the unexpected preparedness of humanity--can take place, not prematurely really, but securely and in the fullness of time; this fullness of time, as regards the particular planning with which we are dealing, is from now until the year 2025 A.D.--a brief period of time indeed in which to see the consummation of the larger purpose of the planetary Logos, working through the three major centers within His body of manifestation. This purpose was threefold in nature:

1. It involved the ability of Those in the Council Chamber at **Shamballa** to react to and absorb certain extra-planetary energies and to use them in an intra-planetary sense. It had not been anticipated by the Directing Agents of these forces that our planetary Logos would achieve a certain goal so early in time and space as He has.
2. It involved a great expansion, numerically and in the consciousness of the Hierarchy. This predicates a great influx of initiates and disciples and a tremendous inflow of what is esoterically called "angelic essence" from the deva kingdom, under the direction of certain great Devas who have affiliated during the past two hundred years with the Hierarchy. This again had not been expected so early. The result of this happening has been that the door of initiation through which mankind passes stands wider open (symbolically speaking) than ever before, and at the same time, the Masters are passing with greater rapidity on to the Way of the Higher Evolution; this is due to the fact that initiates are fitting themselves so rapidly to take Their places, and disciples are moving on into initiate position so fast, that a great pressing forward has become legitimate.
3. It involved, finally, a great awakening in the human family and a major spiritual reorientation. This again had

been believed possible of accomplishment when the sun passed into Capricorn about 2300 years hence. But--it has already taken place and necessarily has brought about a basic adjustment in the plans of the Hierarchy and a renewed emphasis upon the purpose, as registered in **Shamballa**.

This, being factual, and the time ripe for decision, has caused an intra-planetary ferment and great activity in the three major centers. In the last analysis (and this is the factor of supreme importance) this development--this unexpected right absorption of spiritual energy, and this seizing of spiritual opportunity--is due to humanity itself; above everything else, it is the readiness of mankind for that which is new, and humanity's determination to create a new and better world, adapted more adequately to their "renewed" spiritual nature, that is responsible for all the activity.

In this section of our training themes (if I may call them so) we shall deal primarily with the response and the subsequent activity of the Hierarchy in relation to humanity. This will take the form of a new Approach and a reappearance exoterically.

It would be wise, therefore, to keep the following ideas constantly in mind; I will enumerate them sequentially and for the sake of clarity:

1. The work of the Hierarchy, throughout the ages, has been fundamentally threefold in nature:

- a. A constant effort to set up a closer and more understanding relation with **Shamballa**. This involves:

An unfoldment of the will aspect in conjunction with a full use of intelligent love.

A constant adaptation of the developing Plan to the emerging, energizing Purpose.

An increasing ability to transmit energy from **Shamballa** to the three worlds, from the cosmic etheric levels to the cosmic dense physical planes.

- b. To unfold--within the periphery of the hierarchical center--a life, a plan and a technique which will train all who find their way into an Ashram, which is in itself an aspect of the life of the Hierarchy. This ancient and intelligent effort has created and conditioned what you know as the Hierarchy. However, it is constantly subject to change in response to new situations and developments.
- c. To represent, finally, within the Hierarchy, the qualities of all the seven Rays, through the medium of the seven major Ashrams and their allied and subsidiary Ashrams.

There are many other aspects of the hierarchical constitution and objectives but these three are the ones with which we are at this time the most concerned.

2. Today, the relation of **Shamballa** to the Hierarchy is closer than at any previous time, owing to the following factors:

- a. The one-pointed work and plan--pursued by the three great departments in the Hierarchy (the department of the Manu, that of the Christ, and that of the Lord of Civilization)--in which the three Leaders have unitedly acted as a Triangle of transmission between the Council Chamber of the Lord of the World and the Hierarchy. They are, all three, Members of the Council, though none of Them is yet working at the very center of affairs; in order to be of greater service in Their own sphere, They have taken Their stand upon the periphery of the Council's influence.
- b. The invocative work carried out both consciously and unconsciously by humanity itself, which has been of such a potency that it has penetrated beyond the ring-pass-not (symbolically understood) of the Hierarchy to **Shamballa** itself, and has evoked response. This invoca-

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

a sacred planet. This process, as it unfolds and develops, will have a potent subjective and deeply spiritual effect upon every kingdom in nature and in the realm also of super-nature.

Let us now proceed with our consideration of our theme, after our study of these basic premises.

Steps in the Externalization Process

For some time, ever since 1425 A.D., (a date to which I referred earlier) the Hierarchy has been aware that the time would come when this projected move would take place. Preparations have gone steadily forward. A point to be remembered is that this impulsive intention (emanating in the first place from **Shamballa**) came as a major disturbance to the rhythm of many tens of thousands of years; it has been a basic conditioning factor. The Masters however, Who will make the move outwards into contact with the world are not the Ones who registered the initial impulse from **Shamballa**, nor are the three Heads of the great departments the same. The earlier Masters initiated the needed steps of preparation, and the work has gone steadily forward since.

You might well ask what were these steps and along what lines has the preparation gone? The first steps concerned internal preparation. Though the Masters of the Wisdom have all passed through the human experience and are simply men who have achieved a relative measure of perfection, there are aspects of physical contact which They have completely transcended and utterly negated. There is nothing in the three worlds with which They have any affinity, except the affinity of life and the impulse of love for all beings. Recovery of certain facilities of activity has been deemed necessary. For instance, the five senses, where a Master is concerned, exist and are used at need, but the contact established and maintained with disciples and senior aspirants in the world (through whom They primarily work) is largely telepathic; hearing and sight, as you under-

Once the contact--in physical manifestation and physical recognition--has been established, a system of "appearances and of abstractions" will be instituted by the Hierarchy, producing what might be regarded as a circulation of its life and representatives between the two major planetary centers, the Hierarchy and Humanity. According to the need upon the physical planet, and upon the acceptance of certain designs, will an Ashram be prominently active or relatively inactive.

The ancient activities of the Hierarchy will still persist--the activities of preparing disciples and initiates for initiation and for participating consciously in hierarchical effort; the Schools of the Mysteries (as outlined by me in *Letters on Occult Meditation*) will come into being and practice, but this will be temporarily a secondary activity; the full expression of ashramic energy will be directed to practical world affairs and to the education of the general public, and not in the early stages to esoteric matters. In the last analysis, there is for the Master and His disciples no such thing as esotericism, except in so far as **Shamballa** is concerned. There is only definite and planned work with the consciousness of all forms, and--where humanity is involved--this is regarded as a process of education, leading to an expansion of perception and the changing of acquired academic knowledge into an overshadowing and conditioning wisdom. The implementing of human affairs to bring about this unfoldment in consciousness is in the hands of disciples who are undergoing the process themselves, and it is not in the hands of the Masters, Whose consciousness is fully expanded--a consciousness entering a higher and greatly different phase, connected with Being and Life and the purposes of **Shamballa**.

Approach Towards Externalization in the Disciple's Consciousness

I find it necessary here to make one point clear. The disciples sent out from the various ashrams do not arrive on earth conscious of a high mission or knowing well the nature of the task to which they have been subjectively assigned. In

level of endeavor in their chosen field. Hence their inevitable success.

Disciples who are intensely interested in personal responsiveness to the soul, who work diligently at the problem of soul contact, who are busy with the art of serving consciously and who make service a goal, who are keenly alive to the fact of the Ashram and to the Master, will *not* be asked to do this work of preparing for the externalization of the Hierarchy. Advanced disciples who are stabilized in the Ashram, and who are so used to the Master that He assumes in their consciousness no undue prominence, can be trusted to work along right lines in the world and do the work of preparation. They cannot be sidetracked or deflected from one-pointed attention to the task in hand by any soul call or urge; hence they are free to do the intended work.

The situation, therefore, in relation to the consciousness of disciples in the intensely difficult, though interesting, period with which humanity is faced could be summed up in the following statements:

1. The disciple is not motivated by any desire to externalize the Hierarchy or to see the Ashram with which he is affiliated functioning physically on the outer plane. He may be totally unaware of this hierarchical intention. If he is aware of this underlying purpose, it is entirely secondary in his consciousness. The good of humanity and a stabilized spiritual future for mankind are his major life incentives.
2. The disciple is strictly humanitarian in his outlook. He works for the One Humanity and though aware possibly that he is affiliated with the Hierarchy, his loyalties, his service and his life intention are directed entirely to the cause of human betterment. In this attitude he is coming to resemble the Masters Whose life directive is not hierarchical possibilities but adherence to the purposes of **Shamballa**, in action, in relationships and to the Plan for all living units in the three worlds.
4. The intuition of the disciple is alert and active; the new ideas and the vital fresh concepts are foremost in his mind.

truth of the Christ indwelling every man and revealed in perfection through the historical Christ and His great Brothers down the ages has been accepted, the teaching of God Transcendent, which is the secret mystery in the custody of **Shamballa**, will be revealed and emphasized. The two halves of a perfect Whole will then be recognized by humanity.

The key to the Hierarchy and Its reappearance on earth in physical form and the consequent materialization of the kingdom of God among men, is *the simple truth of God Immanent*. It is the clue to the evolutionary process, and the eternal hope of all forms in all kingdoms in nature. This is the central truth, the convincing truth, and the revealing truth which will underlie all information anent the Hierarchy, and this the coming generation of disciples will distribute. If this truth is factual and possible of demonstration, then the fact of the Hierarchy is proved and the authenticity of the eternal existence of the kingdom of God on earth is established.

THE RETURN OF THE CHRIST*

May 1947

Year after year I have written you (and all who care to listen) a message which has often been prophetic, always related to the fundamental spiritual union of the East and the West, of the Buddha and the Christ, and which has consistently laid emphasis upon the immediate spiritual opportunity. Every year I have prepared these messages with great care, and in their synthesis there emerges (if you have read them in order and intelligently) a picture of the spiritual life of the world. It is a picture which involves the knowable past, which concerns the immediate present, and carries forward into a future of spiritual unfoldment, transcending in

*Part of this message and the one following it on page 612 appear in chapters III and VII of *The Reappearance of the Christ*. Chronologically they belong in the historical sequence here given.

aware of His plans, but because those great spiritual Beings Who live and dwell in the "Father's House," in the "center where the Will of God is known," are also mobilized and organized to assist His work. The spiritual line of succession from the throne of the Ancient of Days down to the humblest disciple (gathered with others at the feet of the Christ) is today focussed on the task of helping humanity.

The great moment for which He has so patiently waited has almost arrived; the "end of the age" to which He referred when speaking to His small group of disciples--"Lo! I am with you all the days even unto the end of the age"--has come and today He stands and waits, knowing that the hour has come when He will "see of the travail of His soul and be satisfied." May I repeat: Right through the spiritual succession of the Sons of God there is naught to be seen and felt but expectancy and preparation.

From the Father's House (the **Shamballa** of the esotericist) the fiat has gone forth: "The hour has come." From the kingdom of God where reigns the Christ, the answer has been flung back: "Father, Thy will be done"; down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: "May Christ return to Earth." Thus in the three great spiritual centers--the Father's House, the Kingdom of God, and awakening Humanity--there is but one Purpose, one idea and one united expectancy....

I write here in no fanatical or adventist spirit; I speak not as a speculative theologian or an exponent of one phase of religious wishful thinking. I speak because the time is ripe and because the appeal of simple faithful hearts has penetrated to the highest spiritual sphere and set in motion energies and forces which cannot now be stopped; I speak because the invocative cry of distressed humanity is today of such a volume and sound that--united to the wisdom and the knowledge of the spiritual Hierarchy--it has given rise to certain activities in the Father's House. These will result in the glory of God, in the transformation of the divine will-to-good into human goodwill and resultant peace on Earth.

vealed, and one divine relationship. Today, on a large scale (even when by-passing the implications of divinity) the glory of man and his fundamental relationships are already a fact in the human consciousness. Accompanying those characteristics which as yet remain deplorable and which would appear to negate all claims to divinity, is the wonder of man's achievement, of his triumph over nature. The glory of scientific attainment and the magnificent evidence of creative art--both modern and ancient--leave no room to question man's divinity. Here then are the "greater things" of which Christ spoke, and here again is the triumph of the Christ within the human heart.

Why this triumph of the Christ consciousness must always be spoken of in terms of religion, of church-going and of orthodox belief is one of the incredible triumphs of the forces of evil. To be a citizen of the Kingdom of God does *not* mean that one must necessarily be a member of some one of the orthodox churches. The divine Christ in the human heart can express itself in many different departments of human living--in politics, in the arts, in economic expression and in true social living, in science and in religion. It might be wise here to remember that the only time it is recorded that Christ (as an adult) visited the Temple of the Jews, He created a disturbance! Humanity is passing from glory to glory and, in the long panorama of history, this is strikingly observable. The glory is today revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilization is very close at hand.

4. Finally, in the triumph of the Crucifixion or (as it is more accurately called in the East) the Great Renunciation, Christ, for the first time, anchored on earth a tenuous thread of the divine Will, as it issued from the Father's House (**Shamballa**), passed into the understanding custody of the Kingdom of God, and through the medium of the Christ was brought to the attention of mankind. Through the instrumentality of certain great Sons of God the three divine aspects or characteristics of the divine Trinity--will,

What the members of the spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom--or, if you prefer the term, with the senior disciples of the Christ--are working day and night in order to establish such confidence, correct attitudes and understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realization is that of a cyclic crisis in the spiritual life of our planet; it is one which has been anticipated in the Father's House (**Shamballa**) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centers or groups through which God works are unitedly focussed on the same objective. **Shamballa**, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate in a fashion unknown before, not only the Father's House, which is the source of all our planetary light, but also the spiritual center from which have come all Those Teachers and World Saviors Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and--above all else--"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realize the revelation which this will entail and the new possibilities which will open before us. But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the spiritual Hierarchy is preparing. This time the Christ will not come alone, for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time

Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work than dealing with the consciousness of humanity. Next comes the Master Morya and His Ashram, because the whole procedure is projected from **Shamballa**, and He is in close touch with that dynamic center. The Master R., as the Lord of Civilization, is necessarily closely involved in this preparatory work, and also because He is what has been called the Regent of Europe. Another Ashram is also very deeply concerned in this work; I have, at times, referred to the Master Who was responsible for the organization of Labor. This work He began to do in the latter part of the nineteenth century, but left it to carry forward of its own momentum when Russia entered the field and laid an undue emphasis upon the proletariat during the revolution and in the later years of the first quarter of the twentieth century. I (D.K.) am the fifth Master concerned in this special work and am, as it were, the liaison officer between those active and conscious disciples who are working in the world of outer affairs and those directly responsible to the Christ for the desired work of preparation. Certain disciples from these five Ashrams or groups have been (and will be) especially trained for the work of contacting the public.

The stimulation which can be given will be released at the coming Full Moon. The five specialized energies are as follows:

1. *The Energy of Love-Wisdom.* This energy always has an effect upon every type of human being in the world. Its effect is to stimulate the tendency towards goodwill and to produce a mental development which can transmute the knowledge--garnered down the ages--into wisdom. It is wisdom which is needed today. Those who are now attempting to foster goodwill in themselves and others will be stimulated into wise action. You can see, therefore, that the outpouring of this energy is the first and greatest need. It *can* reach mankind because the Founders of all the world religions (I refer not to their many diversifications) are banded together in

unison with the Christ, Their Lord and Master; through Their united and directed effort, these energies will flow. Forget not that Christ represents the energy of love and the Buddha that of wisdom.

2. *The Energy of Will or Power.* The outpouring of this energy, owing to the "little wills" of the majority of men and the developed strenuous wills of certain present world Leaders, will not have as wide or potent an effect or contact as may the others. Its inflow will, however, serve to bring about a "fixed intention" on the part of many to work ceaselessly for true peace and understanding. These people will therefore aid in the task of implementing goodwill. It will, nevertheless, strengthen the will of the selfish, ambitious and obstinate men who are in positions of power and influence, and produce increased trouble--at least temporarily. The salvation of the world and the production of the needed security will be brought about in the long run by the mass of men everywhere, in all lands; it will be the result of an intensified educational process. Humanity, as yet, does not know how to handle wisely the energy of the will-to-power, and it is largely this that has handicapped the manifestation of the will-to-good. The **Shamballa** force is too strong for those who are naturally will-ful. In the case of certain potent men, this energy reaches them directly, and is not stepped down for them through contact with the Hierarchy of Love; it naturally expresses itself in the political fields and in the realm of governments, through rulers, officials, statesmen and politicians. When the "little wills" of the intelligentsia, of those who serve the public in some capacity or other, and those above all who are working in some connection with the United Nations, become strengthened, stimulated and focussed on goodwill, the union of the two energies of Love-Wisdom and of Will can bring about the needed changes in the planetary life. This is not an immediate happening, but it is not a visioning of the impossible.

3. *The Energy of Active Intelligence.* This third type of energy is the easiest one for modern humanity to receive--which is perhaps a sad commentary upon man's aspirations.

upon our planetary life) presents to Christ Himself a great test of His skill in action; its use constitutes the major test or task which faces Him when He reappears and has the responsibility of releasing its potencies on earth. The task of all disciples is consequently *to promote wisdom*, and this they must learn to do under the influence of the Buddha. He taught the primary lesson of mental discrimination and detachment--two basic qualities which must be called into activity during this amazing preparatory period with which all aspirants are today confronted.

These are, therefore, the points which all groups of disciples and spiritual workers must learn to present to seeking humanity. They concern the creating and the vitalizing of the new world religion. This theme lies at the root of all that is new: discrimination between the mental approach and the soul approach, thus learning that true detachment which was symbolically but erroneously applied by all monastic orders throughout the world (both occidental and oriental) during the past few centuries, applied therefore in time and space but having no relation to the inner spiritual import. The true monastic spirit and discipline will emerge later in the historical processes of humanity.

6. *The energy of the first divine aspect* (that of will or power) now being applied with the most scrupulous care by **Shamballa**. This energy of the will is--as you have been taught--the potency of the life in all beings; it has in the past only been permitted to make contact with "the substance of humanity" via the Hierarchy. Lately, direct impact has been permitted experimentally and of this the world war (1914-1945) was the first evidence, clarifying issues, presenting opportunity, purifying human thinking and destroying the old and worn-out civilization. It is an exceedingly dangerous energy and cannot be applied in fuller measure until the race of men has learned to respond more adequately to the energy of the second aspect of love-wisdom, and therefore to the rule of the Kingdom of God.

failure inevitable--if success is expected along these most ordinary lines.

Skill in action, wise and understanding judgment, the adaptation of present affairs to the desired future, the co-ordination of the work to be done, and the clear enunciation of the platform upon which the new teaching must be founded, plus the survey (if I may so express it) of the foundations upon which the new structure of the coming civilization must be founded--it is with these things that the Christ is at this time concerned. You can realize, therefore, the tremendous and cooperative activity with which the Master K.H. and His Ashram are concerned. The stimulation of that activity comes from two directions: necessarily from **Shamballa**, from the Buddha and from the Avatar of Synthesis, and increasingly from the world of men, as expectancy, hope and demand combine to make their united appeal.

The Ashram or group center through which the Master Morya works is also exceedingly busy. It is obvious to you that as this is a first ray Ashram, the energy coming from the Avatar of Synthesis will make its primary impact upon this Ashram, which provides the line of least resistance. There, it is scientifically stepped down or broken down, prior to distribution to the Ashrams of the five Masters engaged in the work of preparation.

The highest aspect possible of assimilation by the Hierarchy is directed by the Masters towards the Christ and is used by Him in His individual and planned preparatory work. Though He demonstrated when here before that His mission or work had a group or brotherhood objective, it is well known in hierarchical circles that first ray synthesis is something higher still than unity, and that even the Christ has somewhat to grasp anent this new potency--coming both from **Shamballa** or from the Father (as the Christ used to call that emanating source), and also from extra-planetary sources. Above all, He has the difficult task of training or adapting His physical vehicle so that it can assimilate this extra-ordinary high potency and, at the same time, keep it

period of time) the impact of these substantial energies on matter will be radically altered because they will be--for the first time in history--directed from etheric levels, from the etheric body of the planet in the three worlds; hitherto, these energies have been directed from the buddhic plane which is the lowest of the cosmic etheric levels. Fundamentally, direction will still be from the buddhic plane but the detailed and focussed direction will be given from within the three worlds and upon the physical plane; this will be the task of the externalized Ashrams, organized to function openly.

It was the knowledge that this important development was imminent which made the Hierarchy in the last century widen the area or the scope of its teaching activity and thus bring to the consciousness of modern man the knowledge of what occultism essentially means. The keynotes upon which the occult philosophy is built are:

1. There is naught in manifestation except organized energy
2. Energy follows or conforms itself to thought
3. The occultist works in energy and with energies.

The thought of God brought the universe of energies into organized form upon the highest of the seven planes or upon the first cosmic etheric level. These energies have for untold aeons been directed from the fourth or lowest of the cosmic etheric planes, the plane which we call the buddhic and regard as the first definitely spiritual plane, in our usually erroneous thought; this direction has been under impression from **Shamballa**, and the Masters have "manipulated these energies in conformity with the Plan, which is the blueprint of the Purpose."

In the great Approach of the Hierarchy to humanity and its imminent appearance upon the physical plane, the center of direction will also necessarily approach still nearer, and--as a result of the future hierarchical manifestation--centers of energy direction will be found wherever the ashram of a Master is located in any part of the world. This is a statement

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

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

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

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

When the Christ reappears and the Hierarchy externalizes itself on earth, conditions will be totally different; there are today no empty spaces; the population of the world is enormously enlarged and is growing from year to year; no locality is isolated or unattainable; the jungles are open territory to the explorer and to the numerous commercial agents; vast cities cover the planet and oceans are traversed by multitudes of ships; the airways of the world are travelled by millions of passengers annually; the land is divided into minute sections by railroads, highways, speedways and myriads of lesser roads and streets. In fact, every living unit in the world is in touch with thousands of other units and can--through the many means of information--be in touch with millions; the news presses grind out the news from hour to hour and the eyes of millions are ceaselessly glued to the printed page at all hours of the day or night; the ears of other millions are daily and hourly attuned to the voice of the radio. Only the inner perceptive sense remains inactive, for only advanced humanity lives constantly in touch with the world of spiritual perception and intention.

The conditions, therefore, confronting the Hierarchy constitute a serious and drastic problem. As far as we can we will attempt to consider these conditions, for some understanding of the problem is necessary if right work is to be done. Necessarily, the problem is one of a change in the orientation of perception but not necessarily in modes of living or in any definitely physical plane adjustments. Hierarchical orientation has for some centuries been one of a very strict internal consolidation, in order that the magnetic aura of the Hierarchy may unfailingly respond to impression from **Shamballa**, and also be of so potent a nature that it can form a protective screen around the human family. Forget not the nature of the protective service which the Masters have assumed on behalf of mankind, standing between humanity and the emanations and influences and the magnetic aura of the Black Lodge.

This internal consolidation has been greatly strength-

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

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

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

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

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

massed inhabited areas of the earth. This involves, as you can well imagine, the use of an expert ability to remain untouched by the evil rampant upon the physical plane, and yet to remain in complete sympathetic and understanding contact with all humanity and with all events that affect humanity. It was prophecy which impelled the Christ to say, when last in public appearance among men, that His disciples were "in the world and yet not of the world". Christ depicted in simple yet profoundly revealing terms the life of the Members of His Ashrams (the entire Hierarchy) when again He would walk with Them in the plain sight of humanity. He pictured Them as one with the Father (the Council of Life in **Shamballa**), and yet as one with Him (as the hierarchical Head), and as one also with all that breathes and that inhabits form. I advise all disciples whose seek to cooperate with the impending activity of the Hierarchy to study with care the seventeenth chapter of the Gospel of St. John; this was written by that disciple of love, under the influence of the energy emanating from the buddhic vehicle of the Christ, which is also--as you have been told--identical with the buddhic vehicle of the Buddha. The identity of the two vehicles is symbolic of the entire teaching anent "isolated unity" and divine participation, which the Masters in Their Ashrams are teaching Their disciples of all grades, these days, as the first step toward the externalization of Their activities.

An intensive training process, therefore, is being carried out in every ashram and along identical lines, resulting in the "isolation," occultly understood, of certain Masters and initiates. They have been thus isolated in order that They may work more readily and easily with **Shamballa**; They can thus form a dynamic and galvanic storehouse of energy (the energy of the divine Will) and thus make it available for the use of the other Members of the Hierarchy, as They stand in "isolated unity" upon the highways of Earth and thus are "in the world and yet not of the world". The learning of this lesson calls into activity the sacrificial will of both the hierarchical groups; this remains the binding cord between Them and that aspect of the antahkarana along which energy can

flow in a new and electric fashion from **Shamballa**, via the hierarchical minority referred to above, and into the large group of Masters and initiates and disciples to whom is committed the task of consolidation. All this constitutes--for the Members of the Hierarchy--a definite process of testing out and of trial, prior to and preparatory to some of the higher initiations.

Again, the Members of the Hierarchy are not only sensitive to impression from the two other planetary centers (**Shamballa** and Humanity), but They are acutely aware of the Forces of Evil which are fighting furiously against the externalization of the spiritual work. The energy which cosmic evil generates is active along three main channels:

1. From the center of cosmic evil upon the cosmic astral plane. Of this center you can know nothing, and its emanations and its magnetic aura can only be understood and recognized or interpreted by the senior Masters and by initiates of still higher rank. As the potency of the astral plane (which is so familiar to us all) weakens, and glamour and illusion are negated by a rapidly spiritualizing of humanity, the power of cosmic evil will correspondingly weaken and the Forces of Evil will be unable to reach the planet with their present easy effort. It is against the impact of this emanating evil that the Hierarchy stands in protection of humanity. Hitherto it has been the task of **Shamballa**, working through the Hierarchy, to protect humanity from the "intention to destroy" of the cosmic Forces of Evil, but--in the coming cycle and as a result of the triumph of the Forces of Light in the world war--the potency of **Shamballa** can be combined with that of the "protecting Agents of Light."

2. From the Black Lodge which is the externalization of the center of cosmic evil on Earth. Just as the White Lodge is the representative or correspondence of the cosmic center of light upon Sirius (the true Great White Lodge), so the Black Lodge is also representative of ancient and cosmic evil. The Black Lodge is also far more advanced in externalization than is the White Lodge, because materialism and matter are,

for it, the line of least resistance. The Black Lodge is therefore far more firmly anchored upon the physical plane than is the Hierarchy. It requires a much greater effort for the White Lodge to "clothe itself in matter and work and walk on material levels" than for the Black Lodge. Owing, however, to the spiritual growth of mankind and to the steady, even if slow, orientation of mankind to the spiritual Hierarchy, the time has come when the Hierarchy *can* materialize and meet the enemy of good upon an even footing; the Hierarchy need not be further handicapped by working in substance whilst the Forces of Evil work both in substance and in matter. Once the reappearance of the Christ and of the Hierarchy is an accomplished fact, these Forces of Evil face sure defeat. The reason for this is that the trend of human living and thought is turning steadily towards the subjective spiritual values, even if these values are interpreted in terms of material well-being at present and of better living conditions for all--with peace and security also for all. The Black Lodge or the planetary center of evil works almost entirely upon the astral plane, and is impressed directly and guided in detail from the cosmic astral plane.

3. From the negative or purely material forces of the planet, which are not necessarily either good or bad but which have been used instinctually and oft unconsciously by humanity for purely material ends, and are therefore basically anti-spiritual and subject to the influence of human desire--a desire oriented towards selfishness, and therefore towards separateness. This form of evil is being combatted today by the New Group of World Servers. Of this battle you know something because every thinking man and woman is immediately implicated.

I have spoken of the evil present in the planet in very simple terms, and there are phases of it to which I have not referred; the interlocking and inter-penetrating of the grades of evil are far more numerous and intricate than you surmise.

In summing up, I would say that the present re-orientation of the Hierarchy, in relation both to **Shamballa** and to

empty. The distress of emptiness is the immediate result; it grips us and we feel that the price of holiness is too high. But, standing on the Way, suddenly the whole being is flooded with light and love, and the emptiness is seen as constituting that through which light and love may flow to a needy world. The purified One can dwell then in that place where dwell the Blessed Lords, and from that place go forth to "illumine the world of men and of the deities".

There are four ways which stretch before the disciples of the Lord of the World. They must all be trodden before the inner Being is released, and the liberated Son of God can enter, at will, what are symbolically called "the four gates into the City of **Shamballa**",--that city of the Most High God, which is ever swept by the Life of Those who have achieved liberation through loneliness, detachment, isolated unity, and purification. A realization of the goal and the way to that goal is of service at this time, and it is to this realization that the teachers of humanity seek to stimulate the Sons of God.

According to the ray type or quality, so will be the reaction of the life to the great stages of Individualization, Initiation, and Identification. This is a major occult platitude, but it is one that is much in need of consideration and reflection. Let us bear in mind always that we are considering qualities which govern appearances and express the life. What is called in the Eastern literature "the Blessed One" refers to One who is perfectly expressing some ray quality through some chosen phenomenal appearance, which is assumed at will for purpose of service, but which in no way constitutes a limitation and in no way holds the Blessed One a prisoner, because His consciousness is in no way identified with the phenomenal appearance, nor with the quality it expresses.

tion--dynamic and magnetic--reaches our Earth, this effect is incidental and unnoticed. The primary effect that *they* have is upon our planetary Logos and this effect reaches us through Him, pouring through that great planetary center to which we have given the name of **Shamballa**. It is, therefore, capable of evoking the major response from the monads, and these monads express themselves through the kingdom of souls and through the human kingdom; it consequently expresses itself through the Hierarchy and through humanity as a whole. This is a point of real importance and should be noted and connected with all the teaching you have had upon this most interesting theme of the three major planetary centers. It is the work of the zodiacal influences to evoke the emergence of the *will* aspect of the Heavenly Man and of all monads, souls and personalities who constitute the planetary body of expression. This statement means but little to you today but it will mean much to those students who, in a few decades, will study what I am here saying. Properly understood, it accounts for much that is happening in the world at this time.

As these influences pour through our planet and thence to the centers of force upon the planet, they produce a dual effect:

1. They produce an effect upon advanced man, galvanizing the centers above the diaphragm into activity and enabling him to respond to the radiation and the activity of the Hierarchy.
2. They produce an effect upon unevolved man, enabling him to function as an ordinary, unenlightened human being.

It should be noted here, however, that all the energies--zodiacal, systemic, and planetary--have a definite effect

see) transfers himself on to the Cardinal Cross from which he descended when coming into incarnation and mounted in its place the Common or Mutable Cross, he no longer identifies himself with form or even with soul, but with the will of divinity and with the eternal plan and purpose. It becomes his plan and purpose. He knows no other in a sense which is unknown even to an initiate of the third degree. He then enters into the council chamber of God; he becomes a part of the conclave at **Shamballa**; he functions no longer simply as a member of the Hierarchy upon the mental plane. He can now function through all the three world centers--Humanity, the Hierarchy and **Shamballa**.

Aries initiates the cycle of manifestation. All souls, as individual entities, come into human incarnation for the first time in the sign of *Cancer*, emerging as mental entities in the sign Aries, as emotional-desire entities in the sign *Taurus* and as vital entities in the sign Gemini, taking then physical form in *Cancer*. This is an involutionary, subjective cycle. Thus they emerge into the ocean of physical plane existence, into the world of matter. Yet the first impulse is awakened in Aries, for Aries is the place where the initial idea to institute activity takes form. It is the birthplace of ideas, and a true idea is in reality a spiritual impulse taking form--subjective and objective. There originates the response of the soul to the highest aspect or quality of deity because *there* appears the "will to incarnate." The first ray aspect of the Monad, responding to the first aspect of deity, evokes response from the first ray aspect of the soul and the first step towards incarnation is taken on that plane in the system which is the mental plane. Aries "awakens the will to reach the lowest and there control, to know the uttermost and thus to face all experience"--thus runs an ancient statement.

ity and there experience is gained. Herein lies the mystery of the fish-goddesses of this sign "who spawn their young again and yet again."

2. The death by suffocation in Scorpio releases man into the planetary center which we call the Hierarchy.
3. The death by fire or burning in Aries releases man into another center to which we give the name **Shamballa**.

There is much to work out, is there not, in these ideas which I offer to you as suggestive considerations and as hints related to the Science of Triangles, which is the esoteric basis of astrology, just as the doctrine of the trinity (microcosmic and macrocosmic) is the esoteric basis of occultism. Death is, therefore, of three kinds. This Science of Divine Dying underlies the well-known phrase "the Lamb slain from the foundation of the world," and when the relationship between Aries, Scorpio and Pisces is properly understood (as the linking and merging of the three crosses) a new light will be thrown upon all subsidiary sciences--exoteric and esoteric. The teaching in *The Secret Doctrine* about the reincarnating monads who are called the divine Sacrifices, Lords of Knowledge, Will and Sacrifice, will be clarified. These monads, who are ourselves, are Lords of Persevering Ceaseless Devotion--devotion even unto death.

It is interesting here to note also that through the ruling planet, Mars, the average man born in this sign is related to Scorpio, and thus the Cardinal Cross is related to the Fixed Cross. Points of crisis can thus be noted when the horoscope is considered from this angle. At the same time, Aries is related to birth, through Mercury who rules Aries esoterically, and also Virgo, of which Mercury is the exoteric ruler. Through Uranus also, Aries is related to Aquarius,

of the esoteric planets, and these begin to have a dominantly esoteric effect. In Capricorn, for instance, the influence of Saturn is both exoteric and esoteric; in Taurus, Vulcan has both an esoteric and hierarchical effect, whilst in Leo the Sun rules all three--the exoteric, the esoteric and the hierarchical life. This we will study somewhat later in this section and when we come to the consideration of the constellation Leo. Planetary influences are unusually potent in Aquarius during this world cycle because it is, in a peculiar way, a culminating sign for the majority of people who proceed from Aries to Pisces upon the Fixed Cross. A rare few consummate the experience of life upon the three Crosses in the sign Pisces, and so become world saviors. They know then, and only then, the highest aspect of the first ray as it expresses itself through the activity of Death. The bulk, however, of the world initiates climax their experience in Aquarius and become liberated world servers. They turn their backs upon all further progress for themselves in this cycle and on all satisfaction of their own spiritual aspiration and become carriers of the water of life to humanity, joining thus the ranks of the Hierarchy. Those who achieve in Pisces and make the higher and further grade in their development pass into that center to which we have given the name of *Shamballa*, but the bulk of the initiates and disciples remain attached to the second center, that of the Hierarchy of Service.

Aquarius is pre-eminently a sign of constant movement, of changing activity and recurrent mutations, and the symbol for the sign is expressive of this state of activity. It is, therefore, a sign in which the significance of cycles is mastered and understood by the initiate. The results of the valley experience (to use the well-known language of the mystics of all ages) and of the mountain top with its vision

--upon the situation, to interpret for us, through our own illumined minds, the significance of events and to relate the old and the new, the past and the future through the light of the present.

Hence, the subjective usefulness of the present general trend towards meditation processes which bring about the capacity to be "impressed from on high" (technically understood) and to be illumined by the light of the soul.

When the task of Saturn and of Mercury has been accomplished, then during the third decanate, Venus, which is the union of heart and mind, will usher in the long hoped for era of love-wisdom, of brotherhood and of expressed brotherly relationships. Opportunity -- Illumination -- Brotherhood: these are the gifts that *Shamballa* is planning to confer upon mankind during the Aquarian Age, if man will but prepare for them, accept them, and use them. Only the future will make clear man's reaction.

According to other astrologers, the three decanates are governed by Venus, Mercury and the Moon. You can here see the relation of astrology to the normal or to the reversed wheel of life. The Moon which here takes the place of Saturn hides the planet Uranus. In this case Uranus, the occult planet, stands for exoteric science which penetrates into the hidden side of form life, and thus we have the period wherein man is not alert enough or conscious enough to seize upon opportunity and turn it to esoteric or soul ends, but can identify himself with the more advanced aspects of form. The energy which produces opportunity, illumination, and brotherly love as expressed and attained upon the Fixed Cross, demonstrates upon the Mutable or Common Cross as difficulty, the versatile and volatile mind (unstable and dark) and as sex.

This appears clearly in the words spoken to the man

the wilderness, redeems that all; the sacred Goat that merges in the Unicorn and lifts impaled upon his golden horn the vanquished form--in these the mystery lies hid."

It here becomes apparent that three mysteries are hidden in the three horned signs:

1. The mystery of God the Father.....Creation
2. The mystery of God the Son.....Redemption
3. The mystery of God the Holy Spirit.....Liberation

It might also be pointed out here that it is the will of the Father aspect, manifesting through Aries, that governs **Shamballa**; the loving desire of the Son which attracts to the Hierarchy; and the permeating, intelligent activity of the Holy Spirit which animates that center of divine life which we call humanity. Therefore we have:

Shamballa.....Hierarchy.....Humanity
Will.....Love.....Intelligence
Aries.....Taurus.....Capricorn

In both their higher and their lower aspects these signs hold the secret of the "horns of strife and the horn of plenty subjected to and guarded by the horn of life." Again, an ancient proverb runs: "The Ram--when it has become the Scapegoat, has sought illumination as the Bull of God and has climbed the mountain top in the semblance of the Goat --changes its shape into the Unicorn. Great is the hidden key." If the symbolism is carried a little further, it might be stated that:

1. The Ram leads us into the creative life of Earth and into the darkness of matter. This is the blue of mid-night.

2. The Bull leads into the places of desire in search of "wrathful satisfaction." This is the red of greed and anger, changing eventually into the golden light of illumination.
3. The Goat leads us into arid ways in search of food and water. This is the "need for green," but the Goat is equal also to climbing to the mountain top.

This is the experience of the Mutable Cross in connection with these three signs Upon the Fixed Cross:

1. Eventually the Ram becomes the Scapegoat and the will of God in love and salvage is demonstrated.
2. The Bull becomes the bestower of light, and the darkness of the earlier cycle is lightened by the Bull.
3. The Goat becomes the Unicorn, and leads to victory. The Crocodile, the Goat and the Unicorn depict three stages of man's unfoldment.

Aries, Taurus, and Capricorn are the great *transformers* under the great creative plan. They are in the nature of catalysts. Each of them opens a door into one of the three divine centers of expression which are the symbols in the body of the planetary Logos of the three higher centers in man: the head, the heart and the throat.

Aries opens the door into **Shamballa**, when the experience of *Taurus* and *Capricorn* has been undergone.

Taurus opens the door into the Hierarchy when the significance of *Gemini* and *Leo* is understood and the first two initiations can therefore be taken.

Capricorn opens the door into the Hierarchy in a higher aspect when the last three initiations can be undergone and the significance of *Scorpio* and of *Virgo* is understood.

communion feast. For that feast, humanity is today preparing, as we saw when studying the last constellation. The astrological significance of the New Testament is as yet little understood. Christ was born in Capricorn, fulfilled the law under Saturn, initiated the era of intelligent brotherhood under Venus and is the perfect example of the Capricornian initiate who becomes the world Server in Aquarius, and the world Savior in Pisces, thus completing the round of the zodiac and able to say triumphantly in Pisces "It is finished."

The polar opposite to Capricorn is Cancer and, as you have been taught, these two signs are the two great Gates of the zodiac--one opening the door into incarnation, into mass life, and into human experience, whilst the other opens the door into the life of the spirit, into the life of the Kingdom of God, the life and purposes of the Hierarchy of our planet. Cancer admits the soul into the world center which we call Humanity. Capricorn admits the soul into conscious participation in the life of that world center which we call the Hierarchy. Libra admits the soul into the world center which we call *Shamballa*, for it is the polar opposite of Aries which is the place of beginnings. Libra demonstrates the perfect balance of spirit and matter which first came together in Aries. This balance and this relation of the great opposites, spirit and matter, is symbolized for us in the personality situation of balancing the pairs of opposites on the astral plane, and finding between them the "narrow razor-edged path" which leads the man into the kingdom of the soul. As man passes around and around the zodiac in the ordinary manner, he continually and consciously enters into life in Cancer, the constellation under which the Law of Rebirth is applied and administered. But it is only on the reversed zodiac that the man learns to pass with

a great reservoir or focal point for divine energy, carrying out God's purpose. The Pointer nearest to the Pole Star is expressive of a lower aspect of the will, which--in speaking of humanity--we call self-will.

2. *Aries*, in which the will to create or to manifest makes its appearance and the great divine experiment is initiated.
3. *Vulcan and Pluto* are related to the two Pointers and are only now beginning, in any definite and clear manner, to affect human response. Their effect has been planetary in its nature up to date and has not hitherto been at all effective in either the fourth or the second kingdoms in nature.
4. *Shamballa*, the Custodian of the Plan for our planet.

Leo is the sign wherein the consciousness of individuality is developed, utilized and finally consecrated to divine purpose. It is related to Polaris, the Pole Star (found in the Little Bear) and it is also peculiarly susceptible to the influence of that Pointer in the Great Bear which is the nearest to the Pole Star. Esoterically speaking, the Pole Star is regarded as the "star of re-orientation" whereby the art of "refacing and recovering that which is lost" is developed. This eventually brings a man back to his originating source. It might, therefore, be correctly inferred that this Pointer and the energy emanating from it guides humanity upon the involutionary path, and is constantly active in its influence upon the man who is still upon the Mutable Cross. Then the energy of the Pointer furthest from the Pole Star begins to make its presence felt and a sense of right direction or guidance is registered by the disciple upon the Path, and such guidance (when followed) leads man nearer to the Hierarchy. It is here that the divine

necessity of achieving *alignment* is portrayed for us in the symbolism of the sky and when it has been achieved then there is a direct inflow of divine energy and man is linked up in a new and creative manner to sources of divine supply. Astrologers will do well (in connection with the horoscopes of disciples and particularly of initiates) to consider the two Pointers and the Pole Star. They are mysteriously connected with the three aspects of incarnated man--Spirit, soul and body. More than this it is not permitted to me to convey to you. I may, however, give you another hint. These three stars are embodiments of the three aspects of divine will. It is the *three aspects of all expressions of divinity in manifestation which underlie the Science of Triangles*. This I will later elaborate.

Another triangle of energy also appears: Aries, Leo and Polaris, and they are doubly connected through the medium of the Pointers.

Scorpio is under the influence or inflowing energy of Sirius. This is the great star of initiation because our Hierarchy (an expression of the second aspect of divinity) is under the supervision or spiritual magnetic control of the Hierarchy of Sirius. These are the major controlling influences whereby the cosmic Christ works upon the Christ principle in the solar system, in the planet, in man and in the lower forms of life expression. It is esoterically called the "brilliant star of sensitivity." You have therefore:

Polaris--The Star of Direction--governing *Shamballa*.

Later, another Pole Star will take the place of Polaris, owing to the interplay of forces in the universe and the general shift and movement. But the name and quality of this star will only be revealed at initiation.

Sirius--The Star of Sensitivity--governing the Hierarchy.
Alcyone--The Star of the Individual--governing humanity.

You can see from the above how the entire plan of this Treatise is gradually unfolding. It was necessary for me to indicate to you the nature and the purpose of the three divine centers--*Shamballa*, the Hierarchy, and Humanity--before I could make this part of the teaching clear to you, or before I could point out the nature of the energies pouring from distant constellations and zodiacal signs into our planetary scheme.

Scorpio is the great constellation which influences the turning point both in the life of humanity and the life of the individual human being. For the first time in the history of both mankind and disciples the energy of Sirius, pouring into the seven groups which form our planetary Hierarchy evokes a response. I would remind you of a basic fact in the evolutionary process which astrology will eventually prove scientifically and past all controversy. This is the fact that energies and forces are pouring upon our system and our planetary lives ceaselessly, potently and cyclically. Yet they are only regarded today as existing when definite response is evoked. They come from all kinds of sources, extraneous to our system and planetary schemes, but until man responds and registers them both scientists and astrologers fail to recognize them and they are as if they were not. This is a point to bear in mind as I continue to teach you, for I may indicate some sources of active energy which may as yet be unknown to you as playing upon our system and its contents. The difficulty will not be because of my inaccuracies but will be owing to the lack of sensitivity in the mechanism of response which mankind and disciples are at present utilizing.

corn--as a result of the effects of the influences of Cancer, Virgo and Scorpio--the disciple begins to demonstrate the capacity to express the life of two kingdoms at least in some measure, and is a developed human being and also a citizen of the kingdom of God. Therefore, for an initiate and for a period of three incarnation, the four signs of revelation (Cancer, Virgo, Scorpio and Capricorn) intensify their effect upon him, until in the fourth incarnation he begins to respond to the inner influence of Pisces. He thus demonstrates his ability to react to the *Shamballa* influence and, when this influence is established, he goes out to salvage and to save. He acts consciously as a world mediator. Therefore, it might be stated that:

1. *In Cancer*, the influence of the human Hierarchy begins to make its presence felt and to include the dualism of man. This emerges clearly in Virgo. Soul and body are closely related and knit together in one form. Man is a conscious personality, and this is a result of the Cancer experience, consummated in Virgo.

Such is the way of humanity. The human center is active.

2. *In Scorpio*, the influence of the occult Hierarchy begins to set its seal on the human being, and his essential duality is put to the test. This is preparatory to a new and higher unity. He is at the miserable stage of being neither the soul nor the form--the stage of transition.

Such is the way of the disciple. The hierarchical center is affecting him powerfully.

3. *In Pisces*, the influence of *Shamballa* claims the initiate as its field of activity and the dualism of soul and spirit emerges instead of that of soul and body which has hitherto been of major importance. The power of the

of war and conflict down the ages. The theme of that ray is "Harmony through Conflict" and it is the lower aspect of the ray energy, producing conflict which has hitherto controlled, this climaxing now through the impetus of the new incoming *Shamballa* force. As it exhausts itself (and this is rapidly coming about) there will be a shift of direction and force to that major ray, the second Ray of Love-Wisdom, of which the fourth ray is an aspect. This second ray energy is very potently focused through the constellation Gemini via the planet, Jupiter. We shall then have the inauguration of a long cycle of beneficent development in which the conflict essential to the interplay between the dualities will be stabilized upon the mental plane and--under the influence of the salvaging, serving egos of the fifth kingdom--entirely change world civilization.

It is valuable also to remember that in the studying of the ray forces and their effects in Cancer, we must do so from the angle of the mass mind and the mass reaction and not from that of the individual. This is one of the signs of synthesis and of a relative fusion, but it is a fusion on the lower level of the spiral and connotes the fusion of the physical body and the soul but only in the embryonic stage and with the psychic stage still unindividualized. It is the stage of mass reaction to the incoming of the Sons of Light.

The entire theme of the zodiac can be approached from the angle of light and its unfolding and increasing radiance and of the gradual demonstration in what I have called elsewhere, "the glory of the One." The mode of the development of this inner light and of its externalization must remain--from the standpoint of its cosmic effects--one of the secrets of initiation and this for a long time to come. It will, however, not be out of place if I were to give symbolically certain phrases and sentences which will indi-

tion, or whether the initiate is controlled by the will to cooperate with the Plan, he is, nevertheless, being responsive to the most potent manifestation of a little known and understood aspect of divinity, to which we give the inadequate name of the Will of God.

Will, power, desire, aspiration, ambition, motive, purpose, impulse, incentive, plan--all these are words which attempt to express one of the major underlying attributes and fundamental causes (man scarcely knows which) of manifestation, of the evolutionary processes and of the will-to-be or the will-to-live. The great triplicity of desire--aspiration--direction (will) are only three words which endeavor to describe the progress and bias of man the personality, man the soul, and man the channel for spirit or life. All three point inadequately to the cause of the threefold expression which underlies all events, all progress and all happenings in time and space.

It was the Buddha who clarified for man the nature of desire and its results, with the unhappy effects which desire produces when persistent and unenlightened. It was the Christ Who taught the transmutation of desire into aspiration which, from the expression given to it in *The New Testament*, was the effort of the human will (hitherto animated by, or expressed through, desire) to conform itself to the will of God--this without understanding but conformity, in perfect trust and with the inner assurance that the will of God must be all that is good, both in the individual and in the whole.

Now, as the **Shamballa** force is beginning to pour into the world, man is seeking another interpretation of God's will which will not involve the hitherto blind acquiescence and unavoidable acceptance of the inscrutable dictates of a potent, inescapable Providence, but which will produce an

understanding cooperation with the divine Plan and an enlightened fusion of the individual will with the great, divine will and this for the greater good of the whole. For this desirable attitude there is worldwide preparation going forward in a simple and unobtrusive manner through the gradual fomentation of the will-to-good everywhere and the demand, so universally voiced, that human conditions may be more truly enlightened, more acutely polarized for the benefit of the whole and more definitely subordinated to the innate divine urge for beauty, synthesis and the free expression of the hidden mystery which is to be found at the heart of all forms. It is going forward also through the constant attempt to comprehend and interpret the Plan for humanity as its broad outlines begin to become apparent to the developing intelligence of man.

This all indicates a growing responsiveness on man's part to the incoming **Shamballa** influences and the consequent evocation of the will aspect of man's nature. This must produce undesirable as well as desirable results on account of man's present point of evolution and is, therefore, responsible for much that is taking place in the world today. The trembling response of humanity (through the medium of the most enlightened and sensitive people in each country) to this influence and the corresponding magnetic interplay between the great center at **Shamballa** and the human center is a steadily growing fact registered and noted by the watching Hierarchy and making certain major changes inevitable and unavoidable. This argues well for the future in spite of temporary misuse of the forces. Necessarily and simultaneously, this interplay evokes response from the unprepared and the unready and from the wrongly oriented and the selfishly polarized person. This stimulates the will-to-power in the individual and fosters personality integra-

tion of the wrong kind and its enforced desires. Thus, through these personalities and their wrong emphasis and teachings, nations also are misled--again temporarily--and the **Shamballa** force is wrongly employed and directed. The result of this dual effect of the **Shamballa** force at the present time is the precipitation of that cleansing but terrible process which we call War. This war is the consummation of the conflict between the pairs of opposites and the basic duality of manifestation and is not motivated basically as have been all previous wars. When I refer to this conflict I would remind you that to us (the workers on the inner side) the 1914 conflict and this one are two phases of one condition.

The war, when held in a steady focus by the Guides of the race and when not permitted to pursue too long and too terrible a course, can most definitely further the ends of evolution by creating situations which foster mental development under spiritual guidance, necessitating clear thought (a thing rare to find), the removal of undesirable conditions by their emergence into prominence and by the consequent removal of their originating sources and also by the definite effects produced upon the emotional body of humanity by corporate suffering and pain. This suffering, deprivation, anxiety and distress can lead to a reversal of human orientation upon the wheel of life, just as it does in the case of the individual aspirant. It can lead to the focusing of all the life tendencies upon a world of truer values and reality and thus inaugurate the new and better civilization for which we all hope. Looking at the world today if you could but see it as we the teachers on the inner side can see it, you would become aware of such a re-focusing and re-orienting on all sides.

Again, however, the time element comes in (that brain-conditioned sense of awareness) and the problem with which

the Hierarchy is now concerned is to see that the present conflict *does not persist unduly long*, to awaken all the nations, without exception, to a sense of the dramatic import of the present time and of their right share and their responsibility and thus to engineer a climax wherein the correct world lesson may be learnt; whereby the world may be purified by the elimination of the undesirable elements which hinder the new era and the upspringing of a more spiritual civilization; and whereby the forces of hate, of cruelty, of materialism and of darkness may be driven back (wherever found) before the sweeping onslaught of the Forces of Light.

It might be here pointed out that just as the Aquarian Age is coming into manifestation for our planet as a whole, bringing in its wake universal awareness and the new modes of expressing world synthesis, human interests and the world religion, so humanity, the world disciple, is beginning to come under the influence of Taurus. It is this influence which will bring about at this time the reversal of the wheel of life for those in the human family who are ready (and their numbers are now very great). This is happening and the results are inevitable and cannot be evaded. The great question is: Will this Taurian influence, increased as it is by the incoming **Shamballa** forces, produce the floodlight of illumination of which Taurus is the custodian or will it simply foment desire, increase selfishness and bring humanity to the "fiery heights of self-interest" instead of to the mountain of vision and initiation?

This is the situation which confronts the Knowers of the race in their various grades of knowledge and illumination at this time. Neither of these influences--the Taurian or the Aquarian--can be avoided. As you will see when we study the analysis of this sign and come to a consideration of its rulers, Taurus forges the instruments of constructive living

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

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

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

1. Desire--leading to aspiration upon the reversed wheel.
2. Blindness--leading eventually to sight.
3. Darkness--leading finally to light.
4. Death--leading at last to liberation.

In the last analysis, we come back to the eternal dualities, leading as they ever do to the interplay of the polar opposites, to the cyclic ebb and flow of the inner life and the outer periphery of expression, and to that attraction and repulsion which leads to a steady shift of the attracting force to an ever higher and wider appeal. It is the secret of eventual synthesis, which is the final illumination, seen through the eye of Taurus. It is for this reason that this sign is regarded as being one of universal movement, of great and constant activity under the impulse of material desire or the urge of the divine will, when recognized and sensed. The triangle of expression is one of potent energies:

1. Desire.....aspiration.....will.
2. Man.....the disciple.....the initiate.
3. Materiality.....duality.....divinity.
4. Form.....Soul.....Spirit.
5. Humanity.....Hierarchy.....**Shamballa**.

I ring these changes constantly as the consideration of them, intelligently grasped, will lead eventually and inevitably to their fusion in your individual consciousness.

It is not my intention to say much here anent the Fixed Cross of which Taurus is one of the arms. I dealt with this in several places when considering with you the constellations Leo, Scorpio and Aquarius. I would, therefore, refer you to my earlier comments. Scorpio is, as you will have realized, the dominant arm through which the most effective potency flows upon the reversed wheel, where advanced humanity is concerned because it is the testing sign for humanity and

the one in which the human being reaches the depths or attains the heights. Taurus is the dominant stream of energy upon this Fixed Cross where average man is concerned. The energy let loose through this Cross is stupendous in its effects, producing finally the great reversal and renunciation. In this Cross, Taurus is the Initiator for it "impulses the Will," producing movement and momentum. You have (if I may repeat earlier implications) the following conditions and correspondences in connection with the three Crosses:

1. The Cardinal Cross....Spirit.....Will.....**Shamballa**.
2. The Fixed Cross.....Soul.....Consciousness.....Hierarchy.
3. The Mutable Cross.....Form.....Activity.....Humanity.

The initiate is one who is in process of relating consciously and effectively all these three within himself. Man the essential triangle of energy, man the square, man upon the Cross, and finally, man the five-pointed star! In these four simple symbolic forms lies the whole history of the fourth kingdom in nature. The triangle and the star are subjective expressions of a fixed consciousness, focused in reality, whilst the square and the Cross are objective expressions of the man focused outwardly.

We come now to a brief study of the Rulers of this sign. As Taurus is so close, esoterically speaking, to the sign Aries which--in this world cycle--is the sign of beginning, it constitutes, relatively speaking, a very complex aggregation of forces, being related not only to Aries with its cosmic contacts, but also to the Pleiades and the Great Bear. Yet at the same time, it is very simple in its expression for it is governed by only two planets. Venus is its exoteric ruler and Vulcan its esoteric and hierarchical ruler. We touch upon one of the mysteries of the Ageless Wisdom. Venus

that which is beautiful and useful. Vulcan is, therefore, that which stands for the soul, the individual, inner, spiritual man; in his activity we find the key to the soul's task upon the eternal round of the wheel of life. You will remember how Hercules upon the Fixed Cross had to fashion his own weapons before he succeeded in the struggle. This is in reality a reference to the art of Vulcan who rules the inner man and guides his fashioning.

Vulcan also rules nations at a certain stage of embryonic soul expression, such as the present, and governs their activities, fashioning the instruments of war when war and conflict are the only means whereby liberation can come, though woe betide those through whom wars come. Vulcan then takes hold and--since the Middle Ages--has brought the mineral kingdom, "the depths from which supply must come," under human control. In the present war, Vulcan is concerned along with Venus in the relation of man to man, and of man to the mineral kingdom. Venus, the mental energy of humanity, establishes relation between man and man, between nation and nation whilst Vulcan establishes relation between the fourth kingdom in nature and the first. Vulcan, as we shall see later, is governed by the first ray, and the first ray and the first kingdom are definitely bound together. This, therefore, brings in the **Shamballa** force and you consequently have an esoteric triangle of energy--will, humanity and the mineral kingdom. They have a very close rapport with each other, both from the angle of the Plan and from the expression of material selfishness. Hence the great use of minerals (iron, copper, etc.) in the World War II. It is literally a war in which the mineral kingdom is used against the human. Humanity had gone down into the caves and the depths of concretion and is ready now for an upward shift or move, this time consciously taken

tary Logos, of humanity as a whole and of a man. Hence again today's world problem. A major event such as a change in the axis of the Earth is related to an initiation of the planetary Logos. Students can here note, therefore, the relation to the individual life as it shifts its consciousness steadily in the vital unfolding processes of the Path of Discipleship and of Initiation. Earlier in this treatise I referred to a fact which must always be borne in mind and that is that the great energies playing upon our planet, exert a hindering or a stimulating effect. They are either retarding in their effects, producing concretion, crystallization and a holding back or on to that which is old and of the past, or they stimulate and produce fluidity, enlargement and expansion. The careful student of human affairs will note this as he studies the events which are today passing before his eyes.

Speaking with a wide generalization, it might be said that the three major groups of forces affecting our planet are zodiacal, systemic and planetary in nature and--again generalizing--it might also be said that:

1. Zodiacal energies pass through *Shamballa* and are related to the first Ray of Will or Power and affect the Monad.
2. Systemic energies pass through the Hierarchy and are related to the second Ray of Love-Wisdom or (as it is oft called in esoteric astrology) the Ray of Attractive Coherency and affect the soul.
3. Planetary forces impinge upon and pass through humanity and are related to the third Ray of Active Intelligence and affect the personality.

To this I earlier referred, but have restated it here as I seek to have it definitely in your minds as we go forward

1. The energies coming from the Great Bear are related to the will or purpose of the solar Logos and are to this great Being what the monad is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its seven-fold unified energies pass through *Shamballa*.
2. The energies coming from the sun, Sirius, are related to the love-wisdom aspect or to the attractive power of the solar Logos, to the soul of that Great Being. This cosmic soul energy is related to the Hierarchy. You have been told that the great White Lodge on Sirius finds its reflection and a mode of spiritual service and outlet in the great White Lodge of our planet, the *Hierarchy*.
3. The energies coming from the Pleiades, an aggregation of seven energies, are connected with the active intelligent aspect of logoic expression, and influence the form side of all manifestation. They focus primarily through *Humanity*.

Connected with this major triangle and affecting powerfully our entire solar system is a triple inter-relation of great interest which has a special and peculiar relation to humanity. This triangle of forces relates one of these major constellations, one of the zodiacal signs and one of the sacred planets within our solar system.

First Triangle:

The Pleiades.....Cancer.....Venus.
Humanity.

Second Triangle:

The Great Bear.....Aries.....Pluto.
Shamballa.

Within this sumtotal of active, qualified energies, we have (working out today) influences and impulses from three major constellations. These pour through certain other related constellations and planets into the three major planetary centers: **Shamballa**, the Hierarchy and Humanity. It is with these three centers I would seek to deal and to them and their inter-relations continually make reference. I would ask you to bear in mind that these energies are transmitted from one point to another, or pass through with transmuting effect from one center to another thus bearing their own vibratory quality but carrying also that of the center of transmission. In the transit of energy from a major center to a human being and when the energy is finally *grounded* in the disciple's center, you will notice that it is then a fusion of six energies. These three groups of energies (each of them a fusion of six) make the dominating energies, controlling the human being, to number eighteen; this holds the clue to the mystery of the "mark of the beast" which is 666. This is the number of the active intelligent man and distinguishes his form nature from his spiritual nature which is 999. These three lines or streams of energy in man may be listed as follows:

I. Will. Purpose.	II. Love-Wisdom.	III. Active Intelligence
Spirit.	Consciousness.	Form
1. The Great Bear.....	Sirius.....	The Pleiades.
Cosmic.	Cosmic.	Cosmic.
2. Leo.....	Pisces.....	Capricorn.
Zodiacal.	Zodiacal.	Zodiacal.
3. Saturn.....	Uranus.....	Mercury.
Systemic.	Systemic.	Systemic.
4. SHAMBALLA	HIERARCHY.....	HUMANITY.
Earth.	Earth.	Earth.
Planetary head center...	Planetary heart center.....	Planetary ajna center.

I. Will. Purpose.	II. Love-Wisdom.	III. Active Intelligence
Spirit.	Consciousness.	Form
5. Head center.....	Heart center.....	Ajna center.
Initiate.....	Disciple.....	Aspirant.
Egoic purpose.....	Egoic love.....	Spiritual mind (abstract)
6. Base of spine.....	Solar plexus.....	Throat center.
Initiate.....	Disciple.....	Aspirant.
Personal Will.....	Personal desire.....	Personal creativity.

A study of this tabulation will demonstrate that there will be found a structure therein of many triangles of force; some of these are cosmic, some zodiacal, others systemic, still others planetary and their reflections in the etheric body of the disciples of the world of all grades. Through the great triangle of **Shamballa**, the Hierarchy and Humanity, cosmic, zodiacal and systemic force is focused and these three become, in their turn, a macrocosmic triangle of energies in relation to the individual human being upon the planet. You have, therefore, the following lines of transmission of force:

Shamballa	Hierarchy	Humanity
Head center.	Heart center.	Ajna center.
Base of the spine.	Solar plexus.	Throat.

One major center is here omitted because it is primarily related to the physical body and its expression of life perpetuation. That is the sacral center. Just as the physical body is regarded by true esotericists as *not* a principle so the sacral center is regarded as "a necessary evocation between that which is high and that which is low, and between that which is sounded forth from the center in the throat and that which replies to a deeply sounded note."

In this connection there is an interesting triangle of energy formed by:

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

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

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

II.

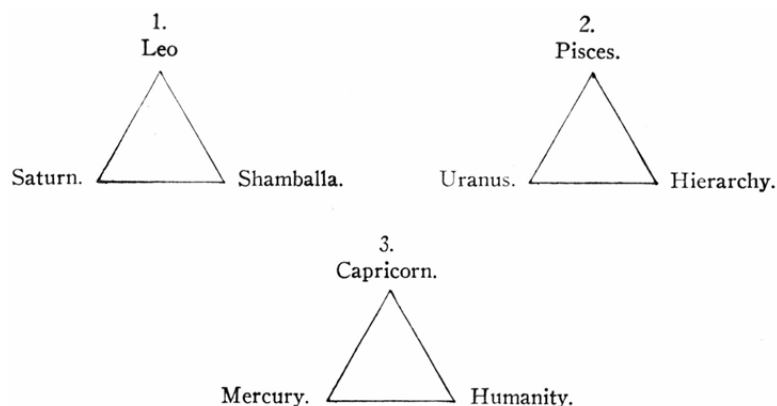
The central light of Sirius shone through the eye of the Sun; the vision came. The light of wisdom penetrated into the waters and cast the radiance of the Heavens into the depths. At this attractive call, the goddess rose unto the surface (the fish-goddess, the symbol of Pisces. A.A.B.) and welcomed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

emanating sources of energy that the needed sensitivity is produced. Sensitivity, generally speaking, is of a threefold nature:

1. Sensitivity to that which is found within oneself. This, when the consciousness is adequately self-sufficient, opens a door for the entrance of energies coming from the "middle center." I speak in symbols and for those whose knowledge of cosmic location and of points in time and space will enable them to comprehend; to the uninitiate, I simply say, "Respond to soul impact."
2. Sensitivity to that which emanates from the "centers left behind" or to those streams of vital energy which lie active and focused below the threshold of the waking consciousness. They stir the threads of memory; they draw backward the glances (and there lies magic in the energy of the eye) of the onward moving Point, the Pilgrim on his way; they condition through ancient habit the responsiveness of the units in the form.
3. A developed sensitivity which emerges from the "furthest center" at first unconsciously employed and later consciously directed and attuned--a fully magnetic and attractive sensitivity. Forget not that true interplay imposes the condition of reciprocity and that the two points or termini of a line eventually vibrate in unison.

A consideration of a hint given earlier as to the symbolism and significance of the three eyes available for man's use will be found illuminating and their relation to the heart and throat will prove evocative of knowledge. They relate to the three centers above referred to and in their wider connotation relate to the three planetary centers: Humanity, Hierarchy and **Shamballa**; further back still lies a relation to the cosmic centers of the Great Bear, Sirius and

the Pleiades. In between these planetary centers to which I have referred and their distant cosmic archetypes lie three systemic centers which at this time and under cyclic law are Saturn, Uranus and Mercury. In between these again are to be found a zodiacal triangle of Leo, Pisces and Capricorn. For purposes of our immediate consideration the following three triangles are, therefore, to be found:



When the significance of this is grasped, the following interesting points will appear. I give them to you for what they are worth to you and that worth is dependent upon the goal ahead of you, and where you stand today in time and space.

Triangle Three depicts the interplay of three streams of force which, in this particular world cycle condition and basically influence ordinary humanity. Forget not that humanity itself constitutes a great center in the life of the planetary Logos:

- a. Capricorn connotes density, firm foundations, concretization, the mountain of karma that holds down the

Triangle One is produced by the inter-relation of energies from Leo, Saturn and **Shamballa**. Its potency is naturally felt more directly in the triangle of the Hierarchy than in that of Humanity. These three energies are sometimes called (in an effort to make understanding more easy and to simplify comprehension) the "triple energy of WILL":

1. The will of self-determination--Leo.
2. The will of sacrifice--Pisces.
3. The will to choose--Capricorn.

because the **Shamballa** force lies behind the other two triangles and is the recipient of energy from the three above constellations, blending them into the united expression of will, and thus proves to be the custodian of divine purpose. The triangles of which the Hierarchy and Humanity are the expression are becoming responsive to **Shamballa**--the hierarchical center greatly so and the human center gradually so. This first or fundamental triangle is occult in the truest sense of the word to even the trained occultist and to the majority of the members of the Hierarchy. Therefore only a few points can be mentioned in connection with it as there is little to be found in even the advanced disciple with which to reach real understanding. The information must perforce remain academic and theoretical.

- a. Leo, which is the will of the self-conscious Entity to manifest, holds the clue or key to the entire problem of self-conscious being, whether it is the will-to-be of a planetary Logos, of a group or of a man. The self-consciousness of man is inherent in the planet itself, which is the life expression of a fully self-conscious Being. The use of the will through the **Shamballa** center

involves the conscious use of that energy by the planetary Logos; this is evoking response today from the world of men in terms of will, both higher and lower. The willful (self-willed) man of the world is apt to be more responsive to this **Shamballa** force than is the disciple or the aspirant because they are more attuned to the gentler vibration of the Hierarchy. I have earlier told you that this Leo force from **Shamballa** is finding direct entry into the human center instead of indirectly via the Hierarchy as has hitherto been the case. The implications of this are obvious.

- b. Saturn. This energy is primarily concerned with presenting opportunity to the Hierarchy and its affiliated disciples. The phrase that "Saturn is the planet of discipleship" is basically true because ordinary average man, except in group formation, does not come so potently under its influence. For the Hierarchy--as a group--is facing a great crisis of approach to **Shamballa**, analogous to that confronting Humanity today, as it seeks approach and contact with the Hierarchy. Thus there are two inter-related crises affecting both Humanity and the Hierarchy, and these should produce--if correctly effected--that which is called alignment or integration, resulting in a far freer inflow of divine energy. Both these "approaches" (which are in the nature of magnetic attractive "pulls") are conditioned by Saturn; in the case of Humanity this pull comes via the Hierarchy and--apart from that Hierarchy--mankind cannot today surmount or properly handle the crisis. This should be remembered and should speed the work of the disciples and aspirants of the world as they struggle for human liberation and to

bring about divine intervention. The intervention desired should come *via the Hierarchy*, if it is not to be too destructive in its effect. The last major intervention in Atlantean days came via **Shamballa** and resulted in the partial destruction of entire continents and lands.

These three triangles of energy can, therefore, be seen as basic and determining in all planetary affairs and event-producing. I have consequently chosen to consider them in our efforts to comprehend this basic astrological science.

2. Triangles of Force--Planets.

At the same time, it will be obvious to you that, in relation to these simple triangles, certain interlocking triangles also emerge, as for instance the zodiacal triangle of *Leo-Pisces-Capricorn* and the allied planetary triangle of *Saturn-Uranus-Mercury*. These two triangles pour their six streams of force into our three planetary centers at this time, vitalizing and stimulating the planetary triangle of **Shamballa-Hierarchy-Humanity**. Behind these three stands a cosmic triangle, emanating three streams of energy which pour into and through the three lesser triangles, thus potently affecting every kingdom in nature. This cosmic triangle is that of the *Great Bear-Sirius-the Pleiades*. This paragraph simply summarizes the preceding pages and indicates the relation between four triangles of energy.

There are one or two subsidiary points which are of interest to the esoteric astrologer and these we might briefly list in connection with these *effective* triangles, using the word "effective" to imply conditioning and potent in results. In this present world cycle all results are of unusual significance and also unusually emphasized in human consciousness.

1. Saturn, through which energy flows from Leo, via **Shamballa**, to Humanity, governs two decanates in Capricorn. Hence its extreme potency today in the triangle of Humanity. Saturn breaks up existing conditions by the force of its energy impact, thus enabling the influence of Mercury to be more fully expressed. The vision can then be intuitively perceived when obstructions have been removed.
2. Leo is one of the birth signs of the zodiac; it connotes the birth of self-consciousness, as you know. Capricorn is also a birth sign because it is also an aspect or one of the arms of the Cardinal Cross--the Cross of that which initiates or brings into being. This has a peculiar relation to Humanity. It is the birth of the two types of consciousness--self-consciousness and Christ consciousness--which are brought to the attention of humanity by the fact of this Leo force pouring through Saturn to Humanity and thus bringing **Shamballa** and Humanity into a closer relation, via Capricorn, active through Mercury.

At this point I would like to pause for a moment and interpolate a word in answer to a perfectly normal question which is liable to arise in the minds of thinking students and aspirants today. Of what use is all this abstruse and abstract information to a world in agony and a world distressed? The major usefulness of this imparted information which will condition the astrology of the future lies far ahead in the period after the war when again the field of world service opens and men have time for thought and due reflection. World service is going on now perhaps in greater volume than ever before but it is restricted to the field of releasing from slavery and alleviation of pain

archy. From that "middle center" it passes to that sensitive band of disciples, aspirants and workers to whose hearts and hands is committed the heavy task, incident to the re-organization and the rebuilding of the shattered world structure. The seventh ray has sometimes been called a peculiar name by Knowers. It is regarded as the "Ray of Ritualistic Decency" It aids and inaugurates the appearing of a new world order, based on a spiritual drive and on aspiration, mental freedom, loving understanding and a physical plane rhythm which provides opportunity for full creative expression. To bring this about, energy from **Shamballa** (embodying the will-to-good) is fused and blended with the organizing energy of the seventh ray and then carried to humanity along the stream of love which emanates from the Hierarchy itself. Pisces governs this effort of the Hierarchy because the highest aspect of Pisces which humanity can at this time in any way comprehend is that of Mediatorship. This is the energy of mediation, of right relationship. Today as never before the Hierarchy stands as a "mediating transmitter" between:

1. Humanity and the will of God. The revelation of the true significance and purpose of that will as it stands behind all world events is needed now as never before. This can come through a closer relation between the Hierarchy and Humanity.
2. Humanity and its karma, for it is equally essential that the laws for the transmutation of karma into active present good are clearly grasped.
3. Humanity and cosmic evil, focused for many millennia of years in what has been called the Black Lodge. Speculation anent this Lodge and its activities is both fruitless and dangerous.

will become apparent to the student that the combination of the influences of Sirius, Leo and Uranus has been much needed at this time to foster and bring about those conditions which will enable mankind, under the steady influence of the Hierarchy, to take the first initiation and "give birth to the Christ," thus revealing and bringing to the light of day the inner, hidden, spiritual Man. It is in Leo that man undergoes the preparatory stages of this first initiation. He finds himself and becomes self-conscious; then he arrives at the stage of intelligent discipleship; he formulates a conscious inner programme or purpose under the steady pressure of the life of the indwelling Christ; he begins to exhaust and deny the demands and desires of the lower nature. This cycle of experience is followed by a painful life of conscious re-orientation--a cycle wherein he achieves balance and begins to "stand in spiritual Being" as a result of constant trial and testing. Finally he stands ready for *the ordeal and the accolade of fire, preceding the first initiation*. At that final stage, Humanity today stands. When (as is now the case) the influence of Uranus is added to the other influences and the seventh ray is at the same time entering into a major cycle of activity on the Earth, there is then present the energy needed to precipitate the crisis of initiation and produce a great rhythmic awakening. Astrologers would find it of interest to note similar combinations in the individual horoscope.

It must not be forgotten that Leo marks the height of achievement for the *human* soul, and this is today stimulated by the *Shamballa* force now flowing into the center of humanity. This inflow will continue its critical work until in the Aquarian Age, so rapidly coming into expression, the one-pointed attitude of the Leo person (or shall I call it

It can be noted how this combination of energies when playing upon Germany's soul Ray of Harmony through Conflict and her first ray personality, on the Ray of Power and the Destroyer (responsive to *Shamballa*) is responsible for much of the present conflict, for the reason that the reaction of that country (under the influence of its present rulers) has been in terms of the material aspect and not of the spiritual.

Students would find it useful to re-read some of the foregoing instruction anent the signs Leo-Pisces-Capricorn, so as to familiarize themselves with the nature, quality and influences which this great triangle (see page 435) expresses and through which humanity is being led at this time forward along the path of return. In this connection it is well also to remember that the series of triangles with which we have been dealing refer to and produce changes in the human consciousness. Another series of triangles was also given (on page 416) involving the Great Bear, Sirius and the Pleiades. These triangles concern the spiritual aspect of the planetary life and of humanity, as well as of the other kingdoms in nature. Humanity is of peculiar importance in relation to these triangles because it is the destiny of humanity to transmit life to the subhuman kingdoms. With these triangles of supernal forces I shall not deal because conscious response to their influence will not be possible till the time cycle of the third initiation arrives. I simply mention this influence so that you will realize that there is no real contradiction or discrepancy. Still another enumeration of the triangles of energy emanating from the three major constellations are given earlier by me (on page 435) and this again is correct and not a contradiction. In this group of three sets of triangles--making nine all told --with their interlocking analogies and lesser triangular relationships and with also their points of fusion, you have

held in a "mystery of potencies" the entire story--past, present and future--of human evolution. It accounts for the changing emphases of that story, its shifting kaleidoscopic pattern, its recurrent points of fusion and its steady progress, through changing process, towards an ultimate revelation.

Very briefly I would like to touch upon the fact that, as might be expected, the influences of Leo-Pisces-Capricorn which dominate the present world situation, via **Shamballa**, the Hierarchy and Humanity, are potent in their oft unrealized effect upon the individual people. They bring about changes in his life focus and in his centers just as they have wrought corresponding changes in the three planetary centers. In view of this certain basic ideas can here be emphasized:

1. The influence of Capricorn, via Mercury, will have a dominant effect in the human kingdom--itself a planetary center.
2. The individual disciple will, therefore, respond to this Capricornian influence most easily. It will constitute a line of least resistance, offering opportunity, as well as the chance of possible disaster if wrongly handled. Right response will lead the disciple nearer to the door of initiation; wrong response will take him back into the depths of crystallization and of concretion.
3. Disciples who respond to the influences above mentioned will necessarily be largely conditioned by their rays, egoic and personal. First ray disciples will, for instance, respond to the **Shamballa** influence, transmitted from Leo and Saturn, more easily than will second ray disciples. These will in their turn react more rapidly and consistently to the Hierarchy, transmitting energies from Pisces and Uranus.

4. The above facts will demonstrate the nature and quality of the response of disciples on Rays 1.3.5.7. and Rays 2.4.6. and this must always be borne in mind as being true of disciples, of all men and also of nations.
5. According to the response so will be the evocation of the activity of the centers, or a center. But--and this is a point of major importance--all disciples must at this time seek to find their dominant reaction in a planned response to the influence of the Hierarchy and the energies transmitted by it. As a general rule, the impact of **Shamballa** force (particularly in the case of a disciple on Rays 1.3.5.7.) will be of a personality nature. It is the stimulation of the heart center with a consequent control of the solar plexus center which should be the planned result. The heart must dominate the solar plexus by the withdrawing of its energies to the heart.
6. The time has not yet come when it is safe for the aspirant or the disciple to relate the head center and the base of the spine in response to a definite and conscious appropriation of **Shamballa** force. Whatever may take place automatically, normally and naturally and through the development of the disciple can and should be permitted to take place, provided there is no conscious intent and that there is also a close and careful scrutiny and control of the personality life.
7. The awakening of the ajna center with the consequent and subsequent conscious control of the throat center must inevitably take place provided the disciple fulfills two conditions. He can then become consciously, safely and correctly creative. These two conditions are:
 - a. A conscious orientation towards the soul and towards the Hierarchy.

- b. A deep love for humanity, present and based on mental perception and intuitive understanding and not on emotional reaction.
8. Where the above conditions are fulfilled, then the impact of the inflowing energies will produce the required stimulation and awakening.

This is all that I have to say about the response of the centers in the human being to the activity of the planetary centers under systemic and zodiacal stimulation. I am not here writing a treatise on the individual training of the disciple but am attempting to demonstrate the fact of cosmic, zodiacal, systemic, planetary and human interplay which in its turn constitutes a great and living Whole--the life expression of a Being of Whom we only know that love and the will-to-good, expressed through the Universal Mind, are the outstanding characteristics and that these are steadily emerging into increasing radiance.

3. *The Triangles and the Centers.*

It is necessary to remember that all influences which impinge upon the individual or upon humanity as a whole pass through or are transmitted by one or other of the planetary centers. I have said little about these centers save to refer to the major three centers which we call **Shamballa**, Hierarchy and Humanity. We recognize them as:

- I. **Shamballa**....Power. Purpose.....Planetary head center....Directing Will
- II. Hierarchy.....Love. Wisdom.....Planetary heart center...Directed Love
- III. Humanity....Intelligence.....Planetary ajna center....Directed Mind

Four other centers remain to be considered: the planetary throat center, solar plexus, sacral center and the center at the base of the spine.

shift its focus of receptivity into the sphere of influence of **Shamballa**. Of this shift, the presence of the twelve-petalled lotus in the highest head center (the relating point between the heart center and the soul on its own plane) is the guarantee. The following relations must consequently be borne in mind:

- I. Head center.....**Shamballa**.....1st ray.....1st & 7th races
.....Will; the goal.
Energy of Life. Synthesis.
Seven centers awakened and functioning.
In first root-race alive and faintly vibrating.
In seventh root-race fully awakened.
- II. Heart center.....Hierarchy..... 2nd ray.....6th root-race
.....Love; the goal.
Energy of Identification. Achievement of fusion.
Six centers functioning.
The focal point of the egoic consciousness of divinity.
The fifth kingdom. The Kingdom of God.
- III. Ajna center.....Humanity.....5th ray.....5th root-race
.....Intuition; the goal.
The energy of Initiation. Development of inclusiveness.
Five centers rapidly awakening.
The focal point of personality.
The human kingdom, the fourth kingdom in nature.
- IV. Throat center....Animal.....3rd ray.....3rd root-race
.....Intellect; the goal.
The energy of Illumination. Creating in the light.
Four centers functioning.
Focal point of the instinctual consciousness.
The third kingdom in nature.

so be of aid to the intelligent, dedicated personality. Ponder on this.

There is one triad of cosmic energy that is of supreme importance upon our planet and it is the united influence of its three constellations which will eventually bring about the initiation of the planetary Logos; this will warrant any future planetary expression of His life to be termed a "sacred planet." At present our Earth is not regarded as a sacred planet. Later, when these three energies have produced adequate effect and the needed planetary changes have been produced, the term "sacred" will be deemed correct and appropriate. This statement of course means little to any student at this time. When, however, he is able factually to realize two things, the case will be different. These are :

First, that the threefold energies which lie back of the activity of the center at **Shamballa** concern the planetary Logos; humanity is slowly becoming sensitive to that influence, but only in mass formation and not individually. Only theoretically can a disciple take note of this fact.

Second, these influences are playing upon that aspect of human life which we call the Monad; they will, therefore, have a steadily increasing effect upon the Path of Initiation.

These three constellations are Leo--Virgo--Pisces. They are spoken of esoterically as "the Producers of that which knows, the Informers of that which is awakened and the Constructors of the modes of fusing Wisdom. They produce a unity; They shatter that which They have produced only again to produce it in greater beauty and in wider fullness." These words are clear. This triangle is, at this

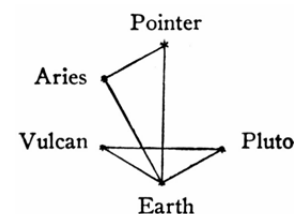
It is through the squares or the quaternial relation that the form aspect is brought into relation and adequacy to the will of Deity, expressing itself through the gradually unfolding consciousness aspect. I am explaining this situation in these simple words because it must be apparent to you that only as the soul illumines the mind can the significance of the teaching be grasped. It is only when the stage of initiation is reached that the true meaning will emerge. In the meantime, I have sought to awaken in your minds a reaction to the abstract truth lying behind the two following statements:

1. The Science of Triangles is related to the total expression of the divine triplicity of manifestation: will, love and intelligence or life, consciousness and form. Until, therefore, the disciple can express in himself the integrated resemblance to these three aspects, he will not be able to grasp the meaning of this subjective astrological science.
2. On our planet, the Science of Triangles is related to the three major aspects, as they express themselves through **Shamballa**, the Hierarchy and Humanity. Again, therefore, we come up against the need for the approach of the integrated human being to this science because only the man who is responsive to these three focal points of energy can understand the interplay. Only, in fact, can the man apprehend the underlying truth whose two head centers and his heart center form a triangle of flowing energies.

In this connection, I would remind you of what I said earlier in the treatise that the Science of Triangles is related to spirit and synthesis. I would remind you also that what I have written in this astrological section of the *Treatise on*

the Seven Rays is intended for the instruction of disciples at the close of this century and during the post-war period. Again I would also point out that I stated earlier that this science must always be approached from the angle of the three basic energies: i.e., those coming from the Great Bear, from the Pleiades and from Sirius; because (conditioned by time and space) these three types of energy pour through the three major centers, **Shamballa**, the Hierarchy and Humanity.

My problem has been to choose which of the myriad interlocking triangular relationships I would take up with you and thus present this science in such a manner that it would prove of real interest. The inner web of light which is called the etheric body of the planet is essentially a web of triangles and when the evolutionary process is completed, it will have been organized. At present a pattern of squares is the major construction of the web but this is slowly changing as the divine plan works out. The etheric webs of the sacred planets are largely triangles whilst that of the Sun is that of interlaced circles. The effort on Earth today (as seen by the planetary Logos) is to bring about a transformation of the web of the planet and thus slowly change the existing squares into triangles. This is done by the creation of division, by the application of the Law of Separation, but also by the recognition, in consciousness, of duality, the application of directed motion and the appearance of two triangles in the place of one square. When this has taken place, the perceiving consciousness recognizes identity and the rule of the square is ended. These words were once spoken to me by an ancient seer who bisected the square esoterically, thus forming two triangles and united them in a fresh manifestation to form a Star of Life. Ponder on this.



This is one of the most interesting and informing astrological symbols I have given you and indicates a most momentous relationship. You have here two major and three minor energies brought into close relation; this is analogous to the two major rays and the three minor rays which condition a human being in manifestation. These are the five energies which concern the informing life of our planet. They produce, in humanity, conscious evolution, direction and the founding of **Shamballa** upon the Earth. They are the five energies connected with the will-to-be, but from the consciousness angle and not the material expression of manifestation. Their activity and united influence in the realm of consciousness produced the appearance of another triangle: Leo, Polaris and another of the Pointers and these two groups form an interlocking directorate, potentially effective in the evolution of consciousness.

You have, therefore, through these related triangles, the appearance of **Shamballa** and Humanity--the two poles of divine expression--will and activity.

We come now to another triangle, the activity of which produces the manifestation of Hierarchy--the intermediary between **Shamballa** and Humanity: Scorpio, Sirius and Mars. These, in relation to our Earth, produce the four streams of energy (initiating and transmitting) which lead humanity towards discipleship and initiation.

When the work of all these triangles has been concluded,

kingdom, through the excessive use of its form in the meeting of war necessities--munitions, ships, and planes, etc.--is being profoundly affected as are buildings, for instance, in blasted cities; the vegetable kingdom is almost as deeply affected through the destruction of vast areas of forests, fields and wide spaces of vegetation.

- c. The **Shamballa** force, thus pursuing its work of destruction, is an aspect of the will and intention of the planetary Logos but its first and primary effect has been to stimulate the will-to-power and the will-to-have of certain great and unspiritual groups. Later this will aspect will evoke the will-to-good and the will-to-build and to this humanity will respond on a large scale. Thus the evil which is now being spread abroad by the opponents of the Forces of Light will be neutralized by the fixed intention of the men and women of goodwill to work for the good of the whole and not for any one part.

It might, therefore, be said that what is truly taking place in the world today is the transference of the energy of the planetary solar plexus to the planetary heart center. The forces of cupidity, aggression, glamour and greed will be transmuted in the present furnace of pain and fiery agony and will be raised into the heart center. There they will be changed into the power of sacrifice, of inclusive surrender, of clear vision of the whole, and into cooperation; this is an aspect of the principle of sharing.

When I say these words, I am not speaking idealistically or mystically. I am pointing out the immediate goal. I am indicating a problem of our planetary Deity. I am giving

with the expression of the nature of service. This planetary center, which conditions the little country of Switzerland, has had a most potent effect upon that country; a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the origin of the Red Cross--that world activity which works impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations; it is that which has protected that small country from the aggressive sweep of the Axis powers. The motto or note of this center is "I seek to fuse, to blend and serve."

The force which is centered in London is that of the first Ray of Will or Power in its building aspect and not in its destroying aspect. It is the service of the whole which is being attempted at great cost and the effort is to express the Law of Synthesis which is the new emphasis, pouring through from **Shamballa**. Hence the fact that the governments of many nations found asylum in Great Britain. Likewise, *if* the Forces of Light triumph because of the co-operation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. The keynote of this force is "I serve," as I told you earlier in this treatise (see the last page of *A Treatise on the Seven Rays*, Vol. I).

The force expressing itself through the center, New York, is the force of the sixth Ray of Devotion or Ideal-

ism. Hence the conflicts everywhere to be found between the varying ideologies and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the cooperative effort of all the democratic nations and the separative materialistic attitude of those who seek to keep the United States from assuming her responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavor, will deny the United States her share in the "gifts of the gods in the coming age of peace which will succeed this present point of critical suspension," as the *Old Commentary* phrases it. The sixth ray is either militant and active, or mystical, pacific and at present futile, and these two aspects at present condition the United States. The keynote of this world center is "I light the Way" and this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and firm decision to stand by righteousness to govern their present attitudes and policies. This is slowly coming to pass and the selfish voices of the blind idealists, the fearful and the separative are dying out. All this is happening under the inspiration of service, motivated by love. Thus the two major democracies can eventually restore world order, negate the old order of selfishness and aggression and usher in the new order of world understanding, world sharing and world peace. Peace will be the result of understanding and sharing and not the origin of them as the pacifist so often imply.

The force pouring through Darjeeling at this time is that of the first Ray of Will or Power. The egoic ray of India is the first ray and hence the immediate effect of the inpouring *Shamballa* force is to stimulate the will-to-power of all dictators, whether they are the would-be world dic-

tators such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world or those minor dictators, the tyrant in the home. It is interesting to note that the keynote of India is "I hide the light" and this has been interpreted to mean that the light pours forth from the East, and that the gift of India to the world is the light of the Ageless Wisdom. This is true in a sense, but there is a wider and deeper sense in which it will prove true. When the intent and purpose of the great Life which works through *Shamballa* is carried out and is in process of expression, a light will be revealed which has never yet been seen or known. There is a word in the Christian Scriptures which says "In that light shall we see light"; this means that through the medium of the light of wisdom shed abroad in our hearts through the Ageless Wisdom, we shall eventually see the *Light of Life* itself--something meaningless and inexplicable to humanity at present but which will be later revealed when the present point of crisis is surmounted. Of its nature and its effect, I have naught to say to you at present.

I would like here to interpolate some remarks. It is of deep moment to realize that Great Britain and the United States are closely related and that this relation makes certain realities and activities inevitable once the soul of each nation is functioning potently; and that India and Great Britain are related through the first ray personality of Great Britain and the egoic ray of India. The implications are clear and interesting and also encouraging. The consciousness aspect of the British people is steadily shifting into an expression of their second ray soul and hence their seizing upon the opportunity at this time to serve humanity at immense cost. The same thing is happening to the American people. The problem of shifting idealisms is great, as I have

The five cities which are the exoteric expression of the esoteric center of force and through which the Hierarchy and **Shamballa** are seeking to work are the correspondence in the planetary body to the four centers up the spine and the ajna center in the body of humanity and of individual man. In all three cases, they are "living, vital, focal points of dynamic force" to a greater or less extent. Some predominantly express soul energy and some personality force; some are influenced by **Shamballa** and some by the Hierarchy. The head center of the Occident is beginning to react to second ray energy and the ajna center to fourth ray energy and in this lies the hope of the race of men.

3. Planetary and Systemic Centers.

I have given you here and elsewhere in my writings all that it is at this time possible to give anent the planetary centers and the rays, including the rays of nations and of races. You will find a wealth of information hidden in my various statements if due search is made and the material is gathered together into a coherent whole. I would ask you to study and compare, to read and search *topically* and to extract all that I have said about the various nations, their governing constellations and their planetary rulers. There is a wide field of research here. This research will fall into several categories:

1. Research into the nature of man's centers, the nature and influences of their governing planets, their inter-relation from the energy angle and the quality of the ray forces which are seeking expression, plus a knowledge of the personality and egoic rays. Out of this will come an understanding grasp of the human constitution

the fifth Ray of Concrete Knowledge, or Science and the first Ray of Will unitedly bringing about fundamental changes, and ushering in the new era. This combination is terrifically potent and brings about the precipitation of inner forces, an increased activity of the lower mind and an out-pouring of the **Shamballa** force--all three of which can be seen functioning in the field of the planetary life today as never before. The greater effect is produced owing to the greatly increased sensitivity of mankind, compared to the two other times in which (in cyclic evolution) these three constellations were active. The combination is seen demonstrating in human affairs today. It was responsible for the organization which lay behind the World War--an organization involving all three levels in the threefold world of human evolution and which affects also the three kingdoms in nature, climaxing in the fourth. It is responsible for the use of mental power on a vast scale, notably in the material sense as at present and for the achievement of human desire, plus the self-will of an evil few, who, because of the seeds of evil in their own nature, respond to the lower aspects of this force. It is also responsible for the steadily mounting will-to-good of the awakening many.

A close analysis of these constellations, their planetary rulers and the ray forces which these transmit will clarify the world issues in an amazing manner, plus an appreciation of the houses in which these effects will primarily be felt. The following brief tabulation may prove useful, even if it is only a repetition of that earlier said:

Constellation	Ruler	Ray	House
Leo.....	The Sun.....	Seventh.....	Eleventh
	(Uranus)		
Capricorn.....	Venus.....	Fifth.....	Second and Seventh
Pisces.....	Pluto.....	First.....	Eighth

realms unknown e'en to the highest of the Sons of God upon our Earth."

It might be added that the Mutable Cross is the conditioning influence in that great planetary center which we call the human; that the Fixed Cross is paramountly the major controlling set of energies governing, and being transmitted by, the center which we call the planetary Hierarchy; whilst the Cardinal Cross rules and conditions (in a manner unknown to men) that great planetary center to which we give the name **Shamballa**.

You will see, therefore, how stupendous is my theme. Only those, may I again repeat, who can think in terms of one or other of the three above Wholes, will *know* whereof I speak; lesser minds will get a general picture or vision of transcendental possibilities which will aid them to an expansion of consciousness, but what I say will remain far-off in the realm of the (temporarily) unattainable.

Will it clarify the subject technically and academically if I point out that--

1. *The Mutable Cross* is the Cross of the Holy Spirit, of the third Person of the Christian Trinity; as it organizes substance and evokes sensitive response from substance itself.
2. *The Fixed Cross* is the Cross of the Son of God, of the second Person of the Trinity, driven through love to incarnate in matter and to be consciously crucified upon the Cross of matter.
3. *The Cardinal Cross* is the Cross of the Father, the first aspect of the sacred Trinity, Who sent forth the Holy Spirit (the Breath) because the Mind of God visioned a destiny for matter which had been long in coming.

A study of these few suggestions anent the life of Christ will bring to light and livingness this whole subject of the three Crosses. It is needless for me to remind you at this point that on Mount Golgotha these three Crosses are portrayed:

1. The Mutable Cross--the unrepentant thief. Humanity.
2. The Fixed Cross--the repentant thief. Hierarchy.
3. The Cardinal Cross--the Cross of Christ. **Shamballa**.

2. *The Cross of the Crucified Christ.*

For those who read this treatise, the Cross which is of prime importance is the Fixed Cross of the Heavens. Aspirants to the Mysteries are steadily increasing in numbers at this time and this involves their re-orientation towards the Light, their conscious reversal upon the wheel of the zodiac, and their comprehension of the objectives of the processes to which they have given themselves upon the Fixed Cross. Disciples are apt to think that the fact of their taking their place upon that Cross and demonstrating their willingness to be tested and to show unalterable stability is the major factor involved. This is by no means so in reality. Each of these Crosses makes its presence felt as a fourfold sphere of influence or a potent center of energy through the medium of an "invoking sound." This sound goes up from each of the Crosses and produces a result and a response from some source. It is this new fact anent the Crosses which is of importance and upon which I seek briefly to touch. Only when the influence of all the four arms of each Cross has produced an effect in the subject is a transition in consciousness made from one Cross to another--each transition marking a point of crisis, both in

3. He recognizes his task of mediatorship which is the major task of the Hierarchy, mediating between **Shamballa** and Humanity. He knows that he must carry forward the dual task of invocation and evocation simultaneously--the evocation (through right invocation) of the will-to-good of the world thinkers and aspirants, and also the will-to-save of the **Shamballa** Lords, via the Hierarchy, which he is in a position directly to approach. I touch here on grave mysteries.

There awakens in him, therefore, a vague determination at first which gives place in time to an evocation of the will in himself. This eventually puts him en rapport with the will aspect of Deity as it emanates and is stepped down from **Shamballa**, via the Hierarchy, into which spiritual organization he is being gradually integrated through experience upon the Fixed Cross. It might here be pointed out that:

- a. Experience upon the Mutable Cross integrates a man into the center which we call Humanity.
- b. Experience upon the Fixed Cross integrates the disciple into the second planetary Center which we call the Hierarchy.
- c. Experience upon the Cardinal Cross integrates the initiate into the primary planetary Center to which we give the name **Shamballa**.

He eventually becomes a radiating center of spiritual will, affecting humanity and evoking its will-to-good; he blends this into the Hierarchy as far as he can, fusing this human will into hierarchical activity in an effort to evoke response from **Shamballa**.

3. *The Cross of the Risen Christ.*

More upon this subject I may not give to you, nor will it profit for me to enlarge upon the conditions which emerge in the consciousness of the initiate upon the Cardinal Cross. My words would be meaningless. Most of you are in the transition state wherein you are stabilizing your individual will, and are attempting increasingly to express it in the will-to-good. I would have you deeply realize that if the will-to-peace is conditioning you, then you are still working on emotional levels and your work will then have to be with the first stanza of the Great Invocation and with its distribution to the masses. If it is the will-to-good which influences and directs you, then to the awakening of mass aspiration you must add the task of evoking the response to world need in the thinkers and aspirants through the medium of the second stanza, blending the two approaches in an effort to evoke--via the Hierarchy--the will-to-save of **Shamballa**.

the trouble. This type of effort is something which the masses can give and which they did give on both sides in this conflict.

There is, however, a plus, a something else, which swung the tide of victory on to the side of the Allies. It came through an unrealized effort to understand and express the quality of spiritual Will; it was the manifestation of that divine energy which made the first divine aspect of will or power what it is; it is that which is the distinctive feature of the **Shamballa** force; it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its significance in words. Two thousand years have gone since Gethsemane and since Christ made His initial contact with the **Shamballa** force and by this means, and on behalf of humanity, established a relationship which even at the close of twenty centuries is but a thin frail line of connecting energy.

This **Shamballa** force is nevertheless available for right usage but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution) and its *group* use. It is a unifying, synthetic force, but can be used as a regimenting, standardizing force. May I repeat those two key words to the use of the **Shamballa** energy: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, their problem in relation to the Will will naturally be still more difficult. For the vast majority of men true love is still only a theory. Love (as we usually interpret it) works out as kindness but it is kindness to the form side of life, to the personalities of those around us, and fulfills itself usually in a desire to carry

the close of His life, in the Gethsemane experience, He cries out: "Father, not my will but Thine be done." Even then and even for Him, the achievement of the full expression of will seemed wellnigh impossible; He was conscious still of the inherent dualism of His position and of the contrast between His will and God's will. In these three utterances, He demonstrates His recognition of the three emerging aspects of the **Shamballa** life, quality and energy:

1. The Will which conditions the life aspect.
2. The Will which brings fulfillment of right human relations.
3. The Will which finally conquers death.

These three aspects are all related to the three divine expressions of spirit, soul and body, of life, consciousness and form, of life, quality and appearance. This phase of Christ's life expression has never been properly studied, yet even a little grasp and understanding of it would aid humanity to drive evil (individual, group and planetary) back to the place from whence it came and would aid in the release of humanity from the terror which is today stalking abroad, defying God and man.

The **Shamballa** energy is, therefore, that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is, therefore, incentive and not impulse; it is realized purpose and not the expression of desire. Desire works from and through the material form *upwards*; Will works downwards into form, bending form consciously to divine purpose. The one

is invocative and the other is evocative. Desire, when massed and focused, can invoke will; will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilizing, clarifying, and--among other things--finally destroying. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this will--aroused by invocation--which must be focused in the light of the soul, and dedicated to the purposes of light and for the purpose of establishing right human relations which must be used (in love) to destroy all that is hindering the free flow of human life and that is bringing death (spiritual and real) to humanity. This Will *must* be invoked and evoked.

I am not referring here to the use of either of the two Great Invocations or to the third which has lately been given. I refer to the focused consciousness of the men and women of goodwill, whose lives are conditioned by the will to carry forward the purposes of God in love, who seek selflessly to understand those purposes, and who are fearless of death.

There are two great handicaps to the free expression of the **Shamballa** force in its *true* nature. One is the sensitivity of the *lower nature* to its impact and its consequent prostitution to selfish ends, as in the case of the sensitive, negative German people and its use by the Axis nations for material objectives. The second is the blocking, hindering, muddled but massed opposition of the well-meaning people of the world who talk vaguely and beautifully about love, but refuse to consider the techniques of the will of God *in operation*. According to them, that will is something with which they personally have naught to do; they refuse to recognize that God works out His will through men, just

force. Hitler, therefore, found associates and co-operators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what enabled them to work ruthlessly, powerfully, selfishly, cruelly and successfully at the destruction of all that attempted to impede their projects and desires.

There is only one way in which focused evil will, with its responsiveness to the **Shamballa** force, can be overcome and that is by the opposition of an equally focused spiritual will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when the terms of goodwill and of the will-to-good were discussed. All the time, I had in my thoughts not just kindness and good intention, but the focused will-to-good which can and must evoke the **Shamballa** energy and use it for the arresting of the forces of evil.

This, I realize, is a relatively new idea to many of you; to others of you it will mean little or nothing; others again may have faint glimmerings of this new approach to God and service which--again I say--can and must remake, rebuild, and rehabilitate the world. I would like here to point out that the will aspect can be contacted only from the mental plane and only those, therefore, who are working with and through the mind can begin to appropriate this energy. Those who seek to evoke the **Shamballa** force are approaching close to the energy of fire. Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect

of the war. Fire is produced by physical means and the aid of the mineral kingdom and this was the great menacing and chosen means of destruction in this war. This is a fulfillment of the ancient prophecy that the attempt to destroy the Aryan race will be by means of fire, just as ancient Atlantis was destroyed by water. But, fiery goodwill and the conscious focused use of the **Shamballa** force can counter fire by fire and *this must be done*.

I cannot give you more upon this subject until you have given time to its consideration and have sought to understand the use of the will, its nature, purpose and its relation to what you understand by the human will. You must ponder upon how it should be employed and in what manner aspirants and disciples who are mentally polarized can focus that will and safely shoulder the responsibility for its wise use. Later when you know more about it, I can give you further knowledge upon the matter. I would however like to make one practical suggestion. Might there not be organized a group who would take this subject as the theme of their meditation and who would try to fit themselves--by right understanding--to contact and use the **Shamballa** energy? Would it not be possible gradually to elaborate this theme of the revelation of the divine will so that the general subject may be ready for presentation to the thinking public when peace truly comes? There is much to be considered in this connection. There is the demonstration of the three aspects of the will as enumerated above; there is the preparation of the individual for the expression of this energy; there is a mature consideration to be given to the relation of the Hierarchy to **Shamballa**, carried forward as the Masters attempt to work out divine purpose and to be the distributing Agents of the will energy. There is the effort to be made to comprehend somewhat the nature of

the direct impact of the first aspect upon the human consciousness, apart from the hierarchical center altogether--an impact made without any of the absorbing and stepping-down process to which the Hierarchy subjects it. I have referred to this direct contact elsewhere; it can be more direct and complete when there is greater safety brought about by a more understanding human approach.

One of the causes lying behind World War II is to be found in a premature contact--a contact made by certain selfish minds of a relatively high quality, aided by the Black Lodge. To offset this and eventually bring about the elimination of the influence of the dark forces from our planet must come the active, conscious use of the **Shamballa** force by the White Lodge, aided by the men and women whose will-to-good is strong enough to safeguard them from personal peril in their work and from being deflected on to wrong and dangerous lines. This aid necessitates a certain definite and planned contact and interplay between the two centers: Humanity and Hierarchy. When this is better established, there can be organized and known cooperation and the members of both great centers can "stand together with massed intent." This massed intent will be the correspondence upon the mental plane of the massed intent of the general public who stand with the power of appeal upon their lips and in their hearts. To this appeal must be added the focused will of the world thinkers and intuitives who will use their minds and brains in the affirmation of right.

It was for the reason that the will aspect was involved that I made our last point in our consideration of the seven rays to be a consideration of the Rays, Constellations and Planets, as given in Tabulation X. The inter-relation there given concerns the first aspect of the will, as I have

TABULATION X

Ray	Constellations	Planets Ortho- dox	Planets Esoteric
I. Will or Power	{ Aries. The Ram ... Mars Leo. The Lion ... The Sun Capricorn. The Goat ... Saturn	Mars The Sun Saturn	Mercury The Sun Saturn
II. Love-Wisdom	{ Gemini. The Twins .. Mercury Virgo. The Virgin .. Mercury Pisces. The Fishes .. Jupiter	Mercury Mercury Jupiter	Venus The Moon Pluto
III. Active Intelligence ..	{ Cancer. The Crab ... The Moon Libra. The Scales ... Venus Capricorn. The Goat ... Saturn	The Moon Venus Saturn	Neptune Uranus Saturn
IV. Harmony through Conflict	{ Taurus. The Bull ... Venus Scorpio. The Scorpion ... Mars Sagittarius. The Archer .. Jupiter	Venus Mars Jupiter	Vulcan The Earth
V. Concrete Science	{ Leo. The Lion ... The Sun Sagittarius. The Archer .. Jupiter Aquarius. The Water Carrier Uranus	The Sun Jupiter Uranus	The Sun The Earth Jupiter
VI. Devotion. Idealism ..	{ Virgo. The Virgin .. Mercury Sagittarius. The Archer .. Jupiter Pisces. The Fishes .. Jupiter	Mercury Jupiter Jupiter	The Moon The Earth Pluto
VII. Ceremonial Order ..	{ Aries. The Ram ... Mars Cancer. The Crab ... The Moon Capricorn. The Goat ... Saturn	Mars The Moon Saturn	Mercury Neptune Saturn

We are considering the expression of the **Shamballa** force in term of Will, i.e., of divine purpose, latent in the mind of God since the beginning of time and the dawn of creation. In God's mind, that idea is seen whole and complete. In manifestation it is a gradual, self-revealing evolutionary and demonstrated activity. We know somewhat of the intelligence aspect of God. It is revealed in the living activity of substance. Of the love of that Great Thinker, we are learning slowly and its revelation has reached the stage where the human mind can contrast its

mode of living activity with the visioned and sensed love of Deity, expressed as yet by the desire for right human relations and right treatment of all that is non-human. Of the will and purpose of God, humanity knows nothing, for the individual will or the collective human will which could act as interpreter, revealer and also serve as a mode of contact, is dedicated to selfishness and blind to the higher reaches of divine expression. Mankind's so-called acquiescence in the will of God is based on his wish life, on his negativity and on the visions of the saints. Their keynote was submission and their highest point of spiritual contact was still tinged with dualism and still conditioned by modes of human interpretation.

Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation to the whole. It should be possible, through a study of the seven rays and their related constellations and their transmitting agents, the planets, to gain some general idea of the pouring through of the **Shamballa** energy as emerging purpose on the physical plane.

I have earlier referred to three major expressions of the will aspect. There is *will, as the conditioner of the life aspect*. This refers not to events, happenings and occurrence, but to the nature of the life manifestations in any cycle, through any nation or race, where humanity is concerned. This refers also to the broad and general lines which at any time upon the planet are setting the pace for the evolution of forms and which basically concerns the force and endurance of the life as it manifests through and creates those external conditions which are qualified and expressed in terms of life, of quality and appearance. The word "life" in this triplicity of terms refers to life as

than the principle of privation about which H.P.B. speaks, and more than self-imposed limitation. It is the end seen from the beginning; it is alpha and omega producing the completed whole and the perfect fruition of the divine will.

It is, finally, *the will which conquers death*. This again must not be interpreted in terms of death as it affects the form nature of manifestation. The note of synthesis and triumph--realized and complete--persists behind all that we can recognize as death. This will is the principle of victory, of the ultimate goal of life when fruition is achieved; it is the final united success or unified conformity to a long foreseen purpose of spirit-matter, life-form, plus that something which is the dream and goal of the highest initiates in the Hierarchy to contact--the secret revelation of **Shamballa** itself. More it is not possible to say. If Christ Himself is striving towards that knowledge, it is not possible for us to do more than speculate.

In these few words, I have sought to convey an idea of a vast subjective realization. What I am hinting at in reality is the objective of that "endless Way of which Nirvana itself is but the open door"--the Way to the higher evolution for which our evolutionary process prepares mankind. I am indicating what is the goal of all hierarchical endeavor. Mankind is so preoccupied with the attitude and effort of the Hierarchy as regards human welfare and guidance that the goal of the efforts of the Masters of the Wisdom is naturally overlooked. It is in reality no concern of man. Nevertheless, the picture of the divine Plan so oft emphasized in occult books and by occult teachers is distorted unless it is realized that just as humanity strives towards the Hierarchy, so that Hierarchy itself strives towards **Shamballa**. As the *Old Commentary* has it:

"He who sees in the dark light of **Shamballa** penetrates to that which lies beyond our little sphere to that which can be sensed behind the holy triangle (Venus, Mercury, the Earth, A.A.B.). There is to be found the point of radiant fire which shines within the eye (Taurus), which burns upon the mountain-top (Capricorn) and which the water cannot quench (Aquarius). These are the holiest three."

As we consider the seven rays as outlined in Tabulation X, I would have you bear in mind that we are viewing them as expressions of this threefold will. We have studied them in some detail in my other books from the angle of consciousness and from the point of view as producing changes and expansions of consciousness in man, in nations and in races. Now, as far as may be possible, we are going to consider these rays as they express the pure living activity of Deity as it fulfills Itself in manifestation as pure incentive, directed impersonal energy, divine instinct which latter is a blend of instinctual force and intuitive energy. It might be pointed out to those of you who have some measure of occult perception that this synthetic Life, being cosmic, emerges from cosmic planes and not systemic. Hence the difficulty in comprehending it.

1. The conditioning will is the synthesis of the life of the cosmic physical plane of which our seven planes are the seven subplanes. Until, therefore, the human consciousness is far more expanded than it is it is not possible for man to understand this synthetic realization.
2. The will which brings fulfillment is the divine incentive

(impulse is not the correct term) coming from the cosmic astral plane.

3. The will which conquers death is an outpouring from the cosmic mental plane.

From these three cosmic planes (embracing the sacred personality of the Logoi, solar and planetary) come the united energies of the three constellations which control and energize our solar system: The Great Bear, the Pleiades and Sirius; these work through the medium of the seven rays and these in turn express themselves through the twelve constellations which form the great zodiacal wheel. The Lords or ruling Powers of these twelve sources of light and life "step down" the potency of these three major energies so that our solar Logos can absorb them; they "tune out" those aspects of these three Potencies which are not suited to our systemic life at this point in the evolutionary process, just as the Hierarchy upon our little planet tunes out or steps down the energies from *Shamballa*. These three major energies in a mysterious manner express themselves through the seven rays just as all triplicities subdivide into septenates, yet preserve their identity. These seven energies, emanating from the major three and transmitted via the twelve constellations, are embodied in the seven sacred planets and are represented on our Earth by the seven Spirits before the throne of God (the symbol of synthesis). This tremendous inter-relation is embodied in one great process of: *Transmission. Reception. Absorption. Relation and Living Activity. The method is one of Invocation and Evocation.* In these two sentences, you have one of the most important clues to the whole evolutionary process; the key to the mystery of time and space, and the solution of

taught that man's immediate goal is the unfoldment (into full expression) of the love nature. This begins to take place and reaches a relatively high stage of unfoldment upon the Path of Discipleship. The detail of the process in a broad and general sense might be stated as follows:

1. *Path of Evolution and Probation.*
 - a. Unfoldment of intellect and of sensory perception.
 - b. Response to the center called *Humanity*.
 - c. The mind takes control. Personality functions.
2. *Path of Discipleship.*
 - a. Unfoldment of the love nature.
 - b. Achievement of illumination.
 - c. Response to the center called the *Hierarchy*.
 - d. Buddhi or the intuition is in control. The soul functions.
3. *Path of Initiation.*
 - a. Unfoldment of the will.
 - b. Achievement of synthesis.
 - c. Response to the center called *Shamballa*.
 - d. Dynamic Purpose in control. The will-to-good. The Monad functions.

This covers familiar ground for all of you but in the effort to achieve a vision of the whole, constant repetition has its place. We are now concerned with the third stage of the evolutionary process, carried forward upon the Path of Initiation and entered into (as far as humanity is concerned) at the third initiation, and consummated at the seventh initiation--an initiation far more easily reached by people upon the first Ray than on any of the others.

This--as far as you can at this time grasp--concerns primarily the creative will as it:

whose consciousness is not that of the Whole. That which initiates, sees the end from the beginning and works towards the goal in progressive stages, not for Itself but for those aspects which are still limited, unaware, blind and unseeing and unreasoning.

2. It knows Itself as *the transmitting will*, working from the point of synthesis, stepping down the energies distributed, in line with the creative, evolutionary plan. This, the Life of our planet, carried forward in three major stages, particularly from the consciousness angle; that is via **Shamballa**, the Hierarchy and Humanity. From thence the transmitting Life moves outward into all the other kingdoms of nature. Each great center is, therefore, a transmitting agency. The fourth Creative Hierarchy, the human Kingdom, is the agent through which eventually the energies of **Shamballa** and of the Hierarchy will be focused for the redeeming of the life of all the sub-human kingdoms. This can only take place when humanity can work with the focused will, engendered by the life of **Shamballa**, inspired by love, fostered by the Hierarchy and expressed through the intellect which humanity itself has developed--all of these used dynamically and consciously under the pressure of that which is higher and greater than **Shamballa** itself.
3. It knows Itself as *the transforming will* or that sustained, applied process which brings about the needed mutations and changes through the action of the constant incentive of the will-to-good. Yet at the same time it is not identified in any way with the process. These mutations, producing transformation of the One into the Many and later in time and space of the Many into the One are carried forward from a point of

relation. More I may not say but this will give a hint to the intuitive astrologer.

RAY II. Love-Wisdom. { Gemini,
Virgo.....working through the medium of
the five planets: Mercury, Jupiter,
Venus, the Moon, Pluto.
Pisces.

This "line of distribution" (if I may so express it) is related to the will which produces inevitable union, at-onement and synthesis, through the power of attraction, based upon power to see the vision. In this solar system and during this world cycle and, therefore, upon our planet and throughout the period wherein our planet moves from the position of a non-sacred to a sacred planet, this is the dominating will aspect of Deity; it is the energy with which our planetary Logos is preoccupied. It is that which has brought the Hierarchy into being, under the impact of the **Shamballa** or first ray force. It is, however, with hierarchical energy that humanity is, at this time, preoccupied. In my use of the word "preoccupied" in connection both with the planetary Logos and humanity, you will find indication of a growing response between the two centers, **Shamballa** and Humanity.

Anent this ray energy, the esotericists of the world know much and this for three reasons:

1. The emphasis of all the teaching given out during the past three hundred and fifty years has been upon it.
2. The two great exponents of this ray energy are the two best known world Teachers and Saviors from the human point of view in both the East and the West: the Buddha and the Christ.
3. The two Masters Who have attempted to awaken humanity in the West to a realization of the Hierarchy

Unto My heart I drew that other One and
drawing thus I gave enlightenment; I dowered with
enrichments; I freely gave."

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of **Shamballa**. It is the Lord of Sacrifice Who speaks. The keynote of sacrifice or the "process of making whole" runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.

It knows itself as *the transcending will* because behind its expression of cosmic love (attracting, fusing and producing cohesion) lies a synthetic vision of divine Intention. It differentiates between process and goal, between initiation and that which is revealed by the initiatory process and that is something which as yet is unknown to initiates below the third degree. Herein lies the distinction between the Christ and the Buddha. The latter revealed the process, but the Christ embodied in Himself both goal and process. He revealed the cosmic principle of love and by its means--embodied in Himself--He produced *effects* also and momentous changes in the world through those presented to Him for initiation.

The second ray knows itself as *the transmitting will* because through its means something passes between the pair of opposites (spirit-matter) which draws them together until eventually they form one blended whole. This is a basic mystery--the basic mystery of initiation and concerns the at-oning will which functions through love. Its lowest expression and its most material symbol is the love between the sexes.

which the matter aspect has made possible, and the Christ emerges as the world savior. All this has taken place through the will aspect of the second ray, focused in **Shamballa**, expressing itself through humanity and consummated in the Hierarchy. Here you have the whole story of unity, brought about by the life and the will of the second ray, producing the emergence of the Christ consciousness and the appearing in objectivity of the Christ principle.

In time and space and from the angle of humanity, the triangle of constellations is Virgo, Gemini and Pisces and not the order as here given, which is Gemini, Virgo, Pisces; the latter is the angle from the standpoint of **Shamballa**.

RAY III. Active Intelligence.	{	Cancer, Libra.....working through five planets: The Moon, Venus, Saturn, Neptune, Uranus. Capricorn.

In this divine expression of ray energy is to be found the key or clue to what is commonly called evolution. The emphasis, is necessarily from the angle of the form nature and upon the phenomenal side. Today, however, the evolutionary process can be considered from the two aspects of the evolution of form and the evolution of consciousness; science and psychology contribute to this a gradually developing whole or picture. But that which I deal with here is the evolution of That which is both consciousness and form but which is more than either, i.e. the One Who wills to manifest and to know or to become aware. It is this which lies behind and which is greater than the Identity in time and space to which we give the name Logos. I seek to deal, therefore, with the Creative Will which is dynamically manifesting, consciously establishing contact and persistently focused in the form whilst time and space endure.

are conditioned by the three major rays. It is not, therefore, my intention to take up the analysis of the four remaining triangles. I have indicated enough in this treatise to enable the interested student to work out for himself their subjective theme. I will, however, consider briefly the three constellations connected with the third ray; their significance is relatively clear.

1. *CANCER*. This is the constellation which symbolizes the will of the mass, which conditions mass response and mass psychology. This has not yet been the theme of astrological study for it connotes far more than the mass consciousness. It is basically the focusing of the mass will through the medium of the mass consciousness--a thing unknown as yet, though the rudiments of this knowledge can be seen in that peculiar factor in the life of humanity which we call 'public opinion.' This is now being brought into the educational field through what is commonly called propaganda. The implications will be clear to you. A trained and enlightened public opinion is an unknown thing on a world wide scale, though enlightened groups are rapidly appearing. Out of public opinion (which is the focused expression of the growth of mass consciousness) will emerge the mass will-to-good, inherent in every individual; for this humanity must work and wait.

2. *LIBRA*. This constellation, as you know, connotes the point of balance in the long relationship and interplay between the pairs of opposites. It indicates the will-to-express--in perfected proportion and harmony--both the life of the spirit and the potency of matter.

3. *CAPRICORN*. This constellation stands for the influence which will carry the will of *Shamballa* to the Hierarchy or to the world initiates, giving to Them that dynamic and

enterprising spirit which will enable Them to carry forward to completion the Will of God on Earth. It was the "angel, born under Capricorn" which came to Christ in the garden of Gethsemane and fused His individual will into the divine Will and thus enabled Him to carry out His mission to completion. This was not only the revelation of divine love to the world but--as the legend in the Masters' Archives goes on--He came "to fabricate the gossamer thread which bound the two together and linked the place of the Most High (*Shamballa*) with the Holy City (The Hierarchy). The bridge between the Holy Place and the Holy of Holies was securely anchored. The will of God could now be carried to fruition." Under the same symbolic teaching, we could say that the following terms distinguish the three rays with which we have been dealing.

I. Ray I. The Holy of Holies. *Shamballa*.

The Dwelling Place of the Most High.

Spirit. Life. Energy

Will. Identification.

II. Ray II. The Holy Place. Hierarchy

The Secret Place where Light dwelleth.

Soul. Consciousness. Light.

Love. Initiation.

III. Ray III. The Outer Court. Humanity.

Christ in us, the hope of glory.

Form. Appearance. Body.

Intelligence. Individuality

Remember, nevertheless, that these Three are One. Behind all of them stands for ever the One Who remains, tran-

- 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

- the head are of great beauty and extensive radiation, plus dynamic effectiveness. They serve to relate the initiate to all parts of the planetary life, to the Great Council at **Shamballa**, and to the Lord of the World, the final Initiator--via the Buddha and one of the three Buddhas of Activity. The Buddha, in a most peculiar sense, relates the initiate to the second aspect of divinity--that of love--and therefore to the Hierarchy; the Buddhas of Activity relate him to the third aspect of divinity, that of active intelligence. Thus the energy of will, of consciousness and of creativity meet in him, providing the synthesis of the divine aspects.
- h. This is the only one of the seven centers which at the time of perfected liberation retains the position of an inverted lotus with the stem of the lotus (the antahkarana, in reality) reaching up into "the seventh Heaven," thus linking the initiate with the first major planetary center, **Shamballa**. All the other centers start by being inverted, with all the petals turned downwards towards the base of the spine; all, in the process of evolution, gradually unfold their petals and then slowly turn upwards "towards the summit of the rod," as it is called in the *Old Commentary*. The above is a piece of information which is of small value, except in so far as it presents a truth, completes a picture, and gives the student a symbolic idea of that which is essentially a distributing agent of the will energy of Deity.

2. *The Ajna Center*. This is the center between the eyebrows and is found in the region of the head just above

arms of the Cross upon which the man is crucified--two streams of energy or light placed athwart the stream of life descending from the monad to the base of the spine and passing through the head.

The idea of relativity is one that must ever be held in mind as the student seeks to comprehend the centers, interiorly related within the etheric body, related at the same time to the subtler bodies, to the states of consciousness which are synonymous to states of being and of expression, to ray energies, to environing conditions, to the three periodical vehicles (as H.P.B. calls the personality, the threefold soul and the Spiritual Triad), to **Shamballa** and to the totality of manifested Lives. The complexity of the subject is extreme, but when the disciple or initiate is functioning in the three worlds and the various energies of the whole man are "grounded" in the earthbound man, then the situation becomes clearer. I use the expression "grounded" in its true and correct sense, and not as the description of a man who has discarded his physical body as the spiritualists use the term. Certain recognitions in time and space become possible; certain effects can be noted, certain ray influences appear more dominant than others; certain "patterns of being" appear; an expression of a spiritual Being at a certain point of conscious experience emerges into clarity and can then be spiritually diagnosed. Its aspects and attributes, its forces and energies, can be determined at that time and for a particular created expression of life. This must be borne in mind, and the thoughts of the student must not be permitted to rove too far afield but must be concentrated upon the *appearance* of the man (himself or another) and upon the emerging *quality*. When that student is a disciple or an initiate, he will be able also to study the *life* aspect.

center through which the creative energy of that great planetary center called Humanity flows. The three major planetary centers are **Shamballa**, Hierarchy and Humanity. When perfection has been achieved, the **Shamballa** energy of will, power and purpose will pour freely through the head center, the love-wisdom energies of the Hierarchy will flow through the heart center, and the energy of humanity will focus through the throat center with the ajna center acting the agent of all three. Then will take place a new activity on the part of mankind. It is the task of relating the three superhuman kingdoms to the three subhuman kingdoms, and thus establishing the new heavens and the new earth. Then humanity will have reached the summit of its evolutionary goal on this Earth.

- e. The throat center is the organ specifically of the creative WORD. It registers the intention or creative purpose of the soul, transmitted to it by the inflow of energy from the ajna center; the fusion of the two energies, thus brought about, will lead to some type of creative activity. This is the higher correspondence to the creativity of the sacral center. In that center the negative and the positive creative energies are embodied in the separate male and female organisms and are brought into relation in an act of creation, consciously undertaken, though as yet without much definite purpose.
- f. The dense physical externalization of this center is the thyroid gland. This gland is regarded as of supreme importance in the well-being of the average human being of today. Its purpose is to guard health, to balance the bodily equilibrium in certain important aspects of the physical nature, and it sym-

The seven Spirits, we are told in the Scriptures of the world, are "before the Throne of God"; this signifies that They are not yet in a position to mount the Throne, symbolically speaking, owing to the fact that They have not yet achieved complete divine expression. These Lords of the Seven Rays are greater and more advanced in the spiritual scale than are those great Lives who form the Council of the Lord of the World in *Shamballa*. They are the Representatives of the seven ray Energies Who inform the seven sacred planets but are not yet as divinely developed as They are. The problem of humanity in respect to imperfection is complicated, not only by the fact that the seven informing vitalizing Energies are "tainted with imperfection," but also by the fact that the Lord of the World is Himself, from the angle of a Solar Logos for instance, far from perfect; this is the reason why our planet, the Earth, is *not* a sacred planet. We are told that Sanat Kumara is the divine prisoner of this planet, held here until the "last weary pilgrim has found his way home." This is His heavy karma even whilst it is an expression of His desire and of His joy; the "weary pilgrims" are the atoms (human or otherwise) in His body, and they are tainted with imperfection because of His imperfections; their complete "healing" will set the term for His release.

Bear in mind, therefore, that the stanzas--seven in number--now to be given, indicate the quality of the descending energies and the taints which these energies carry and convey to all forms which are vitalized by the life of our planetary Logos.

The Seven Ray Causes of Inharmony and Disease

I. "The Great One set Himself to follow by Himself alone His chosen path. He brooked no interference. He hardened in His courses. From plane

times, but it is right here, my brother, that the difficulty lies.

At the time of the full moon (over a period of five days) the moon and the planet are the recipients of more reflected light from the sun than at any other time. For this there is a subjective cause. I can only explain it to you by a symbol which may convey truth to you or which may act as a blind. Symbolically speaking, the period of intensest meditation of our planetary Logos comes around at the full moon period each month; just as you have your daily meditation so He in His high place, has His cyclic point of contact. This produces the pouring in of radiance and the entering in of energy both subjective and objective. For all true students, therefore, their work on the mental plane is facilitated; they are enabled then to meditate more successfully and to attain realization with greater ease. They definitely share in the achievement of the Lord of *Shamballa*.

The moon, as you know, is a shell, an ancient form through which the planetary Logos at one time sought expression. It is slowly disintegrating physically but not astrally as yet, and is therefore still closely linked with the astral body of the planetary Logos and therefore with the astral bodies of all people. Its influence is consequently more potent at the time of the full moon upon all who are unbalanced. This lack of equilibrium, which it really is, will eventually be found to exist between the astral body, the etheric body and the physical mechanism.

People who are definitely aspirants and people who are definitely mental, can profit by these full moon cycles; those who are definitely unbalanced, positively astral, and emotional, and frequently swept by uncontrolled desire, are hindered, overstimulated, and psychically upset by these same cycles. The veil of illusion is lit up at that time with a consequent result of hallucination, astral visions,

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

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

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

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

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

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

will help to clarify your minds concerning this entire theme of restitution with which we are occupied.

4. The next point needs no proving, for it is generally accepted. It is that desire governs the process of death, as it also governs the processes of life experience. We say constantly that when the will-to-live is lacking, death is the inevitable result. This will to-live, whether it is the tenacity of the physical body, functioning as an elemental being or as the directed intention of the soul, is an aspect of desire, or rather, it is a reaction of the spiritual will upon the physical plane. There is therefore an interlocking relation between:

- a. The soul on its own plane.
- b. The astral body.
- c. The solar plexus center.

This relationship has hitherto received little attention in connection with the Art of Dying. Nevertheless it warrants careful thought.

You will note that I am here dealing with the theme of death as it makes its presence felt through disease or through old age. I am not referring to death as it comes through war or accident, through murder or through suicide. These causes of death, and other causes, come under a totally different directive process; they may not even involve the karma of a man or his individual destiny, as in the case of war. Then vast numbers of people are killed. This has nothing to do with the Law of Cause and Effect as a factor in the soul career of any individual. It is not an act of restitution, planned by a particular soul as it works out its individual destiny. Death, through the destructive processes of war, is under the directive and cyclic intention of the planetary Logos, working through the Council Chamber at [Shamballa](#). The Beings Who there direct world processes

balla (the first planetary center), will abstract the life principle from the Hierarchy, and all life and consciousness will then be focussed in the planetary head center--the Great Council Chamber at [Shamballa](#).

"The Law demands that the changes thus effected remove the form, bring quality to light, and lay the emphasis upon life."

Here the three great aspects--form, quality, and life--are brought into relation, and the point of the evolutionary objective is seen in its true light--LIFE. Note this phrasing. Form or appearance, having served its purpose, disappears. Death of the form takes place. Quality, the major divine attribute being developed in this planet, becomes dominant, is "conscious of itself"--as the ancient writings put it. It is identified and individual, but has no implementing form, except that of the greater whole in which it finds its place. Neither form nor quality (body nor consciousness) are paramount in the new state of being, only the life aspect, the spirit on its own plane becomes the dominating factor. Some faint dim light on the significance of this may come if you bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The process of developing sensitivity in this sevenfold evolution has been undergone in order to enable the initiate to function upon the cosmic astral plane, when withdrawn or abstracted after the higher initiations. He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not. Such members of the Hierarchy Who pledge Themselves to this work are stated to have Buddhic consciousness, and the line of Their descent (occultly understood) is from the Eternal Pilgrim, the Lord of the World then the Buddha and then the Christ. They remain identified through free choice with the "quality seen

awakening and finally an awakened consciousness is evoked. This demonstrates in the first instance as the sense of responsibility; is this which gradually establishes a growing identification of the soul with its vehicle the lower triple man. The bodies become then steadily more refined; the seeds of death and of disease are not so potent; sensitivity to inner soul realization grows until the time is reached when the initiate-disciple dies *by an act of his spiritual will or in response to group karma or to national or planetary karma*.

Disease and death are essentially conditions inherent in substance; just as long as a man identifies himself with the form aspect, so will he be conditioned by the Law of Dissolution. This law is a fundamental and natural law governing the life of the form in all the kingdoms of nature. When the disciple or the initiate is identifying himself with the soul, and when the antahkarana is built by means of the life principle, then the disciple passes out of the control of this universal natural law and uses or discards the body at will--at the demand of the spiritual will or through recognition of the necessities of the Hierarchy or the purposes of **Shamballa**.

We come now to the enunciation of a new law which is substituted for the Law of Death and which has reference only to those upon the later stages of the Path of Discipleship and the stages upon the Path of Initiation.

LAW X

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

Death is to man exactly what the release of the atom appears to be; this the great scientific discovery of the release of atomic energy has demonstrated. The nucleus of the atom is split in two. (This wording is scientifically incorrect.) This event in the life experience of the atom releases a great light and a great potency; upon the astral plane, the phenomenon of death has a somewhat similar effect and has a close parallel in the phenomena brought about by the release of atomic energy. Every death, in all the kingdoms of nature, has to some extent this effect; it shatters and destroys substantial form and thus serves a constructive purpose; this result is largely astral or psychic and serves to dissipate some of the enveloping glamour. The wholesale destruction of forms which has been going on during the past few years of war has produced phenomenal changes upon the astral plane and has shattered an immense amount of the existing world glamour, and this is very, very good. These happenings should result in less opposition to the inflow of the new type of energy; it should facilitate the appearance of the ideas embodying the needed recognitions; the new concepts will now be seen and their emergence into the realm of human thinking will be dependent upon the formulation of the new "lanes or channels of impression" whereby the minds of men can become sensitive to hierarchical plans and to the purposes of **Shamballa**.

This, however, is by the way. My proposition will serve to show you some of the relationships between death and constructive activity and the wide usefulness of death as a process in reconstruction. It will convey to you the idea that this great Law of Death--as it governs substance in the three worlds--is a beneficent and corrective event. Without enlarging upon it, I would remind you that this Law of Death, which governs in such potency in the three worlds of human evolution, is a reflection of a cosmic purpose which

If you will think clearly about this statement, you will see that a very complete integration is now possible. The personality life has been absorbed; the personality form is still left, but it persists without any real life of its own; this means that it can now be the recipient of energies and forces, needed by the working initiate or Master in order to carry on the work of salvaging humanity. Students would find it of value to study the three "appearances of the Christ" as recorded in the Gospel story:

1. His transfigured appearance upon the Mount of Transfiguration. That episode depicts symbolically the radiant soul, and also the three vacated bodies of the personality, and hints also at a future building of a vehicle of manifestation. St. Peter says, "Lord let us here build three huts" or tabernacles.
2. His appearance as truth itself (silent yet present) before the bar or judgment seat of Pilate--repudiated by the world of men but recognized by the Hierarchy.
3. His radiant appearances after the resurrection initiation:
 - a. To the woman at the sepulchre--symbolizing His contact with Humanity.
 - b. To the two disciples on the way to Emmaus--symbolizing His contact with the Hierarchy.
 - c. To the twelve disciples in the upper chamber--symbolizing His contact with the Council Chamber of the Lord of the World at **Shamballa**.

You can thus see the factual nature of the results to which I earlier referred in this instruction. The disciple who has eliminated (in the technical sense as well as in the mystical sense) the hold of the personality has now the "freedom of the Ashram," as it is called; he can move at will among his fellow disciples and initiates. There will be nothing in his

in such rich abundance and is regarded as of such vital importance in all occult teaching. It has been emphasized (though erroneously interpreted) in the Christian teaching anent the Christ; Christianity has presented Him as acting as the intermediary between an angry God and a pitiful and ignorant humanity. Such was by no means the intent of His coming or of His work, but into the real meaning I need not enter here. I have dealt with this theme elsewhere in connection with the New World Religion.* It has been taught also in the esoteric presentation (and this is closely allied with the Christian doctrines) that the soul is the intermediary between the monad and the personality; the same idea is also found in many other religious presentations, i.e., the Buddha is shown as the intermediary between **Shamballa** and the Hierarchy, acting in this capacity once a year; the Hierarchy itself is the intermediary between **Shamballa** and Humanity; the etheric plane (and by this I mean the cosmic, planetary and individual etheric vehicles) is the intermediary between the higher planes and the dense physical body. The whole system of occult or esoteric revelation is based on this wonderful doctrine of interdependence, of a planned and arranged conscious linking, and of the transmission of energy from one aspect of divine manifestation to another; everywhere and through everything is circulation, transmission, and modes of passing energy from one form to another form, and always through an appropriate mechanism. This is true in the involutionary sense, in the evolutionary sense and in a spiritual sense also; this latter is slightly different to the other two, as all initiates of the higher degrees know well. An entire thesis upon transmitting agencies could be written, and it would include, finally, the doctrine of Avatars. An Avatar is one

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it passes outward into the related gland, it takes on the quality of the energy for which the center is responsible, because life force is essentially unqualified. The ray of life, if one may call it so, which is found at the heart of each center, is identified monadically with its source and possesses (when brought in contact with its petals) one major innate quality of attractive energy; all energy emanating from the one source in this solar system, is related to the energy which we call Love, and this energy is magnetic attraction. The petals of the lotus, and the area of surrounding energy which constitutes the form of the lotus, are qualified by one of the seven subsidiary types of energy; these emanate from the seven Rays which emerge out of the one Source, as Representatives of the manifold Creator.

Within the solar system, as you know, are to be found the seven sacred planets, which are the custodians or the expression of these seven rays, of these seven qualities of divinity; within our planet, the Earth (which is not a sacred planet), there are likewise seven centers which become, as evolution proceeds, the recipients of the seven ray qualities from the seven sacred planets, thus providing (within the solar ring-pass-not) a vast interlocking system of energies. Three of these centers, representing the three major rays, are well known to you:

1. **Shamballa** The ray of power or purpose.
 The first aspect.
 The energy of will.
2. The Hierarchy The ray of love-wisdom.
 The second aspect.
 The energy of love.
3. Humanity The ray of active intelligence.
 The third aspect.
 The energy of mind or thought.

fers; it is the mode par excellence whereby this elemental life retains integrity and the capacity to reabsorb that which is his but which has been brought under other direction by the attractive potency of the life of that which informs every other kingdom in nature during a cycle of incarnation.

This will give you surely a new idea anent disease. Man creates, under soul impulsion and the will to incarnate, a form which is composed of substance already subjected to conditioning; it is already impregnated with the life impulses of the spirit of the earth. Man, in so doing, assumes responsibility for that elemental form but--at the same time--limits himself definitely by the nature of the atoms of which that form is composed. The atomic substance through which the spirit of the earth expresses itself has in it ever the "seeds of return," permitting a reabsorption. This substance is also composed of all grades and qualities of matter, from the very coarsest up to the very finest, as for instance the quality of the substance which makes the appearance of the Buddha or of the Christ possible. The Lord of the Earth, the planetary Logos, cannot find substance animated by the spirit of the earth of a quality and nature pure enough; He cannot, therefore, materialize or make an appearance, as can the Buddha or the Christ. Few of Those Who form the Council Chamber at **Shamballa** can find the needed or adequate substance by means of which to appear; They cannot take a dense physical body, and have to be content with an etheric vehicle.

There are therefore three types of life, affecting the dense appearance of a human being during his restricted manifestation or incarnation:

1. The life of the spiritual man himself, transmitted from the Monad, via the soul for the greater part of manifested existence.

only in connection with epidemics and international catastrophes such as the world war, in which thousands and thousands of bodies were involved. An individual not highly developed who endeavored to establish rapport would probably only succeed in stimulating the lunar lords of his own little system to such an extent that his lower nature would be unduly energized--sometimes even to the point of death.

2. Other healers, not as few as in the above group but relatively few, work in cooperation with a healing deva. Such devas exist and have the power of bestowing life. They are to the involutionary lunar lords what the great Lives at **Shamballa** are to us. They are not a menace to humanity but are not readily reached, except at a certain stage upon the Path where, symbolically speaking, a door or point of contact exists between the two evolutions for the devas are not upon the involutionary arc. Relations are established through affinity, but this can be brought about only by the deva, and not by the healer. If the healer is very advanced, his Master may instruct one of the serving devas to aid him. Only healers of great purity and of completely selfless motive can attract these angels, and when they do, the potency of their healing is much greater; they make fewer mistakes. They do not, for instance, attempt to heal patients for whom there is no healing possibility. The Angel of Death (and this time I am not speaking symbolically but am referring to an existing deva) will not permit a healing deva to collaborate; they are only permitted to approach where healing is indicated.

We might now take the sentences in this Rule and study their meaning, as there are more significances in them than appear upon the surface. The first sentence in each

You have oft been told that there are two modes of achievement; the long hard way of evolution, in which aeons are taken to arrive at relatively small results, or the short, still harder but much more rapid way of initiation. For ages it remained a question (a moot point, do you not call it?) whether the world of men would choose (and had better choose) the slow but safe method. It is a method in which imperfection is only very gradually eliminated, with out much strain and with small effort on the part of man. It is a mode whereby good is only slowly realized and evil only slowly, very slowly, driven out. The will-to-good of **Shamballa** is, under the usual evolutionary system, only faintly present, and many, many aeons would still lie ahead of humanity before even the present point of human development could have been attained.

But something happened which had not been foreseen even by the Hierarchy. During the past two hundred years the entire picture has been altered. Individual men, in adequate numbers, achieved initiation and entered the Ashrams of the Masters, and through the decision of these successful aspirants and subject to their continued activity, it was decided by them but for humanity that the rapid hard way was to be tried. Since that time three factors have been present:

1. The factor of tremendous progress in raising the consciousness of mankind en masse to much higher intellectual levels. To this the growth of education, the discoveries of science and the control of the material plane and of the air bear testimony.
2. The factor of worldwide distress, of economic disaster, of world wars, of natural cataclysms and of the myriad occurrences and difficulties which make individual life, national life and planetary life so hard these days. No one is exempt and there is no distinction shown.

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

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

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

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

through their greed, their determination to own the resources of the earth (such as oil, mineral wealth and food) and thus keep the people weak and with inadequate food. These men, who are found in every nation, thoroughly understand each other and are working together in great combines to exploit the riches of the earth at the expense of humanity.

Russia is today singularly free of such men, so I refer not here to that vast country, as many of her enemies might surmise. Russia is making great mistakes but they are the mistakes of a fanatical ideologist or of a gangster who sins because of ignorance through immaturity or in fury at the evil things with which he is surrounded. This is something totally different to the evil with which I have been dealing, and it will not last, because Russia will learn; these others do not learn.

I have used the above illustration so as to make my theme somewhat clearer. The whole problem of evil is, however, too vast to contemplate here, nor is it advisable or wise to discuss the source of evil (not of imperfection), the Black Lodge. Energy follows thought, and the spoken word can be potently evocative; therefore, until one is a member of the Great White Lodge, it is the part of wisdom to avoid consideration of forces potent enough intelligently to use the latent imperfection in humanity and to impose the vast evil of war, with all its results and far-reaching effects, upon humanity. The Black Lodge is the problem of the White Lodge, and not the problem of humanity; for aeons the Hierarchy has handled this problem, and is now in process of solving it. It is essentially, however, the main consideration and problem of **Shamballa**, for it is connected with the will aspect and only the will-to-good will suffice to blot out and annihilate the will-to-evil. Goodwill will not suffice, though the united and invocative appeal of the

ties, when expressed on the Way to the Higher Evolution, become Abstraction and the Will to-good.

A completed point of view--as experienced on soul levels--indicates the removal of all barriers and the freedom of the disciple from the great heresy of separateness; he has therefore created an unclogged channel for the inflow of pure love. Perfect poise, viewed from the same level, has removed all impediments and those emotional factors which have hitherto blocked the channel, thus preparing the way for the Observer to see truly; the disciple then functions as a clear channel for love.

Divine Understanding must also be studied from two points of view. As a soul quality, it indicates a mind which can be held steady in the light, and can therefore reflect the pure reason (pure love) which qualifies the reflections of the Son of Mind, the soul on its own plane. On the higher Way of the Master, it relates to that identification which supersedes the individualistic consciousness; all barriers have gone and the initiate sees things as they are; he knows the causes of which all phenomena are the ephemeral effects. This, consequently, enables Him to understand the Purpose, as it emanates from **Shamballa**, just as the lesser initiate understands the Plan as it is formulated by the Hierarchy.

All three of these divine attributes are, in some measure, essential in the development of the initiate-healer; he must work at their unfoldment as part of his necessary equipment; he must know that all reactions of an emotional nature create a wall or barrier between the free flow of healing force and the patient, and that the barrier is created by him and not by the patient. The emotions of the

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

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

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

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

- c. Dharma will, expressed through the Plan.
4. *The sphere of obligation.* The initiate, having learnt the nature of the three other spheres of right action, and--through the activity of those spheres--having unfolded the divine aspects, passes now into the sphere of obligation. This sphere, which can be entered only after a large measure of liberation has been achieved, directs the reactions of the initiate in two phases of his life:
- In the Ashram, where he is governed by the Plan; this Plan is recognized by him as expressing his major obligation to life. I use the word "life" in its deepest esoteric sense.
 - In **Shamballa**, where the emerging Purpose of Sanat-Kumara (of which the Plan is an interpretation in time and space) begins to have meaning and significance according to his point in evolution and his approach to the Way of the Higher Evolution.

In the Ashram, the life of the Spiritual Triad gradually supersedes the life of the soul-controlled personality. In the Council Chamber at **Shamballa**, the life of the Monad supersedes all other expressions of the essential Reality. More I may not say.

Recognize the call, emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself.

Here again we come up against the whole underlying, evolutionary theme of Invocation and Evocation. Here, it is the two higher centers of the divine Existence which are invoking ceaselessly the lower center; one of the factors governing the whole creative process is dependent upon the

skill of the Great Lives in evoking response from the human and subhuman kingdoms or grouped lives within the three worlds of form life. Men are so pre-occupied with their own problems that they are apt to think that--in the long run--what happens is entirely due to their behavior, conduct, and invocative powers. There is, however, another side to the picture; this involves the skill in action, the understanding hearts and the clear unimpeded will of both the Hierarchy and **Shamballa**.

It will be apparent to you, therefore, how essential it is that all disciples and initiates should know exactly where they stand on the Path, the final aspect of the ladder of evolution; otherwise, they will misinterpret the call and fail to recognize the source of the outgoing sound. How easily this can happen becomes apparent to every advanced teacher of occultism and esotericism when he perceives how easily unimportant people and beginners interpret calls and messages they hear or receive as coming to them from some high and elevated source, whereas they are in all probability hearing that which emanates from their own subconscious, from their own souls, or from some teacher (not a Master) who is attempting to help them.

The call referred to here, however, comes from the highest possible sources and must not be confused with the little voices of little men.

The SOUND goes forth.

It is not my intention here to deal with the creative sound, beyond calling to your attention the fact that it *is creative*. The Sound which was the first indication of the activity of the planetary Logos is not a word, but a full reverberating sound, holding within itself all other sounds, all chords and certain musical tones (which have been given the name of the "music of the spheres") and dis-

From "the silence which is sound, the reverberating note of **Shamballa**," the sound focuses itself either in the Spiritual Triad or in the Ashram, according to the status of the initiate and whether he is high in the ashramic circles, or still higher, in the circles through which radiates the light from the Council Chamber. In the first case, it will be the heart center which responds to the sound, and from thence the whole body; in the second case, consciousness has been superseded by a still higher type of spiritual recognition, to which we have given the inadequate name of identification. Where the sound has been registered in the heart of the initiate, he has unfolded all possible types of knowledge which the form nature--soul and body--can make possible; when the registration is in the head, identification has produced such complete unity with all spiritual expressions of life the word "more" (meaning increased) must perforce give way to the word "deep," in the sense of penetration. Having said this, brother of mine, how much have you comprehended?

It is at this point that the initiate is confronted for the first time with the Seven Paths, because each Path constitutes a mode of penetrating into realms of realization beyond our planet altogether.

In order to do this, the initiate has to demonstrate his mastery of the Law of Differentiation and arrive at a knowledge of the Seven Paths through differentiating the seven sounds which make up the one Sound, but which are not related to the seven sounds which compose the threefold AUM.

Both soul and form together must renounce the principle of life and thus permit the Monad to stand free. The soul responds. The form then shatters the connection.

You can see here why I emphasized the fact that the initiate is the recipient of the essential quality or qualities which form has revealed and developed, and which the soul has absorbed. At this particular crisis, the initiate within the Ashram or "on His way of glory to the Place where dwells the Lord" (**Shamballa**) summarizes or contains within himself all the essential good which was stored in the soul prior to its destruction at the fourth initiation. He epitomizes in himself the knowledge and the wisdom of aeons of struggle and of patient endurance. Nothing further is to be gained by adhering either to the soul or to the form. He has taken all they had to give which throws light on the spiritual Law of Sacrifice. It is interesting to note how the soul becomes at this point simply the intermediary between the personality and the initiate of high degree. But now there is nothing more to relate, to report or to transmit, and--as the Sound reverberates--the soul disappears, as testimony of response. It is now but an empty shell, but its substance is of so high an order that it becomes an integral part of the buddhic level, and its function there is etheric. The principle of life is renounced and returns to the reservoir of universal life.

I would have you take notice of the importance of form activity. It is the *Form* which shatters the connection (the usually despised, belittled, frustrated form is that which performs the final act), bringing complete liberation. The "Lunar Lord" of the personality has achieved his goal, and those elements which have composed his three vehicles (physical, astral, mental), together with the life principle, will constitute the atomic substance of the first body of manifestation of some soul seeking incarnation for the first time. This is closely related to the abstruse subject of the permanent atoms. It marks a moment of high initiation for this Lunar Lord when he shatters the connection

which either the healer or the patient is moving or with which he is affiliated, even if he has his place only upon the periphery. Where the average unthinking man is concerned, the danger of "black" interference is nil; the dark forces do not interest themselves in any unimportant person, save with those of potency and influence who can serve their ends. Also their evil work is only possible at the moment (or cycle) wherein the man is making decision as to whether he will move in spiritual living, remain static where he is, or turn with deliberation (which is exceedingly rare) to the path of pure selfishness. This path leads to the Black Lodge.

Some disciple in the early part of next century will take these techniques or magical statements, relating to the healing work, and interpret them and elucidate them. They are susceptible of three significances, the lowest of which the modern student may succeed in interpreting for himself if he reflects adequately and lives spiritually. Here are the seven statements.

THE SEVEN STATEMENTS

1. *The first ray technique.*

Let the dynamic force which rules the hearts of all within **Shamballa** come to my aid, for I am worthy of that aid. Let it descend unto the third, pass to the fifth and focus on the seventh. These words mean not what doth at sight appear. The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness. The highest then awakens within the one who knows and within the one who must be healed and thus the two are one. This is mystery deep. The blending of the healing force effects the work desired; it may bring death,

The Rays and The Initiations

13 THE FOURTEEN RULES FOR GROUP INITIATION

basically so. Humanity suffers and experiences as a result of the inner occurrences and the meeting of subjective forces and inflowing energies.

It is of course not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

1. The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.
2. The Lords of Liberation, focussed in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.
3. The Great Council at **Shamballa** and the planetary Hierarchy.
4. The Buddha and His Arhats as They unitedly co-operate with the Christ and His disciples, the Masters of the Wisdom.
5. The Hierarchy, the embodiment of the fifth kingdom in nature, and its magnetic attractive rapport with the human kingdom, the fourth.
6. The effect of all these great groups of Lives upon humanity, and the inherent consequences as they work out in the subhuman kingdoms.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole.

There is therefore a line of descending energy which has its origin outside our planetary life altogether; the inflow of this energy, its inevitable effect under cyclic law and its consequences, as they work out upon the physical plane, has produced and is producing all the changes of which mankind is so terribly aware at this time. This swings into immediate conflict the past and the future, and in this statement I have expressed the deepest esoteric truth which man-

"moving" the soul or consciousness aspect and "living" signifies appearance upon the physical plane. Upon that outer plane the basic synthesis of incarnated life is to be found.

It will be apparent to you, therefore, that in this achievement of planetary tension it is not life in the three worlds that is the sphere of this tension, but the realm of hierarchical activity. The shift resulting from this point of tension, the "moving" which is its consequence, is in the realm of soul experience and soul awareness. The secondary effect can be noted in the human consciousness by the awakening which has been going on among men--an awakening to the higher spiritual values, to the trends and ideologies which are everywhere appearing, and to the clear lines of demarcation which have emerged in the realm of human determinations and objectives. These are all the results of great changes in the field of the higher consciousness and are conditioned by the soul of all things, lying largely in the realm of the anima mundi; of this great sum-total the human soul and the spiritual soul are but aspects or expressions.

It is these changes in the "moving, shifting realities" of the soul consciousness and spiritual awareness of the Members of the Hierarchy which are responsible for the new trends in the life of the Spirit and the new methods in training disciples--in such an experiment, for instance, as externalizing the Ashrams of the Masters. It is this new approach to life conditions, as a result of the inflow of new energies, which is producing the universal trend towards *group awareness*, and its highest result in the human family is the taking the first steps towards *group initiation*. Such a thing as group initiation was never heard of prior to the present time, except in connection with the higher initiations emanating from the *Shamballa* center. Group initiation is based upon a uniform and united group will, consecrated towards the service of humanity and based upon loyalty, cooperation and interdependence. In the past, the emphasis was upon the individual, his training and approach to initiation, and his solitary admittance to the Tem-

ple of Initiation. But this individual concentration will, in the future, give place to a group condition which will enable several disciples unitedly to move forward, unitedly to stand before the Initiator, and unitedly and simultaneously to achieve the great realization which is the result and the reward of successful discipleship.

In the first thesis which I presented to the public I outlined the Rules for Applicants, (*Initiation, Human and Solar*, pp. 192-208), summarizing the past propositions and indicating the individual preparation and requirements. These will now apply to the probationary groups of disciples, and not to accepted disciples. They must and will still remain the character and purificatory objectives of the dedicated individual, but are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognized as the main conditioning qualities of all disciples.

These same Rules or Formulas of Approach are the lower correspondences of higher rules to which groups of disciples are pledged to conform, and which they must follow and obey together. The Hierarchy into which they will enter when full acceptance and demonstration have been shown will be the same Hierarchy, characterized by the same soul awareness, animated by the same spiritual activity, functioning under the same laws, but conditioned by two progressive and evolutionary developments:

1. A much closer contact--invocative and evocative --with *Shamballa*, and therefore a fuller responsiveness to the Will aspect of divinity.
2. An invocative attitude on the part of humanity, based on a fundamental decentralization of the selfish human consciousness and a rapidly awakening group consciousness.

In reality, this means that the Hierarchy will be more closely related to the Great Council at *Shamballa*, and very much more closely interrelated with humanity, so that a dual fusion will be taking place. This will bring about that integra-

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.

very different. When the blazing light of the sun is correctly focussed on or through a glass it can cause ignition. When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana and not specifically through the soul, it produces a blazing fire which burns up all hindrances in a steady, sequential process. Wording it otherwise, when the will aspect streams from the Monad and focusses through the personal will (as the mind can grasp and realize it) it destroys as by fire all elements of self-will. As the energy of **Shamballa** streams out and makes a direct contact with humanity (omitting the transmission via the Hierarchy, which has hitherto been customary), you have what has been seen in the world today, a destructive conflagration or a world burning ground. When the antahkarana of a group is rightly constructed, then the individualised group-will will disappear in the full consciousness of the monadic purpose or clear directed will. These are points which the disciple preparing for initiation has to consider as he prepares for the higher initiations, and these are the points which any group or ashram in preparation for initiation has also to consider.

The secret of the higher initiations lies in the trained use of the higher will. It does not lie in purification or in self-discipline or in any of the expedients which have acted in the past as interceptors of the truth. This whole problem of the Shamballic will is in process of revelation, and will eventually alter the entire approach of the disciple in the New Age to initiation. The theme of "the Way into **Shamballa**" requires reflective study and esoteric understanding. In this concept of the new and future section (if I may so call it) of the Way or Path with which the modern disciple is faced lies the secret of the coming revelation and of the spiritual dispensation which will emerge as humanity constructs the new world civilisation and begins to formulate the new culture. The burning, purifying, destructive effects of the monadic will upon its distorted reflection, the individual will, deeply deserve consideration.

For long, aspirants have noted and have been taught the effect of the will upon the astral, or emotional body. It

consciousness and service at the latter end of this century. But the effort you make to understand will have its effect, even if the brain registers it not.

In the last analysis, these Rules or Formulas of Approach are primarily concerned with the **Shamballa** or life aspect. They are the only Formulas or embodied techniques at present extant which have in them the quality which will enable the aspirant to understand and eventually express the significance of the words of Christ, "Life more abundantly." These words relate to contact with **Shamballa**; the result will be the expression of the will aspect. The whole process of invocation and evocation is tied up with the idea. The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realise. You do not work at the evocative process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.

When, therefore, your life is fundamentally invocative, then there will come the evocation of the will. It is only truly invocative when personality and soul are fused and functioning as a consciously blended and focussed unit.

The next point which I seek to make is that these Formulas of Approach or Rules deal with the unfoldment of group consciousness, because it is only in group formation that, as yet, the **Shamballa** force of the will can be tapped. They are useless to the individual under the new initiatory dispensation. Only the group, under the proposed new mode of working and of group initiation, is capable of invoking **Shamballa**. That is why Hitler, the exponent of the reversed reaction to **Shamballa** (and consequently the evil reaction) had to gather around him a group of like-minded people or

personalities. On the upper arc of the evocative cycle (Hitler being the expression of the invocative arc of the **Shamballa** force) it requires *a group* to bring about evocation.

We now come to my third point in relation to the Rules or Formulas and their objective. They are concerned--above everything else--with group initiation. They have other applications, but for the present here lies their usefulness. What, you may ask, is group initiation? Does it involve the taking of initiation by every member in the group? Can one person have so extensive an influence that he can hold up or delay or even prevent (in time and space) the group initiation? The group need not necessarily contain members who have all taken the same initiation. By this I mean that the necessary initiation of all the members simultaneously into the same group development is *not* required. Basically, what I am endeavouring to say anent these Rules has relation to the third initiation--the initiation of the integrated personality. They necessarily, however, have a correspondence to the second initiation, and are consequently of more general interest, for it is that initiation which faces so many aspirants today--the demonstration of the control of the formidable emotional nature.

I would ask you to think much about this point which I have just made. Group initiation means that the bulk of the members are correctly oriented; that they are proposing to accept the discipline which will prepare them for the next great expansion of consciousness, and that none of them can possibly be deviated from their *purpose* (note that word with its first ray or Shamballic implications) no matter what is happening in their environment or their personal life. You need to reflect on this if you desire to make the needed progress.

In these short instructions, which aim only at a "tentative indication" (note that phrase), it is not necessary to enter into explicit details. In any case, if the Formulas or Rules are not intuitively clear to your minds, anything I could say would only hinder and frustrate my purpose.

Finally, these Formulas or Rules are susceptible of

three forms of application or interpretation and I would have you remember this, because you can thereby discover where your individual focus of attention is and if you are consequently functioning as an integrated personality. Remember always that only an integrated personality can achieve the needed soul focus. This is a fundamental requirement. These three forms of application are physical, emotional and mental in nature. But those words in their simplest connotation have true reference to the task of achieving one or other of the higher initiations. The only way their significance can truly appear is by grasping the following meanings:

1. The *physical* application refers to the usage by the group of the given knowledge and intuitively perceived information in such a way that the needs of the larger group, of which the group itself is a part, are constructively served. The consummation of this ideal is to be found in the activity of the Hierarchy itself which, from progressive point to progressive point, finds itself in the position of intuitive interpreter and force transmitter between the center of **Shamballa** and Humanity. The individual initiate, on the way to one or other of the higher initiation, has in his lesser degree to achieve the same dual function and thereby fit himself for the wider cooperation.

2. The *emotional* application has definite reference to the world of meaning, interpreted in a group sense. At present, well-meaning aspirants are satisfied if they are able to interpret their personality conditions events and happenings in terms of their real meaning. But that still remains an individual reaction. The aspirant who is seeking to comprehend these Rules is more interested in seeing the situation which he contacts in terms of a world whole, and in searching for their meaning in terms of their group significance. This serves to decentralise him and to convey into his consciousness some aspect of that larger whole, and this in its turn contributes to the expansion of the consciousness of humanity as a whole.

that is rare indeed to find in these days. Right tension indicates the emergence of the first aspect, of the will, and this is seldom to be found as yet, save among the more advanced disciples and initiate members of the Hierarchy.

Love governs the Way into the life of the Hierarchy and is the foundation for all approach to, and appreciation and acceptance of truth.

Will governs the Way into **Shamballa** and is the foundation for all approach to, appreciation of and identification with, Being.

This developed will expresses itself as tension, esoterically understood. It embodies the ideas of orientation, implacable determination, ability to wait and to preserve intention and orientation unmoved by aught which may occur. It also involves the determination to take the intended action (always of a creative nature and based on loving understanding) at the psychological moment (right timing), or that exact moment which the psyche or soul determines to be correct. Here you have one of the interesting transferences of meaning and of relationship which occur in the Ageless Wisdom. The Son or soul emerges into manifestation with the concurrence and aid of the Mother or of the matter aspect. This is to you a most familiar truth. In the next stage, that of initiate-development, the Son, in its turn, becomes the feminine or negative aspect and, demonstrating as the Psyche, enables the initiate to bring into expression another divine aspect--that of the will. Until the fourth initiation is undergone, it is the soul as a "focal point for descending light and for ascending radiance." This dual activity reveals the nature of the will. Note how this phrase from an ancient writing describes the antahkarana.

It is not possible in these brief instructions to deal adequately with the will aspect of divinity, nor would it profit at this time. Aspirants have to learn the nature of the will by the power of inner illumination and by certain intelligent recognitions. They learn the nature of the self through the aid of the personality, the shadow, or distortion of the divine will. They pass from the expression of the will which

standing of this phase if I point out for you that for this first group the O.M. can be portrayed in the following symbol as expressing the material *M* nature whereas the second group can be portrayed by the symbol *m* expressive of the soul enveloped in matter. You will see, therefore, how the teaching leads man progressively onward and how the occult science brings man in touch with great mental reversals and divine paradoxes. For aeons the Word of the soul and the Sound of spiritual reality are lost. Today, the Word of the soul is being found again, and with that finding the little self is lost in the glory and the radiance of the divine Self.

This discovery is consummated at the time of the third initiation. The initiate and the Master, along with those of higher rank who are approaching identification with *Shamballa*, are steadily and ever more clearly hearing the Sound emanating from the Central Spiritual Sun and penetrating all forms of divine life upon our planet--via our Planetary Logos Who hears it with clarity and with understanding--the Sound of the lowest syllable of the Ineffable Name of the One in Whom all the Planetary Logoi live and move and have Their Being, for They are centers in the LIFE which is expressing itself through the medium of a solar system.

You can see how little use there is in my enlarging further upon this. Its sole usefulness is to give an expanding impulse to the consciousness of the disciple and to stir his imagination (the seed of the intuition), so that even whilst occupied in expressing the *M* and then the *m*, he will be reaching out after the Sound.

Earlier I pointed out that the sound of the A.U.M., the sound of the O.M. and the SOUND itself are all related to vibration and to its differing and varied effects. The secret of the Law of vibration is progressively revealed as people learn to sound forth the Word in its three aspects. Students would also do well to ponder on the distinction between the breath and the Sound, between the process of breathing and of creating directed vibratory activity. The one is related to Time and the other to Space and they are distinct from each other; and (as the *Old Commentary* puts it) "the Sound, the

4. Then comes a point of tension from which the man eventually achieves liberation from the three worlds and stands as a free soul; he is then a point within the circle--the point indicating the point of tension from which he now works, and the circle the sphere of his self-initiated activity.

I need not carry the story further; from tension to tension the initiate passes just as do all human beings, aspirants, disciples and the lower grades of initiates; from one expansion of consciousness to another they go until the third initiation is undergone and points of tension (qualified by intention and purpose) supersede all previous efforts and the will aspect begins to control.

Here, briefly, is a fresh slant upon the familiar theme of the word--a theme preserved in some form by all the world religions but a theme which, like all else, has been so materialized that it is the task of the Hierarchy to restore the knowledge of its meaning, of its threefold application and its involutionary and evolutionary significances. Students would do well to remember that its sounding forth vocally upon the physical plane means little. The important factors are to sound it silently, inaudibly and within the head; then, having done so, to hear it reverberate there and to recognize that this self-initiated Sound--breathed forth from a point of tension--is a part of the original SOUND as it takes form as a word. When a man perfectly expresses the A.U.M., he can then sound the O.M. with effectiveness from progressive points of tension, until the third initiation. Then the effect of the O.M. is such that the personality as a separate identity disappears, the soul emerges in all its glory, and the first faint sound of the originating SOUND breaks upon the ear of the transfigured initiate. This is the Voice referred to in the Biblical account of the Transfiguration. This Voice says, "This is my beloved Son." The initiate registers the fact that he has been accepted by *Shamballa* and has made his first contact with the Planetary Logos, the Hierophant, the Initiator at the third initiation, just as the Christ, the Master of all the Masters, is the Initiator and the Hierophant at the first two initiations.

The word, however, with which we are now dealing is not the Sacred Word itself but a signal or sound of acceptance. It is translated in this Rule by the phrase: Accepted as a group. This refers to aggregates and blended combinations through which the Soul in relation to personalities, the Monad in relation to the Spiritual Triad, the Master in relation to His Ashram, and **Shamballa** in relation to the Hierarchy, can work, expressing *plan* in the initial stages of contact, and *purpose* in the final stages. Bear in mind that the analogy holds true all the way through. A personality is an aggregate of forms and of substantial lives which when fused and blended, present a unified sumtotal, animated by desire or aspiration, by plan or purpose, and functioning in its place under the inspiration of a self initiated inner programme. Progress, from the larger angle and from the standpoint of Those who see life in terms of ever enlarging Wholes, is from group to group.

This pronouncement, issuing from a point of tension, is the Word of the soul as it integrates with the threefold personality when that personality is consciously ready for such a fusion. The hold of the soul upon its instruments of expression, the network of the seven centers and the subsidiary centers, becomes intensified and energy pours in, forcing the acquiescent personality fully to express the ray type of the soul, and therefore subordinating the ray of the personality (and its three subsidiary rays) to the dominating soul energy. This first great integration is *a fusion of force with energy*. Here is a statement of deep import, embodying one of the first lessons an initiate has to master. It is one which can only be properly comprehended through life experience, subject to interpretation in the world of meaning. Some understanding of what this implies will come as the disciple masters the distinction between soul activity and the action of matter, between emotion and love, between the intelligent will and the mind, between plan and purpose. In so doing he acquires the capacity to find his point of tension at any given moment, and this growing capacity eventually brings him consciously to recognize group after

group as units with which identification must be sought.

He finds his soul through the fusion of soul and personality; he finds his group through the absorption of this fusing soul-form with a Master's group, and finally he is absorbed into the Master's Ashram; there he, in concert with his group brothers in that Ashram, is fused and blended with the Hierarchy and hears the extension of the Word, spoken originally by his soul: Accepted as a group. Later, much later, he participates at that august recognition which comes when the Voice issues forth--as annually it does--from the center at **Shamballa** and the seal is set on the acceptance of the Hierarchy, with all its new associates, by the Lord of the World. This acceptance involves those initiates of the third degree who have been integrated more closely into the hierarchical life than ever before. This is the signal to them (and to their Seniors Who have heard it year after year) that they are part of the instrument whose purpose is to fulfill the plan. Thus the great syntheses are slowly taking place. It has taken many aeons, for evolution (especially in the earlier stages) moves slowly.

In the post-war period and when the new structure of the coming world order is taking shape, the process will be speeded considerably; this will not, however, be for a hundred years, which is but a brief moment in the eternal history of humanity. From synthesis to synthesis the life of God passes. First the synthesis of the atomic lives into ever more perfect forms until the three kingdoms of nature appear; then the synthesis in consciousness, enabling the human being to enter into the larger awareness of the Whole and finally to enter into that mysterious event which is the result of the effect of all preceding developments and to which we give the name of Identification. From the first identification, which is the higher correspondence of the stage of individualization, progressive absorption into ever larger wholes takes place, and each time the word goes forth: Accepted as a group.

Have I succeeded in giving you a somewhat wider vision of the significance of initiation in these brief exposi-

acute, until Rule One for Applicants is understood by him and he steps upon the Path.

Once he is an accepted disciple and has definitely undertaken the work in preparation for initiation, there is for him no turning back. He could not if he would, and the Ashram protects him.

In this Rule for accepted disciples and initiates we are faced with a similar condition on a higher turn of the spiral, but with this difference (one which you can hardly grasp unless at the point where the word goes forth to you): that the initiate stands alone in "isolated unity," aware of his mysterious oneness with all that is. The urge which distinguished his progress in arriving at personality-soul fusion is transmuted into fixity of intention, ability to move forward into the clear cold light of the undimmed reason, free from all glamour and illusion and having now the power to voice the three demands. This he can now do consciously and by the use of the dynamic will instead of making "application in triple form" as was the case before. This distinction is vital and significant of tremendous growth and development.

The initiate has heard the word which came forth to him when he was irrevocably committed to hierarchical purpose. He has heard the Voice from **Shamballa** just as he earlier heard the Voice of the Silence and the voice of his Master. Occult obedience gives place to enlightened will. He can now be trusted to walk and work alone because he is unalterably one with his group, with the Hierarchy, and finally with **Shamballa**.

The key to this whole Rule lies in the injunction to the initiate that he add to his application three demands and only after they have been voiced and correctly expressed and motivated by the dynamic will, does the further injunction come that he move forward. What are these three demands, and by what right does the initiate make them? Hitherto the note of his expanding consciousness has been vision, effort, attainment and again vision. He has therefore been occupied with becoming aware of the field--an ever-

increasing and expanding area of the divine revelation. In terms of practical occultism, he is recognizing an ever widening sphere wherein he can serve with purpose and forward the Plan, once he has succeeded in identifying himself with that revelation. Until this revelation is an integral part of his life it is not possible for the initiate to comprehend the significance of these simple words. Identification is realization, plus esoteric experience, plus again an absorption into the Whole, and for all of this (as I have earlier pointed out) we have no terminology. Now a master of that which has been seen and appropriated, and being conscious of and sensing that which lies ahead the disciple "stands on his occult rights and makes his clear demands."

What these demands are can be ascertained by remembering that all that the initiate undergoes and all that he enacts is the higher and esoteric correspondence of the triple manifestation of spirit-energy which distinguished the first and earliest phase of his unfoldment. That is the personality. I would like to call attention to the word "unfoldment," for it is perhaps the most explicit and correct word to use anent the evolutionary process. There is no better in your language. The initiate has ever been. The divine Son of God has ever known himself for what he is. An initiate is not the result of the evolutionary process. He is the cause of the evolutionary process, and by means of it he perfects his vehicles of expression until he becomes initiate in the three worlds of consciousness and the three worlds of identification.

According to ray type this unfoldment proceeds, and each triple stage of the lower unfoldment makes possible later (in time and space) the higher unfoldment in the world of the Spiritual Triad. What I am doing in these instructions is to indicate the relation between the threefold personality and the Spiritual Triad, linked and brought together by the antahkarana. Each of these three lower aspects has its own note and it is these notes which produce the sounding forth of the three demands which evoke response from the Spiritual Triad and thus reach the Monad in its high place of waiting in **Shamballa**.

appreciate that the initiate of high degree works with monadic energy and not soul force, you can understand why he finds it necessary ever to work behind the scenes. He works with the soul aspect and through the power of monadic energy, using the antahkarana as a distributing agency. The disciples and initiates of the first two degrees work with soul force and through the medium of the centers. The personality works with forces.

The third great demand has in it a different implication, and sounds forth, we are told, "through the fires." In this solar system there is no evading the fire. It is found at all levels of divine expression as we well know from our study of the three fires--fire by friction, solar fire and electric fire, with their differentiations, the forty-nine fires--of the seven planes. Always, therefore, whether it is the cry of the disciple or the demand of the initiate, the sound goes forth "through the fire, to the fire, and from the fire." Of this technique, underlying the potent demand, there is little that I may say. From the highest plane of the spiritual will, what is technically called the atmic plane," the demand goes forth and the result of that demand will work out on mental levels, just as the earlier two demands worked out on the physical and astral levels. I would interject here that even though there is no astral plane, from the standpoint of the Master, yet thousands of millions recognize it and labor in its delusive sphere and are there aided by the initiated disciple working from the higher corresponding levels. This is true of all the planetary work, whether accomplished by initiates and Masters, working directly in the three worlds, or from higher levels, as work the Nirmanakayas (the creative Contemplatives of the planet), or from *Shamballa* from the Council Chamber of the Lord of the World. All the efforts of the Hierarchy or of the "conditioning Lives" (as They are sometimes called) of *Shamballa* are dedicated to the furthering of the evolutionary plan which will finally embody divine purpose. I keep emphasizing this distinction between plan and purpose with delibera-

issue forth from the deep center of the group's clear cold light. Let it evoke response from the bright center, lying far ahead. When the demand and the response are lost in one great Sound, move outward from the desert, leave the seas behind, and know that God is Fire.

This is perhaps one of the two most occult rules which the initiate has to master, whether as an individual or in conjunction with his group. The group recognizes and works under the pervasive influence of the purpose; the individual initiate works with the plan. The group expression, as far as in it lies at any given moment in time and space, is in line with the will of the One in Whom we live and move and have our being, the Life of all that is. The individual initiate uses the attractive force (to which we give the oft misleading name of love) of that fundamental Life to gather together that which will give body to form and so manifest the will. The group can be, and frequently is, responsive to the "bright center." *Shamballa*, where the initiate by himself and in his own essential identity cannot so respond. The individual must be protected by the group from the terrific potencies which emanate from *Shamballa*. These must be stepped down for him by the process of distribution, so that their impact is not focused in any one or all of his centers but is shared by all the group members. Here is the clue to the significance of group work. One of its major functions esoterically speaking is to absorb, share, circulate, and then distribute energy.

This process of protection and of distribution is one of the functions of the great meeting of all the Hierarchy, under the aegis of the three Great Lords (the Manu, the Mahachohan and the Christ) in that high and sacred valley in the Himalayas where annually--after due preparation--the Hierarchy makes contact with *Shamballa* and a relationship is then set up between the "bright and living center" and the "radiating and magnetic center," in order that the "acquiescent waiting center" may be stimulated to move forward upon the ladder of evolution. Even the Hierarchy

itself needs the protection of its full membership in order rightly to absorb the incoming energies and later wisely to distribute the forces of the divine will in the three worlds where lies Their major responsibility. The focused will of God, in its immediate implications and application, constitutes the point of tension from which **Shamballa** works in order to bring about the eventual fruition of the divine Purpose.

There is a definite distinction between Purpose and Will; it is subtle indeed but quite definite to the advanced initiate, and therefore the dualistic nature of our planetary manifestation and our solar Expression appear even in this. The Members of the Council at **Shamballa** recognize this distinction and therefore divide Themselves into two groups which are called in the ancient parlance, Registrants of the Purpose and Custodians of the Will. Will is active. Purpose is passive, waiting for the results of the activity of the will. These two groups are reflected in hierarchical circles by the Nirmanakayas or the Planetary Contemplatives, and the Custodians of the Plan. The function of the Registrants of the Purpose is to keep the channel open between our Earth, the planet Venus and the Central Spiritual Sun. The function of the Custodians of the Will is to relate the Council, the Hierarchy and Humanity, thus creating a basic triangle of force between the three major centers of the planetary Life. This is the higher expression (symbolic, if you like) of the six-pointed star, formed of two interlaced triangles. A replica of this fundamental triangle and of this symbol of energy, with its inflow and distribution, is to be found in the relation of the three higher centers in the human being--head, heart and throat--to the three lower centers--solar plexus, sacral center and the center at the base of the spine. The Science of Invocation and Evocation is also seen to be symbolically proceeding along evolutionary lines. Worship, the attitude of the mystic, must give place to Invocation in the man who knows he is divine. This symbolic revelation is to be seen in the lifting up of the three lower energies and their evocative response to the three higher, thus producing

an eventual unity at the point of tension. I realize that this is a hard thing to comprehend because it embodies truths which are difficult for the disciple to grasp. But they will be grasped and mastered by each one as he proceeds along the Path of Discipleship and submits to the needed training for initiation. They will also be mastered later in this century and in the next, by the rapidly developing humanity, thus demonstrating that the initiation of the moment becomes the past achievement of the masses eventually. This enhanced liberation will later appear as a definite result of the war. The Atlantic Charter and the Four Freedoms, formulated in the tension produced by the world agony and strain, are the reflections of this, and embody all that it is possible for average materially-minded man to grasp of the present will of **Shamballa** as it conditions the plans of the Hierarchy and is impelled by the Registrants of the Purpose. This is as far as the two groups of Custodians have been able to convey this revelation to the best human intellects--the first group dealing with the senior members of the Hierarchy and the latter with those initiates and disciples who are closely related to humanity.

Here again we come up against the fact that the Science of Invocation and Evocation, with which this Rule fundamentally deals, is primarily a great and scientific activity of which modern humanity knows practically nothing, but which is related to thought power and to thoughtform building. Only initiates of the highest degree--such as the three Great Lords--have the right to invoke alone and unaccompanied by any protective agency, such as a group, and the reason for that is that They Themselves are members of the Council at **Shamballa** and are individually Registrants of the Purpose. The annual appearance of the Lord Buddha is the outer demonstration or symbol of the emergence of this Science of Invocation and Evocation in the waking consciousness of humanity. Prayer is the dim faint and inadequate expression of this affirmation of divinity in order to gain in material well-being is a distortion of this truth. This needs to be remembered. The true significance of this

destruction of inadequate forms. This destruction could have been brought about by an act of God, such as a great natural catastrophe or a universal epidemic, and such had been the original intention. Humanity was, however, swept by forces that carried in themselves the seeds of destruction, and there was that in humanity which responded to those forces. Therefore the Law of destruction was permitted to work through humanity itself, and men are now destroying the forms through which many masses of men are functioning. This is both a good and a bad thing, viewed from the evolutionary angle. It is nevertheless a fact which cannot be gainsaid, and the problem, therefore, confronting the Custodians of the Will, working through the Custodians of the Plan, is to bring good out of the evil which man has wrought, and thus gear events to the larger issues.

That is one of the objectives before the Hierarchy at this time (written April, 1943) as it prepares for participation in the May and June Full Moons. Can the forces be so organized and the energies so distributed that the full measure of good may be evoked from humanity by the invocation sounded forth by **Shamballa**? Can this evocation of a new cycle of spiritual contact and of liberation be brought about by the invocation of the men and women of goodwill? Can the will-to-good of the spiritual Forces and the goodwill of humanity be brought together and produce those conditions in which the new world order may function? These are the important questions which the Hierarchy is attempting to solve.

It must be remembered that the Science of Invocation and Evocation is a reciprocal effort. Humanity could not be invocative were it not that the Spiritual Hierarchy (and by that term I include both **Shamballa** and the planetary Hierarchy) is evoking the spirit of man. The invocative cry of humanity is evoked by the invocation or Sound of the spiritual hierarchies. Man's responsibility, however, is to invoke at this time the Lords of Liberation and the Spirit of Peace. These are the Beings which have the power to raise humanity, once the race of men has assumed the right

dimly sensed by the most advanced esotericist) are hovering on the horizon of the human mind. The ground is being prepared for the sowing of this new seed and the stage set for the emergence of new Actors in the great drama of the unfolding revelation of Deity.

Certain great concepts are firmly grasped by man. Certain great hopes are taking form and will become the pattern of man's living. Certain great speculations will become experimental theories and later prove demonstrated facts. Behind all this, two things are happening: Men are being stimulated and brought to that point of necessary tension which (as a result of a crisis) must precede a great moving forward upon the Path of Evolution. Secondly, a process of reorientation is going on which will eventually enable the mass of men to present a united front upon views hitherto regarded as the vague visions of intelligent and optimistic dreamers. A great stirring and moving is going on. The world of men is seething in response to the inflow of spiritual energy. This energy has been evoked by the unrealized and inaudible cry of humanity itself. Humanity has become --for the first time in its history--spiritually invocative.

Let us now consider briefly the nature of that which is being evoked, and thus gain an insight into the interrelation which exists between the three great planetary centers: The human center, the hierarchical center, and **Shamballa**. Each of these is evocative to the one functioning at a slower or lesser speed (if I might use such inappropriate terms) and invocative to the one above it--again using a form of words which is misleading in the extreme; there is no higher or lower and no greater or lesser in our universe of reality. There is only the interpenetration of substances which are all basically expressions of matter, and their vitalization and organization into forms of expression of the unknown Real. This essential Reality, we call spirit or life.

As a result of the interplay of these two, humanity eventually appears in time and space. Humanity is the result of all sub-human forms of expression and experience and of the activity of superhuman Beings. These super-

human Beings are the product of past evolutionary systems and are in Themselves the sum total of the great Divine Sacrifice as it focuses itself in our planetary life. Having passed through all previous phases of existence and perfected the consciousness aspect in Themselves through human experiences, They have transcended all that man can know and all states of consciousness with which he is or may be in the future familiar, and are now expressing a phase of divinity of which he can know naught. They LIVE. They are energy itself, and in Their totality They form the "bright center lying far ahead."

3. Let it evoke response from the bright center, lying far ahead.

To this center we give the name **Shamballa**, the component letters of which are numerically: S.H.A.M.B.A.L.L.A. or 1.8.1.4.2.1.3.3.1. This word equals the number 24 which in its turn equals 6. I would call your attention to the fact that the word has in it nine letters, and--as you know--nine is the number of initiation. The goal of all the initiatory process is to admit mankind into realization of and identifications with the will or purpose of Deity. The number 6 is the number of form or of manifestation, which is the agent or medium through which this realization comes and by which the consciousness is unfolded so that it can become the foundation of the higher process which is instituted at the third initiation. That initiation is closely related to the third major center, **Shamballa**; it is the third, from the angle of man's perception and understanding, but the first from the angle of Deity Itself. Again, 6 being the number of the sixth ray, it is therefore the number of idealism and of that driving force which makes mankind move forward upon the path and in response to the vision and press upward towards the light. It is in reality devotion to an unseen goal, ever on ahead, and an unswerving recognition of the objective. Like all other divine qualities, it has its material counterpart and that is why 666 is regarded as the number of the Beast or of materialism, the number of the

dominance of the three worlds prior to the process of reorientation and the expression of developed idealism and purpose. The third aspect expresses itself through pure materialism, and hence the three sixes. In an ancient book on numbers the initiate is defined as "the one who has experienced and expressed 666 and found it naught; who has dropped the 6 and become the 66, and thus has found himself upon the WAY; later, again, he drops the 6 and becomes the perfected 6--form, the instrument and expression of spirit."

The number 24 is of deep interest, expressing as it does the double 12--the greater and the lesser zodiac. Just as the number 6 expresses *space*, so the number 24 expresses *time*, and is the key to the great cycle of manifestation. It is the clue to all cyclic appearance or incarnation. Its two figures define the method of evolution; 2 equals the quality of love-wisdom, working under the Law of Attraction and drawing man from one point of attainment to another; whilst 4 indicates the technique of conflict and the achieving of harmony through that conflict; 4 is also the number of the human hierarchy, and 2 is the number of the spiritual hierarchy. Technically speaking, until the third initiation, the initiate is "occupied with the relationship of the 2 and the 4; these, when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the 4 into the 2." Needless to say, there is much more to say anent these figures, but the above will suffice to show the satisfactory nature of esoteric numerology --not numerology as understood today.

I would have you note that the sounds which compose the word "**Shamballa**" are predominantly along the line of will or power or of first ray energy. Of the nine letters, six are on the first ray line of force, 1.1.1 3.3.1.--spirit and matter, will and intelligence. Two of them are along the second line of force, 4 and 2. The number 8 inaugurates ever a new cycle, following after the number 7, which is that of a relative perfection. It is the number of the Christ-consciousness; just as 7 is the number of man, 8 is the

number of the Hierarchy, and 9 is the number of initiation or of **Shamballa**. Forget not that, from the angle of the Hierarchy, the third initiation is regarded as the first major initiation.

These preliminary remarks are intended to convey much esoteric information to those who realize that number gives the clue to the form and purpose of the life which the form veils. At the third major initiation, the third planetary initiation (which is in fact the first solar initiation) the liberated disciple for the first time--alone and unaided--invokes the highest spiritual center on our planet, **Shamballa**. This he does because, for the first time, consciously and with understanding, he registers the life aspect (which has brought his soul into action through the medium of form) and vibrates to the Monad. That registration enables him to contact "the bright center, lying far ahead," to blend his individual will with the divine will, and to cooperate with the purpose aspect of manifestation. He has learnt to function through form; he has become aware, as a soul, of the divine form in its many aspects and differentiations; he now starts off upon the way of the higher unfoldment, of which the first step is contact with **Shamballa**, involving the fusion of his self-will and his spiritual will with the Will of God.

At the third initiation he stands before the One Initiator, the Lord of the World, and "sees His star shine forth" and hears the sound which--to quote the *Old Commentary*.

"...ours forth from that central point of power where substance and the outer life have met together, where spirit utters loud the cry which drew the form to meet the highest need; where energy comes forth and blends with force and (in the blending) music had its start within the sphere of blending and of being thus created.

"Man only hears the distant sound and knows it not for what it is. The disciple hears the sound and sees its form. The one who stands for the third time upon the mountain top hears a clear note and

World, together see the glory of the Lord, and together pass to higher service of a nature and caliber unknown to us.

In this connection it is wise to remember that three great energies are focused in **Shamballa**, the seat of fire:

1. *The Energy of Purification*: This is the power, innate in the manifested universe, which gradually and steadily adapts the substance aspect to the spiritual by a process which we call purification, where humanity is concerned. It involves the elimination of all that hinders the nature of divinity from full expression, and this again from inherent or latent capacity. This necessitates the leaving behind, stage after stage, cycle after cycle, life after life, and plane after plane, of every tendency in the form nature which veils or hides the glory of God. It is essentially the energy which substitutes good for evil. Human thinking has debased this concept so that purification is related mainly to physical phenomena and physical plane life and to a selfish idealism which is largely based on the thought of the sanitary care of substance. An enforced celibacy and a rigid vegetarianism are familiar instances of this and these physical disciplines have been put in the place of emotional loveliness, mental clarity, intuitional illumination, and the thoughts of the aspirant become focused downwards into matter and not outwards and upwards into light.

2. *The Energy of Destruction*: This is a destruction which removes the forms which are imprisoning the inner spiritual life, and hiding the inner soul light. This energy is therefore one of the major aspects of the purificatory nature of the divine Life, and that is the reason why I have put purification ahead of destruction. It is the destroying aspect of life itself, just as there is a destructive agency in matter itself. Two things must be borne in mind in connection with the destroyer aspect of Deity and with those responsible for its appearance:

a. The destructive activity is set in motion through the will of Those who constitute the Council at **Shamballa** and who are instrumental in bringing the forms in all the subhuman kingdoms into line with the

evolving purpose. Under cyclic law, this destructive energy comes into play and destroys the forms of life which prevent divine expression.

b. It is also brought into activity through the determinations of humanity itself which--under the Law of Karma--makes man the master of his own destiny, leading him to initiate those causes which are responsible for the cyclic events and consequences in human affairs.

There is naturally a close connection between the first Ray of Will or Power, the energies concentrated at **Shamballa** and the Law of Karma, particularly in its planetary potency and in relation to advanced humanity. It will be apparent, therefore, that the more rapidly the individual aspirant approaches the third initiation, the more rapidly and directly will the individual's karma be worked out. Monadic relation, as it becomes established, lets loose the destructive aspect of the basic energy, and all hindrances are destroyed with expedition. This is true also of humanity as a whole. Two factors have, subjectively and spiritually, precipitated this world crisis: The growth and development of the human family and (as you have been told) the inflow of the **Shamballa** force at this particular time, both as a result of karmic law and the planned decision of the Great Council.

3. *The Energy of Organization*: This is the energy which set in motion the activity of the great Ray Lives and started the motivation and impulse of that which produced manifestation. Thus were the seven ray qualities brought into expression. The relation of spirit and matter produced this ordered process which again, cyclically and under law, creates the manifested world as a field for soul development and as an area wherein divine purpose is wrought out through the medium of the plan. Again I call your attention to the distinction existing between purpose and plan. This is the aspect, emanating from **Shamballa**, and inherent also in form (as are the other two), which eventually relates the human will, through the right use of the mind, to the organized planning of his separate and individual life in the

three worlds, and which eventually relates and reorients that will to the Will of God.

These three energies are faintly symbolized for us in the life of Christ when overshadowing the Master Jesus, two thousand years ago.

The purificatory aspect of the monadic force is indicated at the Baptism episode; secondly, the destroyer aspect can be seen expressing itself at the time of the Crucifixion, when it rent the veil of the Temple from the top to the bottom. The episode which indicates the energy of organization and the relation of the spiritual will of the Christ to the purpose and the will of the Father appears when He said, in the Garden of Gethsemane, "Not my will but Thine be done." This final episode is closely related to the consciously expressed will of the Christ Child when He realized in the Temple that He must be about His Father's business and that His will was to do the will and fulfill the purpose of the Father, the Monad and the One of Whom the Monad is the expression.

It is these three energies which have precipitated the world crisis, and it is helpful for us to recognize the factual nature of the **Shamballa** forces as they play upon our planetary life and work out human destiny. The great energy of purification is regenerating humanity and of this the widespread fires which have been such an outstanding characteristic of this war (1914-1945) are the outward and visible sign. Much evil is being burnt out through the revelation of the appalling character of that evil, and through this, unity is being produced. Mankind has looked upon evil in every land and known it to be wrought by men. Men have *seen*, and that sight will never be forgotten, and the horror thus engendered will aid in stiffening the will of humanity to betterment. The energy of destruction has its side of beauty when the spiritual values are grasped. That which has so grossly imprisoned the human spirit is disappearing; the rocky grave of humanity is breaking open and releasing men to a life of resurrection. Forget not that in the interim between the tomb experience and the appearance in living

form to His disciples, the Master Jesus went down into hell (figuratively speaking), carrying release for those to be found there. There will be an interim between the darkness of the war with the evil history of the past, and the appearance of a living civilization and culture based on the spiritual values and intelligently developing the divine purpose. The stage is now being set for this.

The Crucifixion and the tomb experience lead eventually to resurrection and to life. The destruction is appalling, but it is only the destruction of the form side of manifestation in this particular cycle and (a point which I would beg you not to forget) it is the destruction of much planetary evil, focused for aeons in humanity as a whole and brought to the surface and precipitated into violent activity by a group of evil men whose destiny it was. This destiny was the result of their own deliberate choice, and of prolonged cycles of purely material selfishness.

I would ask all aspirants and disciples to ponder upon the destructive purpose of God--a purpose which is motivated by love, guided by a balanced judgment as to form, and which cherishes and fosters the life and its resultant spiritual values.

There is an inherent destructive energy in matter itself and an energy of very great potency; it is with this energy that the Axis Powers are working. The destructive energy, emanating from "the bright center," **Shamballa**, is something very different, and I would ask you to remember this. The destroying power of spirit is not the same as that of matter. A human being destroys his own form again and again through the evil which he does and by the material focus of his desires; the following of a life of vice will breed disease, as is well known.

The disciple can also destroy his form nature through selfless service and devotion to a cause. In both cases the form is destroyed, but the motivating impulse is different and the energy of destruction comes from different sources. The death of a Master Jesus or of a Father Damien, and

the death of a Hitler or of a murderer, are not the result of the same essential energies.

When the din of battle and the smoke and fire of bombing and the cruel effects on human bodies have faded into the past, it will be apparent to the understanding aspirant that much evil has been destroyed in all fields of human activity--in the field of theological religion, in the field of politics, and in the field of selfish economic competition. It will be for humanity then to precipitate and stabilize the appearing good, and this they will learn to do through the utilization of the third **Shamballa** energy--the energy of organization. The new world will be built upon the ruins of the old. The new structure will rise. Men of goodwill everywhere, under the guidance of the New Group of World Servers, will organize themselves into battalions of life, and their first major task must be the development of right human relations, through the education of the masses. This means the paralleling development of an enlightened public opinion, which is (speaking esoterically) right response to the sound which conveys the will of God to the ears of the attentive. Then humanity will indeed move outward from the desert, leave the seas behind and know that God is Fire.

RULE FOUR

At the time of the June Full Moon, each year, the love of God, the spiritual essence of solar fire, reaches its highest point of expression. This it achieves through the instrumentality of the Hierarchy, that great group of souls which has ever been the custodian of the principle of light, of enlightened love, and which always--down the ages--focuses its attention upon the race of men when the spiritual influence is at its height. This it does through one of the great Sons of God. The Full Moon of June of 1943 saw this outpouring of divine love reach its highest expression for all time, and at the point of attainment which is, for that particular Son of God, His highest also. Such is the Law. When an embodied Christ in time and space reaches

His goal of achievement, recognition of this comes to Him at the time of the June Full Moon, for in that sign of Gemini the complete victory of life over form, and of spirit over matter, is consummated and celebrated.

The love of God, focused in the Christ, seeks to express itself in some act of peculiarly useful service to humanity. This service has taken different forms down through the ages, but it has always expressed itself through two episodes: One of them, the first, reveals the Christ in His capacity of the God-Savior, sacrificing Himself through pure love for His fellowmen. The annals of the Hierarchy contain many such histories of sacrifice and service, dating far back into the very night of time. The saving principle of pure love finds its expression at the hour of humanity's greatest need in the work of a world Savior and "for the salvation of His people, He comes forth." He thus meets the need, and at the same time strengthens the link which relates the Hierarchy to Humanity. The task of the Christ (as the expression in time and space of the second divine aspect) is *to establish relationship*. Every cyclic Representative of Deity furthers the approach of the Hierarchy to mankind, and seals this service by some final act which becomes the historical nucleus whereby later generations remember Him.

That accomplished, He stays with His people as Head of the Hierarchy until His second opportunity comes, in which as Representative both of Humanity and the Hierarchy, He can relate them both to **Shamballa**. This He does through a great act of evocation, seeking to bring about a closer relationship between all the three great planetary centers: **Shamballa**, the Hierarchy, and Humanity. He can do this because the development of the wisdom aspect in His nature makes it possible. The major linking agent in the universe is the energy of Love-wisdom. Love relates the Hierarchy to Humanity, and Wisdom relates the Hierarchy to **Shamballa**. Only when Humanity and the Hierarchy are working together in a practical synthesis, can the **Shamballa** energy be permitted complete inflow through the medium of the two other centers.

To aid in this process of gradual perfecting and an eventual bringing about of a complete alignment, the help of the Buddha must be invoked and accepted. The work of the Christ as God-Savior can be carried forward by Him alone and unaided. The work of the Christ as God the Preserver needs the united work, as yet, of the two highest Representatives of the second divine aspect when present together upon the Earth, as is the case today of both the Buddha and the Christ. This is the first cycle in the history of humanity when this has been the case. One or the other has been present down the ages, but not the two simultaneously. The reason for this is that the time has now been reached when **Shamballa** can be contacted and its energy evoked. Hence we have the activity of the Buddha at the May Full Moon and that of the Christ at the following June Full Moon. Their united activity serves to bring about a much closer approach between the Lord of the World and the Hierarchy, via His four Representatives: the Buddha, the Christ, the Manu, and the Mahachohan--the five points of energy which are creating the five-pointed star of Humanity at this time.

An ancient rule--Rule IV for Applicants gives us in perfect wording the nature of the urge which prompts the present activity of the Christ. He has accomplished His task as God the Savior. The fourth Rule, as it is given to all applicants and probationary disciples, gives His work the following definition:

Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving. It is given in this short form to all who are approaching the Path, in order to convey to them with the utmost brevity and beauty the nature of the life of the Head of the Hierarchy, the Initiator Whom they must face at the time of the first and second initiations, and upon whose activities they--as individual aspirants--must learn to model their lives. Only today is it possible to present that work in other terms than those which emphasize the part the Christ plays in the salvaging of man.

It is now possible, however, to present His true and wider task, because man's sense of proportion, his recognition of others, his growing sense of responsibility, his power to suffer for the good, the beautiful and true, his appropriation of the vision, and his point in evolution warrant a truer picture which--if adequately grasped--will enable the disciple to comprehend the requirements of Rule IV as given for disciples and initiates. Only as they grasp the nature of the work of Christ, after His final act of service as God-Saviour, can they understand the nature of group service and begin to pattern their lives and natures so as to meet similar requirements in group formation.

This has become possible because of the point in the evolutionary process which the Hierarchy has attained. The attitude and position of the members of the Hierarchy are not static. All are moving forward. The Christ Who came two thousand years ago embodied in Himself not only the principle of love in the *planetary* sense (a thing which Shri Krishna had achieved), but a cosmic principle of love also, and this for the first time in human history. His achievement was made possible by the fact that the human family had reached a point at which it could produce the perfect Man, Christ, the "eldest in a great family of brothers," a Son of God, the Word made flesh. The future progress of humanity is also aided and hastened because of the attainment and activity of the Christ, and because He remains with us as God the Preserver.

His task today is threefold, and the Rule states in very simple language these three aspects of His divine activity or phases of His work. These are:

1. He "*tends the evocation of the fire.*" His major task as Head of the Hierarchy is to evoke the electric fire of **Shamballa**, the energy of the divine Will, and this in such a form that the Hierarchy can be drawn nearer to the source of Life, and Humanity can consequently profit by this hierarchical Approach and know eventually the meaning of the words "life more abundantly." Christ's evocation of the fire of the will was initiated symbolically in the Garden of

Gethsemane. He has twice symbolically shown His individual response to the **Shamballa** energy: Once in the Temple of Jerusalem as a child, and again in the Garden as a full grown man at the close of His earthly career. His third and final response (which climaxes His work from our human angle) covers nine years, from the Full Moon of June, 1936, to the Full Moon of June, 1945. This period, in reality, constitutes one event to Him Who lives now free in His Own world and free from the limitations of time and space. Having related Humanity to the Hierarchy (which in the case of individual man means relating the personality to the soul), He now seeks to relate more closely, with the aid of the Buddha, the Hierarchy to **Shamballa**, love to will, electric fire to solar fire.

2. He "*nourishes the lesser lives.*" This refers to the task of the Christ which proceeds day by day, in His capacity of God the Preserver. He "tends the little ones." The work here referred to concerns His activity as Initiator and His responsibility as Head of the Hierarchy. The nourishing of the little lives refers primarily to His task as World Teacher and to His responsibility to lead humanity on into the light, with the aid of all the Masters, working, each of Them through His Own Ashram.

3. He "*keeps the wheel revolving.*" This has a specific relation to His work as the Word of God, which manifests as the Word made flesh. This refers specifically to the great Wheel of Rebirth whereby, upon that turning wheel, souls are carried down into incarnation and then up and out of the soul's prison; through the turning of the wheel, human beings learn their needed lessons, create cyclically their vehicles of expression (the response apparatus of the soul in the three worlds) and in this way, under soul guidance, and aided by the Hierarchy and its schools of instruction, they arrive at perfection. This entire process is under the control of the Christ, assisted by the Manu and the Lord of Civilization. These three Great Lords thus represent the three divine Aspects in the Hierarchy; They, with the four Lords of Karma, form the seven who control the whole

process of incarnation. The subject is too vast and intricate to be adequately considered here. The above truth does, however, give us a clue as to why the Christ made no specific reference to the work of incarnation in His spoken utterances whilst on Earth. He was then occupied with His task of World Savior.

His work as Preserver and as Head of the Hierarchy had not then begun. It was at that time dependent upon the experience in the Garden of Gethsemane and upon the Resurrection initiation. Some day the gold and the silver threads of the Gospel story will be disentangled, and men will know the two interpretations which can be put upon the events and episodes in the career of Jesus the Christ. The underlying true events give us great steps and developments in the work of the Christ as He "enveloped humanity in the mantle of love, grasped the rod of initiation on behalf of His brothers, and faced the Lord of Life Himself, unattended, unafraid and in His Own right." The episodes refer to happenings in the life of Jesus.

At the present time, and at the immediate point of tension, Christ has added to His two immediate and constant tasks that of hastening the coming of the Avatar Who waits for the perfected work of the Hierarchy, focused in the Christ, and the powerful work of *Shamballa*, focused in the Lord of the World. When the exact moment has arrived, the work of the Buddha, representing *Shamballa*, and of the Christ, representing the Hierarchy, plus the sincere demand of Humanity, will bring about an arrangement or an alignment which will release an evocative Sound which will be extra-planetary, and then the Avatar will come.

Ask me not for the date or the hour, brother of mine, for I know it not. It is dependent upon the appeal--the voiceless appeal--of all who stand with massed intent; it is dependent also upon the hour of exact alignment and upon certain aspects of work being done at this time by the senior Members of the Hierarchy, and also upon the steadfastness of the disciples in the world and the initiates--working in their various Ashrams. To this must be added

what Christians call the "inscrutable will of God," the unrecognized purpose of the Lord of the World Who "knows His Own Mind, radiates the highest quality of Love, and focuses His Will in His Own high Place outside the Council Chamber of *Shamballa*."

That the Avatar will come is a predictable certainty. That His forerunner will be the Christ is equally sure. When Christ comes it will be for the advanced units of the human family; they will recognize Him because He has always been with us, whilst His advent will evoke a responsive vibration from the masses, but not straight recognition. In connection with the Avatar, it will be a process of hierarchical recognition of an overshadowing Presence within Whose aura the planetary Logos will take His stand as the planetary Representative. Then from *Shamballa* will descend a stream of spiritual potency, qualified by the will-to-good, and this will reach the attentive Hierarchy. The Members of this Group will, through the medium of the Christ, pour light and healing energy upon the Earth and peculiarly into the consciousness of men. I am not able to express the effect of the outpouring from *Shamballa* in clearer terms. We are told in the Bible that Christ will come in the air, and that He will bring the "healing of the nations" in His wings. I would call your attention to this thought and to its appositeness to this day and generation. I make no prophetic predictions, I only indicate possibility.

When the Avatar has made His appearance, then will the

"Sons of men who are now the Sons of God withdraw Their faces from the shining light and radiate that light upon the sons of men who know not yet they are the Sons of God. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power who stands upon the mountain top, breathing out love eternal, light supernal and peaceful silent Will.

"Then will the sons of men respond. Then will a newer light shine forth into the dismal weary vale of

earth. Then will new life course through the veins of men, and then will their vision compass all the ways of what may be.

"So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men."

So speaks a prophetic passage in the ancient Archives of the Hierarchy which deals with the present cycle of distress (written in June, 1943). For this time men must prepare. You will know, when the Avatar links up with the planetary Logos because I will then give you the final Stanza of the Great Invocation (given out in April, 1945). Its use will serve to bring the Coming One to recognition and enable Him to draw upon the resources of the Avatar in the task of world reorganization and regeneration. He will again come as the world Savior, but owing to the stupendous nature of the work ahead, He will be fortified and buttressed by the "silent Avatar" who (occultly speaking) will "keep His eye upon Him, His hand beneath, and His heart in unison with His."

The keynote of Christ's mission will be to evoke from humanity a response to that influence, and an unfoldment on a large scale of intuitive perception. When He came before, He evoked from humanity a gradual response to truth, and mental understanding. That is why at the end of the cycle, which He inaugurated, we have formulated doctrine and mental development.

The work now being done by **Shamballa** and the Hierarchy on behalf of humanity will tend also to develop group consciousness and the formation of many groups which will be living organisms and not organizations; it will make group initiation possible and will enable certain aspects of the will to flower forth correctly and with safety. The tendency to overlook the distinction between groups and organizations is still very deep-seated; the coming of the Christ will throw much light upon this problem. A study of Rule IV as given to disciples and initiates will also serve

to clarify this matter, and with that we shall now concern ourselves.

Rule IV.

Let the group see that all the eighteen forces die down and that the lesser lives return unto the reservoir of life. This they must bring about through the evocation of the Will. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.

This is a rule peculiarly related to the fourth Creative Hierarchy, embodying its goal as the Aryan rootrace can sense and approximate it. It is peculiarly related also to the quaternary to which we give the name "personality," composed of a vital or etheric body, a sumtotal of emotional states and a mind, plus that integrated something which we call the whole man. Rightly understood and followed, this rule reveals the nature of the fourth plane or fourth state of consciousness, that of buddhi or the plane of pure reason, the intuition. From the angle of the higher initiate, this rule is related to the activity of Monad, Soul and body within the planetary Life, and covers a great mystery and an entire system of relationships of which man in the three worlds is a dim and uncertain shadow. Some clue to the higher quaternary dealt with in this rule will emerge dimly in your consciousness (more is not yet possible) if you will attempt to realize the following:

1. The Monad relates the initiate to the Will of God, to the Council at **Shamballa**, to forces active on the planet Pluto, and on another planet which must remain nameless, and also to the Central Spiritual Sun.
2. The Soul relates the initiate to the Love of God, to the consciousness aspect of Deity, to the Hierarchy as a whole, entering it through the Ashram of the Master Who has aided him to take initiation, to the planets Venus and Mercury, to the Sun Sirius, and to the Heart of the Sun.
3. The Personality relates the initiate to the Mind

of God, to the intelligence principle of the planetary Life, to humanity as a whole, to Saturn and Mars, and to the physical Sun through its pranic aspect.

4. The Life aspect of the planet, or that great ocean of forces in which all these three aspects live and move and have their being, relates the initiate to that Life which works out through **Shamballa**, through the Hierarchy and through Humanity, thus forming part of the great sumtotal of manifestation.

It is to these major quaternaries that Rule IV refers, and their relationships only emerge as the initiate keeps the rules. Let us now take this rule stanza by stanza, and so get some understanding of its basic significances.

1. Let the group see that all the eighteen forces die down and that the lesser lives return unto the reservoir of life.

A very casual consideration will show the student that this rule contains four sentences which refer to one or other of the four aspects we have been considering. Bear this in mind as we study significances, interpretations and carry our thoughts into the world of meaning.

A very cursory reading of the Rule leads one to the surmise that one of the most important hints concerns the effect of the group life and radiation upon the individual in the group. "Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life." These words deal with the group personality, composed of all the personalities of its members. It should be borne in mind that a group is in itself an entity, having form, substance, soul and purpose or objective, and that none of these is better or greater, or more developed than the aggregate of group lives which compose it. Though individuals of varying points in evolution form the group, none of them is below the level of disciples upon the evolutionary ladder. A Master's Ashram has in it disciples and initiates of all degrees, but no probationary disciples at all. No one below the rank of disciples--accepted and dedicated--is admitted. This is one of the first Rules given to an accepted

kingdoms. It was therefore essential that the spirit of inclusiveness and the tendency to spiritual identification should be developed in humanity as a step preparatory to the development of response to divine purpose. It is absolutely essential that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind. *The will-to-good of the world knowers is the magnetic seed of the future.* The will-to-good is the Father aspect, whilst goodwill is the Mother aspect, and from the relation of these two the new civilization, based on sound spiritual (but utterly different) lines, can be founded. I would commend this thought to your consciousness, for it means that two aspects of spiritual work must be nurtured in the immediate future, for on them the more distant hope of happiness and of world peace depends. The New Group of World Servers must be reached and the will-to-good developed in them, and the masses simultaneously must be reached with the message of goodwill. The will-to-good is dynamic, powerful and effective; it is based on realization of the plan and on reaction to the purpose as sensed by those who are either initiate, and consciously in touch with **Shamballa**, or disciples who are likewise part of the Hierarchy but are not yet able to contact the central Purpose or Life. Not yet having taken the third initiation, the monadic vibration is to them largely unknown. It would be just as dangerous for them to be able to reach **Shamballa** (prior to the third initiation when all personality tendencies are obliterated) as it would be to teach the masses of men today techniques of will which would render their still selfish will effective. The main difficulty would be that the disciples would destroy themselves, whilst the ordinary man would damage himself.

This exegesis of Rule IV is necessarily brief because it is of such deep significance that it requires careful study, sentence by sentence, and even so it is very largely beyond the grasp of the majority of readers. It will, however, be useful for disciples to reflect upon the various meanings (there are several) and upon the esoteric implications.

involves immense difficulty, owing to the astralism, the ambitions and the growing *personality* influence of so many people. Many groups, under self-seeking leaders, will react to this experiment and will proclaim themselves as Masters with Ashrams and as occupied with training people for initiation. Signs of this can already be seen.

The Hierarchy has been confronted with definite difficulty in this matter, for on the one hand the Masters were faced with the glamour-making tendency and astralism of the majority of people and, secondly, with the rapid advance of the human consciousness into the realm of group relationship, group life, group reactions and group activity. This has brought about the intention of the Hierarchy to train such ready minds and hearts for a united moving forward through the Door of Light onto the Lighted Way. That externalization has not yet taken place. Tentative experiments are being made with some success and some discouragement.

Two things have therefore been decided upon by the Masters as They face the future of humanity and prepare to take the required steps to meet man's *advancing aspiration*. I have chosen these two words with care. These two requirements have been demanded of the Hierarchy by *Shamballa* in order to safeguard the Mysteries and prevent a too premature precipitation of the hierarchical life upon the Earth. Both these requirements are expressed in this fifth Rule.

Rule V.

In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My soul and thine."

The first demand made by *Shamballa* is that the groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the personality; the second demand is that those being prepared should show some signs of the sense of synthesis.

You will note, therefore, some of the factors that have controlled the presentation of the truth which I have sought to give, down the years. The teaching on the Antahkarana (briefly hinted at by H.P.B.) has been expanded by me in the book, *Education in the New Age* and in this fifth volume of *A Treatise on the Seven Rays (Part II)*, and has already been given to a number of senior aspirants in the hope that they would profit thereby; the need for synthesis has also been emphasized by me, and is closely related to the will-aspect, the first divine aspect. In the past, during the cycle of mysticism through which all aspirants very properly pass, they were taught to "see the vision"--a vision of the goal, of the beauty to be sought, of the loved one to be known, of liberation to be achieved, of spiritual satisfaction and an opened door to greater wonders. In the occult age which has now definitely dawned, the neophyte will be taught to see the picture whole, to think in the larger terms, to emerge out of the normal separative consciousness into the broad state of awareness that "sees no difference." The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of service, and it is this merging which *Shamballa* demands should condition the attempt now in process of training those who will *together* seek initiation, will *together* pass through the Portal on to the Way, and who can *together* be presented to the One Initiator as a "unit of Light." This sense of synthesis (which must be increasingly demonstrated as each initiation is taken in group formation) is possible only to those who have bridged the gap between the concrete lower mind and the higher mind or--to word it technically and in the language of academic occult science--between the mental unit and the manasic permanent atom.

The goal of the Probationary Path is made beautifully clear in the fifth Rule as given earlier in *Initiation, Human and Solar*. It says:

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.

The two parts of this rule are consequently expressive of the new demands for disciples--not applicants. This becomes apparent when you study the two rules: one for applicants and one for disciples. The applicant is referred to the microcosm. The Macrocosm is held before the vision of the disciple.

The two demands are expressed in Rule V as follows:

1. In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form.

This is the demand for the building of the antahkarana which relates the disciple in his personality to the Triad.

2. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My soul and thine."

This is the demand for a sense of synthesis which is occult vision and not mystic vision. These two demands will be the two basic requirements for the new schools of occultism.

In view of all the instructions given earlier in this volume, and in view also of the clarity of the statement made above, there is little that it will be necessary for me to say anent this first demand. The word "demand" which has been used perhaps requires explanation. In considering this subject it should be remembered that admittance to **Shamballa** and a divine expression in life and service of the first great divine aspect, the will aspect, is the goal held before the members of the Hierarchy. They too are on the way of evolution, and Their goal is to pass through the "eye of the needle," on Their way to the higher evolution. This higher evolution is that which opens up before a Master of the Wisdom. The use of this esoteric term by Christ in *The New Testament* story gives us a hint as to the nature of the exalted consciousness which He expressed. Faced by the rich young man who possessed so much, Christ indicated that he needed to prepare himself for a great negation and for a step forward. The true significance of this has never

Son of God comes forth. He stands before the needle's eye and seeks to pass the hindering wall. He is not circumscribed by time or space, but light and life are his. He realizes beauty and he knows that That exists. Instead of time and space and all the rich inducements of the form, he knows himself as rich in love, in knowledge, wisdom, insight, and all the panoply of God (as he can grasp it), except one thing. Reflect. Purpose will reveal itself; the Whole will stand revealed and then the soul--loaded with riches and the fruits of labor long--will vanish as the mist and only God, the living One, be left."

There is still another set of phrases dealing with that through which the perfected Sons of God in Their high place must pass when Their work is done on Earth and a greater glory reveals itself ahead. But this I give not. I give only three symbols, which are:

The womb . . . individualization . . . separation.

Leading to personality integration and self-realization.

Climaxing on the Path of Initiation . . . the birth of the Christ.

Producing intelligent activity.

Initiation.

The two-leaved door . . . initiation . . . group consciousness.

Leading to soul expression.

Climaxing in the third initiation.

Producing loving living.

The third Initiation.

The eye of the needle . . . higher evolution . . . monadic consciousness.

Leading to life expression.

Climaxing in the fifth initiation.

Producing purposeful life.

Consummation.

Such are the three points of entrance to the three planetary centers: Humanity, Hierarchy and **Shamballa**.

This first demand is, curiously enough, the first expression of recognition--directly accorded--that the Great

Lives at **Shamballa** are now in direct relation with humanity. Hitherto that contact has not been direct, and They have not been in touch with current developments. Hitherto, all contacts and spiritual impulses from this highest center have reached humanity via the Hierarchy, and vice versa. This demand concerns the negation, the obliteration, the absorption, the putting out or the synthesis of the lesser lights by the greater. All the words which I have employed are efforts to express the truth and all are entirely inadequate.

The moment the initiate or the disciple sees, even dimly, the light of the Spiritual Triad which veils and hides the Central Spiritual Sun, he realizes that all other lights--that of the atom of matter, that of the form and that of the soul itself--must inevitably fade out in the stupendous glory and brilliance which emanate from God Himself and which he senses as in process of revelation. He becomes absorbed--intellectually, intuitively, spiritually and finally factually--in that Light. Here I would remind you that just as the light of the soul revealed to the struggling aspirant a new vision, set for him new goals, enhanced all qualities present in his equipment, and revealed the past, the present and the future of the individual, so this still greater light reveals to the initiate a horizon so vast that it has hitherto escaped his capacity and is yet but possible to vision by an initiate of the third degree, endows him with an occult perception hitherto not realized as existing--a perception which permits him to penetrate increasingly and to cooperate understandingly in the purpose of the Lord of the world. It enables him later to develop the equipment--qualities and gifts of a divine nature--which will eventually enable him to take his place in the Council Chamber at **Shamballa** and work in full unanimity with the Lords of Karma.

These qualities and gifts concern divine attributes and capacities for which we have as yet no words as they lie beyond the scope of human consciousness, being utterly unknown even to advanced human beings. They only begin to manifest as tendencies between the second and the third

initiations, in the same way as the instincts in a small child are, in reality, the germs of later intellectual attitudes and activities. It is needless, therefore, for me to enlarge upon them; unless you are an initiate of the third degree, my words would be meaningless to you and would convey naught. The clue lies for you in understanding the three words--Happiness, Joy, Bliss. Do you, as you speak of bliss, understand wherein it differs from happiness and joy? Bliss is associated with complete Being; it concerns the interior attitude of the Whole.

As the individual disciple builds the rainbow bridge, the antahkarana, and as a group of disciples build the group antahkarana, they make possible the "Triadal perception" referred to above. When the disciple has flung one strand of living light (through the power of magnetic love) across the space separating the Triad and the personality, he discovers that he is a part of a group. This group recognition--faulty and unintelligently expressed at first--is the factor which enables him to pass, along the anchored thread, into the Ashram of a Master.

From the angle of the old teaching, the Ashram of the Master and the focus of the Hierarchy were on the higher levels of the mental plane. Today, that is not so. They are on the plane of spiritual love, of the intuition and of buddhi. The Hierarchy is both retreating towards the higher center of **Shamballa**, and at the same time advancing towards the lower center, Humanity. Both these activities have been made possible by man himself; the growing intuitive perception of humanity, in its higher brackets, enables him to function upon the Path of Discipleship and on higher levels than ever before. This the Hierarchy recognizes. The growing aspiration of the masses is also drawing the Masters closer to humanity than ever before. This is an instance of the ability of the initiate consciousness to function on initiate levels and also in the three worlds simultaneously. Of this the dual activity of the mind is a symbol, acting as it does as the common sense and so dealing with all matters in the three world, and as the spiritual

mind at the same time, dealing with all matters connected with the soul, with light and illumination.

The second demand, that the sense of synthesis should be the goal of the training given to applicants in the New Age, is a direct evidence of the new **Shamballa** contact, because synthesis is an attribute of the divine will and the outstanding quality of Deity. It was inevitable that intelligence and love should be evolutionary objectives on the planet and the first two divine aspects to be developed, for they are qualities of the will; they make the manifestation of the divine will possible; they guarantee its intelligent application and its magnetic power to draw to itself all that is needed for the expression or the manifestation of the divine envisaged purpose, visualized synthetically, and motivated, implemented, engineered and made possible by the dynamic aspect of the same will.

It is interesting to note that there is every evidence in the world today that the **Shamballa** energy is directly impinging upon the human consciousness and directly producing results. The destroyer aspect of the first Ray of Will or Power is producing worldwide destruction through the use of the first kingdom in nature, the mineral kingdom. That which is made of metals and chemicals is bringing catastrophe and destruction on earth, primarily in the human kingdom. At the same time the second attribute of the will, synthesis, is evoking an equally widespread response. This sense of synthesis has a mass effect earlier than it has an individual effect and this is a thing of interest and importance to note at this time. Later, the dynamism inherent in the will, wielded by the New Group of World Servers and by the disciples and initiates of the world, will turn that instinctive mass response into factual experience and produce the "appearance" on earth of the new, developed "quality" which "life" seeks in the New Age to demonstrate. In the first volume of this Treatise, I called attention to the three divine aspects: Life, Quality and Appearance. They are now in process of making their appearance in final form for this particular cycle.

what the modern esoteric student is struggling to grasp and understand.

A study of what I have here outlined as basic requirements will show that the esoteric schools about which I wrote in *Letters on Occult Meditation* lie far ahead in the distant future. The work of the preparatory schools must come first, and their work will proceed until such time that the work of the Ashrams of the Masters is recognized as forming part of an outer hierarchical activity. This in due time will lead to the giving of the first initiation publicly, as a part of the great service ritual of the then prevalent universal religion. The race of men will then--in its most advanced brackets and groups in every country in the world--be normally clairvoyant, and will therefore see for themselves the light within the candidates; they will know then that the first initiation is justifiably undergone, and they will also see the same light in thousands who in previous incarnations have taken that initiation.

One thing only will I add to the above and to the elucidation of the significance of Rule V. The clue to all this esoteric work demanded by **Shamballa** is to be found in the development of the Art of Visualization. Through visualization, three expressions of the human consciousness will become possible:

1. The antahkarana can be built and the shining of the Triad be definitely *seen*. Such will be the new vision--an outcome of the development of *the sense of vision*.
2. Groups, large wholes and major syntheses will also be visualized, and this will lead to a definite expansion of consciousness. Thus *the sense of synthesis* will be unfolded.
3. All creative art will be fostered by this training, and the new art of the future in all departments of creativity will be rapidly developed as the training proceeds. The unfoldment of the sense of vision and of the sense of synthesis, through visualization, will lead to *a sense of livingness in form*.

archy are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at **Shamballa**. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords--the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy which streams from **Shamballa**, transmitting the purpose and motivating the plan of Sanat Kumara--His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflowing purposeful will of the Lord of the World. Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the will of the Great White Lodge on Sirius, and the burden of this "cosmic intention" is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.

I am seeking only to point to a wider horizon than that usually registered by disciples and I use these broad analogies to expand your point of view. By so doing I can convey to the enlightened person a sense of synthesis, of purposeful planning and of planetary integrity. This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need--at this time--in their effort to stand steady under the pressure of world events, and in their determination to cooperate unwaveringly with the moves and plans made by the world Directors, that "Society of illumined and organ-

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

ready for a great "act of evocation," of response to the invoking sound of humanity and of a definite (though relatively temporary) "act of orientation." This will force the Hierarchy, of its own freewill, to turn towards a new and more intimate type of relation with humanity. That period of orientation will end when a powerful, earthly Hierarchy will factually, externally and in reality hold sway on earth, working in all the kingdoms of nature and thus bringing about (in truth) the expression of the divine Plan. This plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the "Lights which carry out the Will of God"; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a life line, along which travel the love and life of God, from Him to us and from us to Him.

This dual thought of the relationship between humanity and the Hierarchy, and between the Hierarchy and the highest Center, *Shamballa*, is completely covered in Rule VII in its two forms--for applicants, and for disciples and initiates.

Rule VII.

For Applicants. _Let the disciple turn his attention to the_ _enunciating of those sounds which echo in the hall where_ _walk the Master. Let him not sound the lesser notes_ _which awaken vibration within the halls of Maya._

For Disciples and Initiates: Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters, but, having passed beyond that lesser stage, have linked Themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the "Lights which carry out the Will of God."

to be done by a group of pledged disciples and initiates; they are learning *together* to make an approach to *Shamballa* (involving the Will element); this is as much a goal of the Hierarchy as approach to the Hierarchy is the goal of advanced humanity. It concerns the interrelation of great centers of force. This is a point which esoteric students should attempt to grasp for it completes the planetary chain of Hierarchy and throws a light upon the Way of the Higher Evolution.

Great movements and progressions have always taken place upon the subjective side of life; it is these subjective activities which have made it hard for disciples to grasp the truth and arrive at some true realization of the subjective situation which ever exists between the Hierarchy and *Shamballa*. The energies concerned are so subtle, and the Beings involved are so advanced and so highly developed (even from the angle of the initiate of the third degree), that it is well-nigh impossible for the teachings (which I seek to give) to be worded in such a manner that they become comprehensible. All that I can do is to make certain statements which (from the standpoint of those I teach) are *not* verifiable; they have to be accepted on trust and with the reservation that time and the point of view of the individual disciple will later prove their truth--or their non-truth.

The objective of all training given to the disciple is to shift his conscious awareness from the point where he is to levels which are higher than those in the three worlds of definitely human evolution; the intention is to teach him to function on those planes of conscious contact which are as yet so subjective that he only accepts them as existent in theory. The trained initiate knows that they have to become his natural habitat, and that eventually he has to relegate the ordinary and normal human experience to the three worlds of daily expression. These become eventually the worlds that exist below the threshold of consciousness; they are relegated to the realm of the subconscious--recoverable consciously, if necessary for right service of humanity,

but as much below the threshold of consciousness as are the ordinary emotional reactions of the average man. These are always recoverable (as modern psycho-analysis has demonstrated) and can become capable of expression and of formulation into conditioning concepts--thus actuating mental perception if deemed of adequate importance. However, it should be borne in mind that the greater part of the emotional life of the disciple must become increasingly subconscious, just as the physical plane life of the normal, healthy human being is entirely automatic and thus subconscious. When the disciple has striven to expand his consciousness, when he has learnt to stabilize his consciousness in the Spiritual Triad, then he becomes part of a great and constant hierarchical effort which strives upwards towards the "Place of Clear Electric Light," to which the clear cold light of the reason is the first key to the first door.

There are three doors into **Shamballa**, speaking figuratively:

1. There is *the door of the reason*, of pure perception of truth. Christ gave the clue to this teaching when He said "I am the Way, the Truth and the Life." Of *that Way* we know much, because upon the Way a vast body of teaching has been given, and that teaching, if followed, brings a man into the Hierarchy. He then becomes a factual part of the hierarchical membership. Of *that Truth*, we know (as aspirants) relatively very little. Truth--as we understand it during the early treading of the Path of Discipleship--is concerned with great verities which are (from the insight of the Enlightened Ones) only the a b c of life. These truths are:

The manifestation of divinity on the physical plane.
The doctrine of Avatars. This religious history reveals.
The nature of consciousness, through the development of psychology.
The doctrine of the Trinity, as it expresses itself through the aspects and the attributes.

These four expressions of truth will be found to convey all the knowledge with which the initiate must stand equipped

when he climbs the Mount of Transfiguration at the time of the third initiation. They have given him a spiritual perception of the Plan.

Of *that Life*, we know nothing whatsoever. The contemplation of its significance belongs to Those who can move at will within the "precincts of the Lord of Life"--in **Shamballa** itself. All we can know about it is its lowest step. This enables us to study the impulse or instinct which enables all forms of life to function, which embodies the principles of responsiveness to contacts and to environment, and which embodies itself in the breath of life; this is also related to the air in some mysterious manner, and also to fire. More anent this subject it would be useless for me to say.

2. There is also *the door of the will*. This is a penetrating power which relates Plan to Purpose and which has in it the faculty of coherent persistence. The reason for this persistence is that it is not dependent upon the content of the form--whether it is the form of an atom, of a man or of a planet--but upon a vital dynamic and immutable purpose, latent in the consciousness of the planetary Being Who, "having pervaded this entire universe with a fragment" of Himself, REMAINS--greater, more inscrutable and "firmer in intent" than any of His creations, even the most advanced and the closest to Him. Only those have clear perception of His divine purpose who do not belong to our earth humanity at all; these are the Lives who came with Him to this planet when He came, and who remain with Him as "the prisoners of loving intention" until the last "weary pilgrim has found his way home."

This spiritual will is something of which humanity knows nothing; it is hidden and veiled by the self-will of the individual and the group will of the soul. Through both of these experiences the human being moves until his individual will is developed and grounded, focused and reoriented, and his group will is unfolded so that it includes and swallows up the dedicated, conscious, individual will. When this fusion has taken place (at the third initiation) a

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

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

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

greater advancement than he; the "Supernal Three," the "Radiant Seven," the "Lives embodying the forty-nine Fires," the "Buddhas of Activity," and certain "Eternal Spirits" from such centers of dynamic spiritual life as Sirius, or from the constellation which at any one time forms a triangle with our Sun and Sirius and a Representative from Venus are of greater--far greater--advancement. Otherwise, all initiates of the sixth degree, and a few of the Masters Who have undergone specialized training because They are upon the first Ray of Will or Power (the ray conditioning Shamballa itself), form part of the Great Council. Many Masters and Chohans, however, after serving upon the planet in various capacities, working with the Law of Evolution, pass out of our planetary life altogether.

All the above information concerning the Lives which are far in advance of the disciples of the world contains little of moment for you, except in so far as it falls into a diagrammatic pattern of our planetary life and purpose, and enabling you, therefore, to get a faint glimpse of a synthetic theme and purpose to which all evolving lives must and will eventually conform.

It must ever be borne in mind that the great theme of LIGHT underlies our entire planetary purpose. The full expression of perfect LIGHT, occultly understood, is the engrossing life-purpose of our planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere men rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas, and later of electricity. The light of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country in the world and is the goal of much of our world organization; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our rapt

appears and of such intensity that only those who know the light of the soul, and who can bear the hierarchical light can be trained to enter into and form part of the light of **Shamballa** and walk in those "radiant halls where move the Lights which carry out the Will of God."

To carry the concept a little nearer home: only when the will of the personality and the will of the soul come together--evoked by love--does the light of the soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of souls meet and blend in the "upper brackets" (if I may use such a modern business phrase) can the radiant light of Life dominate the blended lights of Humanity and of the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the first touch of the radiance of **Shamballa** which is bringing the universal revelation of evil, a radiance which is now producing the world unrest and which has brought about the lining up of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and of world rebuilding which are dominating the best human thinking at this time.

It should be carefully borne in mind that evil (cosmic evil or the source of planetary evil) is much closer to **Shamballa** than it is to Humanity. The Great Lives there move entirely free from glamour; Their vision is one of extreme simplicity; They are concerned only with the great and simple duality of spirit and matter and not with the many forms which the fusion of these two brings into being. *The domination of spirit (and its reflection, soul) by matter is what constitutes evil* and this is true whether the statement is applied to the development of the individual or of the group. The "Lights which carry out the will of God" move free from the spell of evil. The Light in which They move safeguards Them, and Their Own innate and inherent radiance repels evil. But They "move alongside the evil to which all lesser forms are prone"; They are part of a great

observing Group which "moves forward in time and space"; its members watch the great war and conflict proceed on Earth between the Forces of Light and the Forces of Evil. They have let loose upon Earth the Forces of Light, whilst the Forces of Evil are inherent in substance itself--of which all the many forms of life are constructed.

At this time, the work of the Great Council at **Shamballa**, working until now through the Hierarchy, is with the *life* within the form; They have to proceed with the utmost caution as They thus work, because these Lights know that the danger of *premature direct contact* with humanity, and of consequent overstimulation, is great. One of the causes of the present cataclysm is the fact that humanity was deemed capable of taking and receiving a "touch from **Shamballa**," without stepping it down via the Hierarchy, as has hitherto been the custom. The determination to apply this touch (which is in the nature of a great experiment) was made in 1825, when the Great Council had its usual centennial meeting. The results you know; they are working out before your eyes. The industrial movement began to take shape one hundred years ago and received a great impetus from this touch. The evil in nations--aggression, greed, intolerance and hate--was aroused as never before, and two world wars occurred, one of which is still raging (written October 1943). Paralleling this was an uprising of good, again in response to the divine "touch," resulting in the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life. All has been speeded up and little such growth was seen on a world-wide scale prior to 1825. The knowledge of the Hierarchy is also spreading over the earth; the facts anent discipleship and initiation are becoming common property; humanity has consequently moved onward into a greater measure of light. Good and evil stand out in clearer focus; light and dark are in a more brilliant juxtaposition; issues of right and wrong are appearing with cleared definition, and humanity as a whole sees the great problems of righteousness

and love, of sin and separateness upon a worldwide scale.

The old age and the coming new age, old rhythms of thought and new approaches to truth and consequent new and better ways of life are presented with clarity to the minds of men. The guarantee of the success of the experiment started more than a century ago is the fact that (in spite of much that is undesirable) so many nations have ranged themselves upon the side of right, and only two definitely and altogether upon the side of evil. The evil is more concentrated, and therefore more powerful temporarily upon the physical plane; the good is more diffused and not so pure in its concentrated essence being colored by many undesirable aspects; the good, however, is concentrating rapidly and will triumph. The "Lights that carry out the will of God" now wait to give another touch which will enable the reconstruction work to move forward along right lines, but They wait for the invocative cry of humanity and for the dust of battle and of conflict to die down.

The next two rules will reveal the issues still more clearly and will outline for you when better understood, explained and amplified, the processes and methods of hierarchical work, carried on in conjunction with the Great Council of *Shamballa*. To this must be added the cooperation--as far as may be--of all enlightened men working under the Lightbearers, the Masters, and under the inspiration of the Lights which carry out the will of God.

In the foregoing I have endeavored to give some faint idea of the relation existing between the Hierarchy and *Shamballa*. I did this in order that you might grasp some measure of the synthesis underlying the entire planetary life; in order also that this rule for initiates could be interpreted as intended, as far as is possible, to the uninitiate consciousness; finally, in order that the entire concept of *Shamballa* and its immense reservoir of energy, which we call the will or the life of God, may take its rightful place in the occult presentation of truth. The will of God and the life of God are esoterically synonymous terms, and when the life aspect of an individual and his spiritual, selfless will

are completely synchronized, then you have--in a human being--the full expression of divinity or what has been called esoterically, "*Shamballa* is consummated in him."

This again is, of course, only relative but the expression of this relationship may elucidate the problem somewhat, and the aspirant or disciple needs to remember that it is only through the analogies existing in the microcosm to the Macrocosm that enlightenment can come. And how, I ask you, will he understand the relation existing between the three great planetary centers (*Shamballa*, the Hierarchy and Humanity) when as yet he scarcely knows himself as a human being? How can he grasp these fundamental and advanced truths when he is only just beginning to learn the nature of the hierarchical quality of love and when his spiritual will (which links him to *Shamballa*) is as yet totally unawakened? And I mean, totally. But the dim outlines of the general picture must be grasped, and each decade in the future will see the aspirant and the disciple more capable of grasping it.

RULE EIGHT

Rule VIII now comes up for consideration. The previous seven rules have been of a wide and general connotation. They have been largely postulates emphasizing group life, group planetary relationships and the fundamental Science of Invocation and Evocation which underlies all world processes, which is the inspiring energy behind all evolutionary unfoldment, and which creates the medium or channel of related communication between the great centers in our planet, through which the life of our Logos flows and His purposes are worked out. I would remind you that the creative process was initiated by Sound, and in that Sound the Logos both invoked and evoked. He issued the call and He engineered and implemented the response and thus the "Army of the Voice" (as *The Secret Doctrine* calls it) came into being.

The Head (the *idea*), the Heart (the *ideal*) and the Throat (the creative agent of the resulting *idol*, the temporary and fleeting expression of the ideal, inspired by the idea) came into being; three great Centers emerged in time and space and--*at this point in the evolutionary cycle*--we call them **Shamballa**, the Hierarchy and Humanity.

With these fundamental factors the first seven rules have been occupied, and I have tried to help you to see their significance somewhat from the angle of the initiate-consciousness.

We come now to a close consideration of this Rule VIII, where it might be said that the specific rules for the training of initiates begin. These remaining seven rules must be studied most carefully from that angle. They are not susceptible of casual and superficial analysis. I realize that only those who have taken initiation will be in a position to grasp the esoteric significance of the words I use and of much that I may say, but it is for them I write; their numbers are even today more than are suspected, and their ranks will be steadily increased in the post-war period, both through the strenuous effort of disciples in training to "make the grade," and through the coming into incarnation of initiates of all degrees--some of whom are the children of today. Rule VIII.

For Applicants: When the disciple nears the Portal, the greater seven must awaken and bring forth response from the lesser seven upon the double circle.

For Disciples and Initiates: Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realized and the Law of the Supplementary Seven is understood, let the group understand the Three and then the ONE. This they can do with the united breath and the unified rhythm.

On the surface, this rule appears to be one of surpris-

1. *The seven greater groups.* . . The seven groups or Ashrams within the Hierarchy.

THE HIERARCHY

These carry out the hierarchical will, which is love.

They work through love and understanding.

Each is presided over by a Chohan and a group is called an Ashram.

These major Ashrams have many affiliated Ashrams, presided over by a Master on the same ray as the Chohan, and are capable at any moment of being absorbed into the primary Ashram.

The perfect or complete group is the Hierarchy itself containing all the seven major Ashrams and their affiliates.

2. *The Planetary seven groups.* . . the seven rays, the central septenate of energy.

SHAMBALLA

These embody the will of **Shamballa**, which is divine purpose.

They work as life energy, as quality, and produce appearance.

Each is presided over by one of the seven Spirits before the Throne; by one of the seven Ray Lords.

Each of these rays has its seven subrays which relate it to all the other rays.

These seven rays can, under divine purpose, be re-absorbed into the Three and then into the One.

3. *The lesser seven.* . . the seven types of men and also the seven root races.

HUMANITY

These embody the intelligence of the Logos as it expresses itself through creativity.

They are learning to work intelligently with matter in order to develop love in response to divine purpose--which is will or life.

Each of the seven types, responsive to one or

Ashram--the Ashram being dependent upon his ray type. He then is in a position to discover the close interlocking that exists between the supplementary seven (his own seven centers) and the seven great groups within the Hierarchy; he comes to realize that only when his centers are somewhat awakened and attuned is it possible for him to work within the larger framework of the Hierarchy, and this because the quality of the greater groups and the life expression of the seven planetary groups, the seven rays, are being slowly developed by him under the influence of hierarchical supervision through the medium of his own seven centers--the supplementary seven.

Thus, from a new angle which is practical and not simply theoretical, it begins to dawn on him that he is an inalienable part of a group whole and that this incontrovertible fact involves responsibilities and duties. He discovers that his major responsibility--spiritually speaking--is to permit no hindrance on the part of the supplementary seven, to the free flow of love from the greater seven, and later the free flow of life (inspired by purpose) from the planetary seven. He knows now that all form a great interlocking directorate through which the will of God is working out. He now knows himself to be a minute part of that great interlocking Whole, a responsible conscious atom within its periphery. Then as he goes on and learns to submit to the Law of the Supplementary Seven, he finds that from the life angle and through his own conscious direction, gradually developed, all the potencies of divinity are his to use, once he can be trusted, as the advanced initiate can ever be trusted. He is then set free for complete co-operation with the purpose lying behind the Plan. He has passed out of the human kingdom into the Hierarchy; later he will pass out of the hierarchical group into *Shamballa*, or out of our planetary life altogether, and either here or there will begin a greater and more extended service.

Coming down to the immediate practical issues, the initiate is confronted with the problem of work within the individual framework, for I am not here dealing with the

The high Initiates (Those above the rank of Master) work with the energies coming from the seven planets of the solar system at this time active; these feed or implement the seven planetary centers. But the Law of the Supplementary Seven is applied by initiates below the rank of Master, and they are therefore working solely with the seven centers within the Form of the One in Whom we live and move and have our being.

One of their first tasks is to bring about a free flow and right energy relations between the three major centers in our planet which correspond to the head, heart and throat centers in man. They are occupied with the circulation of energy between *Shamballa*, the Hierarchy and Humanity. This circulation, which for the first time in planetary history includes the highest center, *Shamballa*, is not yet completely established. *Shamballa* has been in touch with the center called Humanity *by impact* several times in the history of the race. But there has been no reciprocal action and no free flow. Humanity has taken the impact of energy and this impact has wrought changes in the activity of the center, but there has been no "responsive return," as it is esoterically called, and hence no circulation. The *Shamballa* force has hitherto been transmitted via the Hierarchy. For the first time, and in this century there has been *direct* impact. The diagram on page 160 may make this clearer.

We shall eventually have a free circulation and a veritable vortex of force set up between the three centers; it will be of such an increasing radiatory activity that--moving in *both* directions around the three centers--it will eventually contact the radiations emanating from the other four centers of the planetary Life, thus completing the interplay and the interrelation between all seven. These four include the three lower kingdoms of nature and a certain basic center (corresponding to the center at the base of the spine in man) about which nothing is as yet known nor will be known for ages to come.

DIAGRAM

The importance, therefore, of the center which we call Humanity will be apparent. *The Secret Doctrine* has ever taught that mankind has a special function in saving and regenerating nature. The "saving force"--a circulatory combination of the three major energies--is radiated by humanity as a group-creative impulse, and this gradually sweeps all forms of life into the field of its magnetic potency, thus relating them (or rather the soul of each kingdom) to the Hierarchy and to **Shamballa**. This involves a great mystery which is closely tied up--little as you may realize it--with the doctrine of Avatars or of World Saviors.

It is in this connection that the words I gave you previously are pertinent:

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

takes its place. This we call death. In cases of death in war, for instance, it is not then a case of the individual will-to-withdraw, but an enforced participation in a great group abstraction. From its own place, the soul of the individual man recognizes the end of a cycle of incarnation and recalls its life. This it does through a discharge of the will energy that is strong enough to bring about the change.

2. The Law demands that right direction should then guide the entering forces.

The entering forces, working under this law, are directed first of all to the head center, from thence to the ajna center and then to that center which has been the governing and most active center during the incarnation of the life principle. This varies according to the point reached upon the ladder of evolution, and according to the personality ray, with later the soul ray bringing about a major conditioning and change. In the work of the initiate who is consciously wielding this law, the principle of abstraction (when entering the body) is held focused in the head and is of such a magnetic potency that the energy of the remaining centers is rapidly gathered up and withdrawn. What is true of the individual process of abstracting the life principle, under the Law of the Supplementary Seven, is equally true of the process in all forms and in all groups of forms. Christ referred to this work of abstraction, as regards the third great planetary center, Humanity, when He said (and He was speaking as the Representative of the Hierarchy, the second planetary center into which all human beings achieving initiation are "withdrawn" esoterically), "I, if I be lifted up will draw all men unto me." A different word to this word of His will be spoken at the end of the age when the Lord of the World will speak from **Shamballa**, will abstract the life principle from the Hierarchy, and all life and consciousness will then be focused in the planetary head center--the great Council Chamber at **Shamballa**.

3. The Law demands that the changes thus effected remove the form, bring quality to light, and lay the emphasis upon life.

vidual, of humanity, of the Hierarchy) and the great Lords of **Shamballa**, working through the three major centers (head, heart and throat; Humanity, the Hierarchy and **Shamballa**), thereby energize all the seven centers (to the point of abstraction) using the straight line of the antah-karana from above downwards (from the center of power, the head or **Shamballa**), and gather all upwards into a point which is neither of the Three (**Shamballa**, the Hierarchy and Humanity) and ignores them, for they must no longer limit the life. This point lies outside manifestation altogether. Abstraction is complete.

Ponder, therefore, upon this doctrine of abstraction. It covers all life processes, and will convey to you the eternally lovely secret of Death, which is entrance into life.

RULE NINE

As we proceed with the study of these rules the difficulty of interpreting and explaining them becomes increasingly great. We have arrived at a section of the rules which requires initiate-consciousness for right and true comprehension; we are studying ideas for which we have, as yet, no adequate language. Briefly, we have considered certain of the *lower* aspects of the Laws of Life as they appear to the initiate and are interpreted by him within the sphere of his normal consciousness--that of the Spiritual Triad. The presentation which I gave you had to be confined within the area of consciousness which we call "manasic awareness," which is that of the abstract mind. Just in so far as that abstract mind is developed in you and the antah-karana tenuously constructed will be your understanding of my words.

The difficulty becomes still greater as we arrive at the study of Rule IX. It was of real difficulty when presented in its lower form to applicants. That rule, as you may remember, ran as follows:

Let the disciple merge himself within the circle of the
 other selves. Let but one color blend them and their unity
 appear. Only when the group is known and sensed can
 energy be wisely emanated.

Three major ideas appear in this easier rule:

1. The idea of complete identity with all other selves.
2. The idea of the uniformity of their spiritual presentation to the world when unity is established.
3. The idea that--as a result of the two above achievements--the group force, as a real and focused energy, can then be used.

Glibly the neophyte talks of identifying himself with others, and eagerly he endeavors to ascertain his group and merge with it; yet in so doing the constant concept of duality is ever present--himself and all other selves, himself and the group, himself and the group energy which he may now wield. Yet this is not so in reality. Where true identity is achieved there is no sense of this and that; where the merging is complete, there is no recognition of individual activity within the group, because the will of the merged soul is identical with that of the group and automatic in its working; where true unity is present, the individual applicant becomes only a channel for the group will and activity, and this with no effort of his own but simply as a spontaneous reaction.

I have emphasized the above because in the rule for disciples and initiates, this will be found to be still more the case and the results are brought about by a conscious use of the will which is divine synthesis in action; also, the group referred to is not the Ashram of some particular Master, but that of all Ashrams as they in their entirety reflect the purpose of **Shamballa** and work out the Plan within the active sphere of the hierarchical consciousness.

Ashrams of the Masters are to be found on every level of consciousness in the threefold world of the Spiritual Triad. Some Masters pre-eminently occupy themselves with the mind aspect within all forms, and therefore their Ashrams are conditioned by the manasic consciousness; they are

the Ashrams of those initiates who have taken the fourth initiation but who are not yet Masters. They are largely adepts upon the third and fifth rays, and work with the manas or mind as it is developing in all forms. They do foundational work of great importance, but are little understood and their lives are consequently lives of great sacrifice and the term of their service in this particular connection is relatively short. Certain aspects of their developed consciousness have to be kept in abeyance and must remain temporarily unexpressed in order to permit them to work with substance and specifically with the consciousness of the atoms which constitute the forms in all the subhuman kingdoms of nature. They do very little work with humanity, except with certain advanced members of humanity who are on the scientific line, drawing to their Ashrams only those who are on the third and fifth rays and who can continue with the work, being trained along peculiar and special lines.

The Ashrams of the Masters (to be found on all the rays) Who work in particular with humanity, are mostly to be found upon the buddhic levels of the triadal consciousness. There the note of "loving understanding" predominates, but even these words must be interpreted esoterically and not according to their usual and obvious meaning. It is not a case of "I understand because I love," or that "this," with love, understands "that." It is something far deeper, involving the idea of identification, of participation and of synthetic realization--lovely euphonious words, but meaning little to the non-initiates.

On atmic levels, the levels of the spiritual will, are to be found the Ashrams of those Masters Who are interpreting the will of **Shamballa** and to Whom is committed the task of transmitting the purpose and organizing the plans whereby that purpose can be fulfilled. As on manasic levels the Ashrams as a whole are presided over by the Master R., the Lord of Civilization, so on buddhic levels all Ashrams are supervised by the Master K.H., with the aid of myself (the Master D.K.) and three senior and ini-

tiated disciples; the objective is the unfoldment of group awareness and of loving understanding, in order that the forms prepared and conditioned under the supervision of the Master R. may be sensitized and become increasingly conscious of reality through the development of an inner mechanism of light which--in its turn--will condition and develop the outer mechanism of contact. Ashrams on atmic levels are under the control of the Master M., Who fosters the will aspect within the developed forms and Who (as the *Old Commentary* expresses it) "adds darkness unto light so that the stars appear, for in the light the stars shine not, but in the darkness light diffused is not, but only focused points of radiance." The symbolism will be obvious to you though not the full significance.

Embracing, fusing and unifying the endeavor of all these groups of Ashrams, stands the living Christ, the Head of all Ashrams and the Master of the Masters, the Mediator between **Shamballa** and the Hierarchy and between the Hierarchy and Humanity. Will you gain some insight into the all-pervading conditions if I state that His work of mediating between humanity and the Hierarchy was perfected by Him and carried to a conclusion when He was last on Earth, and that He is now achieving facility in the higher mediatorship which will bring about a closer relation of the Hierarchy with **Shamballa** at this time. This mediatory work, based on the blending of the spiritual will (which He has already developed) with the universal will (which He is developing), marks for Him a goal which will be consummated when He takes the ninth initiation. These are great mysteries and I only indicate them in order to convey to you a sense of the synthesis of the whole scheme and a recognition of the urge-to-good which pervades every aspect of the planetary Life from the smallest atom of substance, through all the intermediate living forms, on and up to the planetary Logos Himself.

The will is too often regarded as a power by means of which things are done, activities are instituted and plans worked out. This general definition is the easiest for men

to formulate because it is understood by them in terms of their own self-will, the will to individual self-betterment--selfish and misunderstood at first but tending eventually to selflessness as evolution carries out its beneficent task. Then the will is interpreted in terms of the hierarchical plan, and the effort of the individual man becomes that of negating his self-will and seeking to merge his will with that of the group, the group being itself an aspect of the hierarchical effort. This is a great step onward in orientation and will lead to a change in consciousness eventually. This last sentence is of importance.

It is at this stage that most aspirants today find themselves. However, the will is in reality something very different to these expressions of it which exist in the human consciousness as men attempt to interpret the divine will in terms of their present point in evolution. The clue to understanding (the clue which will be the easiest for you to understand) is to be found in the words "blotting out all form." When the lure of substance is overcome and desire dies, then the attractive power of the soul becomes dominant and the emphasis for so long laid upon individual form and individual living and activity gives place to group form and group purpose. Then the attractive power of the Hierarchy and of the Ashrams of the Masters supersedes the lower attractions and the lesser focal points of interest. When these, in their turn, assume their rightful place in consciousness then the dynamic "pull" of **Shamballa** can be felt, entirely unrelated to form or forms, to a group or groups. Only a group sense of "well-Being," esoterically understood is realized, for it is comprehended as the will-to-good. No forms can then hold; no group or Ashram can then confine the consciousness of the initiate, and all differences of every kind disappear. This preamble is given in an effort to clarify your minds before we study Rule IX carefully and arrive at its essential meaning.

Rule IX.

Let the group know there are no other selves. Let the group know there is no color, only light; and then let

mission. It might be said that as He uttered this phrase this mission dawned on Him and He made a preliminary effort to serve **Shamballa**, instead of the Hierarchy of which He was even then the Head. Later, He enunciated as best He could the extent of this realization, in the words so familiar to Christians, "I and the Father are One." This He also attempted to elucidate in the seventeenth chapter of St. John's Gospel. There is no other passage in the literature of the world which has exactly the same quality. Oneness, unity, synthesis and identification exist today as words related to consciousness and as expressing what is at present unattainable to the mass of men. This manifesto or declaration of the Christ constitutes the first attempt to convey reaction to contact with **Shamballa**, and can be correctly interpreted only by initiates of some standing and experience. A concept of unity, leading to cooperation, to impersonality, to group work and to realization, plus a growing absorption in the Plan are some of the terms which can be used to express soul awareness in relation to the Hierarchy. These reactions to the united Ashrams which constitute the Hierarchy are steadily increasing and are beneficently conditioning the consciousness of the leading members of the forefront of the human wave at present in process of evolution.

Beyond this state of awareness there lies a state of being which is as far removed from the consciousness of Members of the Hierarchy as that is, in its turn, removed from the consciousness of the mass of men. Endeavor to grasp this, even if your brain and your power to formulate thought rejects the possibility of this exalted livingness. Be not discouraged at this inability to understand; remember that this state of being embraces the goal towards which the Masters strive, and which the Christ Himself is only now attaining.

It is for this reason that the symbolism of light and darkness is used in the words: *Let the group know there is no color, only light; and then let darkness take the place of light.*

Just as the individual has to pass through the stage wherein all "color" goes out of life as he emerges out of

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

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

symbol or light substance separates or protects him, but he stands before the Initiator face to face, and the freedom of the City of God is his. He is not yet a Member of the Great Council, but he has the right of entrance into **Shamballa**, and from that point he passes on to a more intimate relation, if that is his chosen destiny. He may not even finally become a Member of the Great Council; that is reserved for relatively few and for Those Who can take even still higher initiations within the ring-pass-not of our planet--a task of profound difficulty. There are other and interesting alternatives, as I have elsewhere told you. The initiate may pass out of this planetary life altogether along one or other of the various Paths by means of which a Master can start upon the Path of the Higher Evolution and for which all that has transpired in the past will have prepared Him. Whichever Way He goes, the Master remains a part of the purpose; He knows forever the secret of the darkness which brings light, and the "inscrutable will of God" is no longer a mystery to Him. He comprehends the divine idea and can now cooperate with it; He has reached a point of realization which enables Him to fathom what lies behind the Plan for which the Hierarchy has worked for aeons.

Just as the disciple enters the *world of meaning* and so can interpret events, just as the Hierarchy works in the *world of mediation* applying the Plan which the world of meaning has revealed, so the higher initiate works consciously in the *world of purpose* which the Plan implements, the world of meaning interprets, and the *world of events* expresses in sequential order and under the evolutionary Law.

The symbol which expresses the door of evolution is the crescent moon; that of the process of evolution--as it affects the material or substantial life of the man--is the waxing and the waning moon--the symbol of growing desire and of the dying out of desire. The symbol of the world of meaning is Light--the light which shines upon the ways of men, interpreting events and bestowing revelation. The

tic which must be mastered by the initiate as he "escapes" occultly from the three worlds via the mental plane. (*Glamour: A World Problem.*) Glamour, you are told, is the characteristic of the astral plane, and must be dissipated by the disciple as he "escapes" mystically on to the Path of Initiation, just as the initiate finds himself (after mastering illusion) on the Path of the Higher Evolution. Maya is the conditioning factor on etheric levels, and must be evaded and overcome by the probationary disciple as he "escapes" from the thralldom of the physical plane. Thus he learns to tread the Path of Discipleship. These characteristics are, however, only the reaction of humanity to the activities of the deva evolution, rightly and divinely proceeding with their task of implementing the divine will. When the sphere of their activity comes into contact with the human intelligence, the effect upon humanity (before mastery is gained) is to compel men "to wander in the fields of maya, to drown in the sea of glamour and to respond to the pull of illusion."

In this teaching, you have presented to you, though in a somewhat different form, the ancient problem of duality, involving as it does the immense potency of the deva evolution. It definitely affects humanity; this is due to the fact that it is an expression of the will aspect of **Shamballa**. As man develops the will aspect, he learns to break loose from the aura of the deva evolution, and the major task of the Hierarchy (as far as basic essentials are concerned) is to "provide sanctuary" to those who have liberated themselves from the ocean of deva energies in which their vehicles must perforce move and live and have their being, but with which they have otherwise no point of contact, once liberated by their own effort and will "from the angels." Let us now study Rule Ten.

Rule X.

The rules for work within the veils of maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard, and let the brothers onward move within the Sound. Then let them

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

1. The seven centers in the human body (five up the spine and two in the head) were esoterically "in shape." The seven lotuses or chakras were functioning, some powerfully, whilst others remained unawakened. These seven were now visible to clairvoyant vision.
2. The seven Ashrams of the Masters in Their seven groups (conditioned by the seven Rays) appeared, motivated from **Shamballa**, organized at this time upon the higher levels of the mental plane, and gradually supplied with personnel from the ranks of humanity itself, as one by one men achieved initiation.

Paralleling this activity and implemented, fed and sustained by the Black Lodge, was the appearance of glamour upon the astral plane, and to this thickening glamour humanity steadily contributed and responded. Then as evolution progressed and the human intellect began to make itself felt, "the four veils of maya" and the great "curtain of glamour" began to condition the mental plane. Illusion then appeared, and the distinction between truth and falsehood, between good and evil, and between the left hand Path and the Path of Initiation became apparent to the advanced humanity of the time. These distinctions had always been known to the Hierarchy, but now human beings were faced with them and recognized them; the great potency of intellectual choice confronted humanity and the Aryan race (as that name is correctly used to denote modern intelligent humanity) came into being.

As the ages slipped away, men contributed more and more both to the problem and to the solution of maya, of glamour and of illusion. The potency of human thought began to make itself felt; men in increasing numbers sought the Path of Liberation and so passed on into the Hierarchy; they became active and instructed opponents of the Black Lodge and intelligent wielders of energy as it can be projected downwards and used to destroy the four veils to dissipate glamour and to dispel illusion. Humanity responded more and more sensitively to impacts--both subjective and objective--and their cooperation began to be

effective and useful to the Hierarchy, necessitating some changes in hierarchical techniques, releasing some of the hierarchical workers for other and different activities, and greatly complicating the problem and menacing the safety and the status of the Black Lodge.

One of the results of this mental development was the sending of the disciples out into the world of men; they issued forth in large numbers and whilst preserving their conscious link with the Ashram with which they were affiliated, they could be trusted to live among men as men and to bring their potency to bear upon the problem of maya and glamour, doing so from below upwards. This work had to be done by disciples who could stand under pressure, who would, in spite of all difficulties, live nobly and prepare for and take the initiation which was for them their next step. Several hundred years ago, only a few could be so trusted. Today (1944) there are many in every land, though there are very few in Germany, owing to the concentration in that unhappy land of the power of the Black Lodge and also to the misuse of the **Shamballa** force. This force has been isolated and its destructive aspect utilized in Germany, and this has been done without the paralleling activity of the love energy of the Hierarchy. It is this fact that has made it impossible (since 1933) for disciples of the White Lodge to enter. Elsewhere, however, the concentration of active disciples is greater than at any other time in human history.

I have emphasized this point because our second phrase, "let the group widen all the rents within those veils," has reference here to disciples and the groups which they have everywhere gathered around themselves. It is these groups, many in number and differing in ray potency, which will lead the world through the post war period into the New Age. It is their pressure upon the physical plane which has precipitated the crisis between the great White Lodge and the Black Lodge. Their work is to let in the light, and where the light goes the Black Lodge must fade out and disappear. It feeds on glamour and illusion and uses the

Master of the Masters, the Christ, except in so far as it enables the divine Participator Himself to face another area of darkness, veiling and hiding a still more supernal glory. The above paragraph is far beyond the comprehension of the average student, but will be comprehended by those whose eyes are open to be blinded.

Students must remember that the four veils upon the etheric plane are only the lower symbolic correspondences to certain great areas of divine expression, and that ever the glory must be approached through the darkness. Such is the Law. These higher veiling factors can be mentioned and enumerated, but more information concerning these mysteries, this separating darkness encountered by the initiate, may not be given:

VEIL I. That which faces the disciple as he wrestles with the Dweller on the Threshold and becomes conscious of the Angel of the Presence though as yet he sees Him not.

VEIL II. That which the initiate encounters at the fourth initiation and which forces him to cry out in his blindness: "My God, my God, why hast Thou forsaken me." The words uttered by the Christ at that time, and as the Participator, have been forgotten by the orthodox, though preserved by the esotericist. To them H.P.B. refers in *The Secret Doctrine*.

VEIL III. That mysterious blindness which overwhelms the initiate when--as the Embodiment of all the forces of the Spiritual Triad--He faces the Monad and is impelled forward by the "devastating Will" of the first aspect. Of this I may not write. It concerns the sixth and seventh initiations.

VEIL IV. That "unknown impenetrable Void, the utter darkness of negation" which Those Who are in the Council Chamber of the Lord of the World and Who are focused in **Shamballa** face when the time comes for Them to "negate" our planetary life-expression and experience altogether. They must then leave behind all the seven planes of spiritual and human experi-

cannot be heard. Only the SOUND remains. This is the Sound which reverberates in the formless worlds; it is the Sound to which the Spiritual Triad responds and of which the initiate is a part, because the Sound which he makes as he proceeds upon his creative way is a part of the universal Sound. It should be pointed out that He Who stands at the very center of the Council Chamber of **Shamballa** sounds forth all words, the Word, and He also utters the Sound. This is apt to be forgotten. He it is Who intones the A.U.M. and all things come to be; He it is Who voices the Word, the O.M., and God incarnate in humanity appears on earth; He it is Who utters the SOUND, and upon that outgoing Breath holds all things in life; and--in the rise and fall of it, cadences--there is found the cyclic rhythm of the creative process. He it will be Who will withdraw the Sound and centering the vibration within Himself, will some day bring to a close this periodic manifestation and carry the Sound to other localities in space, holding it in quiescence on the withdrawn breath until a later cycle of expression dawns. Then it will again be exhaled and sent forth to provide a new field of experience for the Lives which, in cyclic rhythm, again seek to manifest. The entire story of incarnation is hidden in the understanding of the SOUND and its differentiation into the O.M. and the A.U.M.

When we can identify the Sound and are no longer "moved" by the O.M., then the initiate becomes a Christ in expression and makes His appearance, either in physical form or upon the planes of what to us might be called the "areas of non-appearance." He can then contain and utilize the energies of which the Spiritual Triad is the custodian and which are the expression of the will and purpose of God. Though the initiate may not be a part of the planetary government, and though he may not be a member of the Council at **Shamballa** (for only a limited number of initiates are so placed), he nevertheless has the right to move on identical levels and to prepare himself for those higher evolutionary processes which will give him entrance to the cosmic astral plane. This will enable him to "see through"

These are grave and solemn thoughts, and of small use to the average reader. It is essential, however, that he avoid the concept that the attainment of the highest initiation upon this planet marks the end or the consummation of a great and final stage. It only marks the beginning of significance. This is a statement of esoteric value. Just as the attainment of physical control sets the neophyte free for the learning of higher lessons in preparation for the major initiations, so the surmounting of the conditions presented by the seven planes of our planetary life sets the initiate (such as the Buddha or the Christ) free for still higher and more important conditioning circumstances. Their real work as Members of the White Brotherhood is on the point of beginning, and the true purpose of the existence of the Great White Lodge begins faintly to dawn upon Their entranced and amazed understanding. It is of real value to us, therefore, to endeavor to grasp the continuity of revelation and the vast future or vista of unfolding wonder which, stage by stage, grade by grade and plane by plane, unfolds before the initiate-consciousness.

We enter here into a consideration of realms of advancement of which even advanced humanity has no faintest idea; we are touching upon goals and objectives which confront the advanced Members of the Hierarchy; we are dealing with ideas and concepts for which we have no adequate terminology and which are of such a nature that the human mechanism of thought proves incapable of registering them. What, for instance, do the words or phrases, "Divine purpose, **Shamballa**, the Lord of the World, states of registration or awareness which have no relation to sentience as it expresses itself through consciousness, the Lodge on Sirius" and similar concepts convey to you? I would venture to suggest that in reality, they represent nothing, and this because the goal of all who read these words is contact with the soul, recognition of and by the Hierarchy, and initiation. If I say to you that the words "the O.M., as it is sounded forth by Him Who stands within the confines of **Shamballa**" signify that the one Sound, rounded and full,

of O is sounded forth, but that the concluding sound of the M is omitted, does that convey aught to your intelligence? Again I venture to say that it does not. It is therefore of small importance for me to enlarge upon this phase of the Rules. I would be more profitably employed if I elucidated somewhat the meaning of the words "the Council Chamber of the Lord." Three concepts have perchance taken shape in your minds in connection with **Shamballa**, if you have sought the true esoteric attitude:

1. That Humanity exists as a great center of intelligent energy in the substance of the planetary Life.
2. That the spiritual center, where attractive, coherent, magnetic energy is focused and from whence it flows in two directions
 - a. Towards the three worlds and the four kingdoms of nature,
 - b. Towards **Shamballa** and the two higher kingdoms in manifestation

is what we usually call the Hierarchy, the Kingdom of God, the center of love and of mediating understanding (note these last two words).

3. That there is another center which is neither spiritual nor human but which is characterized by divinity. Divinity is the expression of the will or purpose of the One in Whom we live and move and have our being. That center where the will of God is focused and dynamically sent forth to carry out the purpose is **Shamballa**.

The time has now come when a distinction must be made by esotericists between the words "spiritual" and "divine." They are *not* the same, nor do they have the same significance. The quality of spirituality is Love. The quality of divinity is Will. There is a definite distinction between the two and the mediating principle (or that which relates or unites the two qualities) is Wisdom. Of that Wisdom the Buddha was the expression *in time and space*; that means that there was only a relative and limited manifestation of that fusing linking principle. His great achievement, un-

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

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

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

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

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

2. The stage of ashramic recognition and the establishing of a forward-moving group rhythm; these reciprocal activities produce a needed group tension.

3. The stage of emitting the group sound and the establishing of the power to invoke divinity, followed by a united group realization that "God is Fire."

4. The stage of extinguishing the lesser fires through the means of the above realization, and the establishing of a defined group reaction to the divine purpose or will; this results eventually in the negation of the Laws of Karma and Rebirth as they condition life in the three worlds.

5. The stage of triadal perception and the establishing of spiritual contact, thus negating both the life of form and the soul. Duality is no longer recognized.

6. The stage of identification with the life aspect and the establishing of complete divine integration into the greater Whole. The initiate then moves onward in life and not in consciousness--a concept and a truth which it is not possible for you to understand at this time.

7. The stage of a group sounding-forth of the Word and establishing direct relation with **Shamballa** as an integral part of the Hierarchy. This means the enunciation of a dual chord.

8. The stage of responding to the higher aspects of the seven Ray Lives and establishing contact with the Three and the One. This is done under the Law of the Supplementary Seven.

9. The stage of spiritual negation, as it is called. This establishes a new affirmative attitude and results in a recognition of the true nature of the One Initiator.

10. The stage of the dissipation of all veils and the establishing of the power to work with light energy, thus earning the reward of new utilized ability, i.e., the ability to work with the consciousness aspect in all forms.

11. The stage where the potencies of the death aspect of divine purpose can be used to carry out divine purpose, plus the establishing of complete identification (as a group) with the divine will. This marks the period of the Great

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

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

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

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

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

terically called. Hence the present difficulties. The passing out of the influence of Pisces, the slow withdrawal of the sixth ray force, the incoming Aquarian energy, via the Hierarchy (affecting at this time mainly the Hierarchy itself and the mental and astral planes) are conditions to which we must look for the origin of all our present troubles. In this involved situation, you have a planetary demonstration of the significance of inner causes, producing outer effects. Slowly, however, the Hierarchy is beginning to implement both the **Shamballa** energy and that of Aquarius; the Masters Themselves have to learn how to use new incoming energies in the service of the Plan, just as the individual has to learn, in any particular incarnation, to work with and use the available astrological forces which make their impact upon one or other of his bodies or upon his entire personality; such energies, as you well know, can be turned to good uses or to bad. It is not possible for the Masters to turn energy to evil ends, but They necessarily have to master new techniques and the new methods of work called for by the new conditions; these can either affect the Hierarchy itself or will produce reactions in the fourth kingdom and in the other kingdoms, producing rapidly changing orientation and attitudes.

These forces and energies--from the zodiac or from one or other of the seven rays--have poured into and through our planetary Life for countless aeons. Each time that they cyclically make their appearance, the forms and substance in the three worlds upon which they impinge and through which they pass are different in the degree of evolutionary response and of sensitive reaction to impact. The response and the reactions of the human family as a whole, or of the individual within that whole, will differ from that of the previous cycle; with these factors the Hierarchy has to contend, changing cyclically its technique and altering its modes of work in order to meet the changing need. Bear this in mind. This has never been more evident to the Masters than today. The war might be regarded as a revolt by the form side of nature against the old conditions, and

against the new incoming conditioning factors on the part of the Black Lodge. Between the two forces--one sensitive, onward moving, ready for that which is new and better, and the other reactionary, static and determined to gain a strangle hold upon the life within the form--the Hierarchy stands at the midway point:

- a. Throwing all its weight on the side of that which is new, spiritual and desirable.
- b. Adapting itself simultaneously to new conditions and new emerging factors.
- c. Standing like a wall of steel, unshatterable and immovable between humanity and the forces of evil.

This has been an epoch of crisis, and the great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth. Slowly down the ages, men have been trained and prepared for initiation; they have been taught to develop the initiate-consciousness; they have taken then their place within the ranks of the Hierarchy and have --later--passed into the higher center, *Shamballa*.

Paralleling this line of unfoldment of the individual, there has also been a great though slow expansion of the human consciousness and a gradual steady progress forward into light. It has now become possible to create the New Group of World Servers--men and women sensitive to the inner and newer vision and to the incoming forces and energies. Each group, therefore, whether it is the Hierarchy, the New Group of World Servers, or mankind itself, is wrestling with its own interior problems of response, of recognition and of responsibility; each also is actuated by an outgoing movement in two directions: towards that which is higher and which indicates a better and more spiritual future, with all that that implies, and also towards that which is rooted in and related to the past, which is crystallizing, reactionary, blind in its selfishness and materiality, and which is implemented to retain the old things which should pass away and to fight that which is new.

As individual aspirants, you all know that this condi-

tion exists in the conflict waged interiorly and expressed exteriorly between the soul and the personality. The same conditioning factors can be seen also working in every group, organization, world religion, and in every nation, as well as in the planet as a whole. Millions of years ago, the Hierarchy realized that such a time of crisis and of conflict was inevitable. The easiest way to handle it would have been as lesser conflicts were dealt with in the past--by a process of final intervention. *Shamballa* and the Hierarchy could have unitedly ended this world crisis, but it would then have again arisen and have gone on arising until humanity itself ended it once and for all upon the physical plane.

Of this situation the determination of the United Nations to win and to enforce complete surrender upon the aggressor nations which are the agents of the Black Lodge is symbolic and also symptomatic of the progress of the human spirit. (Written in September 1944.) This time, the Hierarchy refrains from outer action, but simply inspires and transmits the needed energy, leaving mankind to find its own way into freedom, and out of Pisces into the aura and the field of activity of Aquarius, guided by those who are responsive to the illumination which Taurus confers.

See you not the beauty of this plan and its synthesizing, culminating usefulness? See you not how the present crisis only indicates the success of the previous evolutionary cycles wherein humanity mastered certain lessons? All the post-war planning, the widespread reaction to ideals (in spite of all the efforts of the evil and reactionary forces), and the seething turmoil reaching throughout all levels of the human consciousness, plus the inspiration of disaster and suffering, are blasting open hitherto sealed areas in the minds of men, letting in illumination, sweeping away the bad old conditions. This is symbolized for us in the destruction of ancient cities and by the intermixture of races through the processes of war; this also signifies progress and is preparatory to great expansions of consciousness. These expansions in the human understanding will, in the next

shifts the responsibility of preparing aspirants for accepted discipleship onto the shoulders of the pledged disciple and away from the immediate attention of the accepting Master. He is thus freed for other fields of service. This, in itself, is one of the major indications of the success of the evolutionary process as applied to humanity. This "shift" was initiated by the Christ Himself; he worked with men very frequently through others, reaching humanity through the medium of His twelve Apostles, regarding Paul as substituting for Judas Iscariot. The Buddha tried the same system, but the relation of His group was, in the first instance, to Him and not so much to the world of men. Christ sent His Apostles out into the world to feed the sheep, to seek, to guide and to become "fishers of men." The relation of the disciples of the Christ was only secondarily to their Master, and primarily to a demanding world; that attitude still controls the Hierarchy, yet with no less of devotion to the Christ. What the Buddha had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

3. The third great change has been in the relation of the Hierarchy to **Shamballa**, and of this you can necessarily know and understand little. I could perhaps express the underlying significance to you in symbolic language. The energy, emanating from **Shamballa**, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct, via the New Group of World Servers. Hitherto a blended stream of **Shamballa** force has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now the quality of determination, or of what the average person understands by the use of the word "Will," is pouring into the New Group of World Servers, whilst the energy of dynamic purpose, differentiated into seven diverging streams, is pouring into

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

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

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

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

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

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

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

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

system, particularly within this planet, the Earth; it will be succeeded in the next solar system by a type of life activity which is as yet only known in *Shamballa*.

Here I should like to pause a moment and interpolate some remarks.

There are certain phases of teaching and knowledge which I have given to the world which are relatively new--new to the modern esotericist and occult student though not new to disciples and initiates. It might be useful here if I mentioned one or two of these new aspects of the fundamental Truth which have been given by me to the public. If these new phases of the teaching have been later given to the public by other occult groups, it will have been because the information was gained by those who have read the books put out by A.A.B. for me or who are directly and consciously in touch with my Ashram.

An instance of this is that book by C.W. Leadbeater on "The Masters and the Path" which was published later than my book, *Initiation, Human and Solar*. If the dates of any given teaching are compared with that given by me, it will appear to be of a later date than mine. I say this with no possible interest in any controversy among occult groups or the interested public, but as a simple statement of fact and as a protection to this particular work of the Hierarchy. I would remind you that the instructions given by me as, for instance, those in *A Treatise on White Magic* and *A Treatise on the Seven Rays* were given sequentially over a period of years, antedating the publishing of the books. The same time-factor prevailed in the publishing of the earlier books. All my books were written over a long period of years prior to publishing. All that appears of the same type of information over other signatures harks back to these books. Even if denied by their writers, a comparison of the dates of publishing with the original dates of issuing the instructions (in the form of monthly sets for reading and study in the Arcane School) or with the books published before the formation in 1925 of the Disciples

Degree of the Arcane School will prove this conclusively. Bear in mind this factor of timing. A.A.B. takes down to my dictation an average of seven to twelve pages of typing (single-spaced) each time she writes for me; but owing to the exigencies of my work I cannot dictate to her every day, though I have found that she would gladly take my dictation daily if I so desired; weeks sometimes elapse between one dictation and another. I write the above paragraphs for the protection of the hierarchical work in years to come and not for the protection of A.A.B. or myself....

What are some of these newer truths for which I am responsible as transmitting agent to the world of occult students? Let me briefly state them in the order of their relative importance:

1. *The Teaching on Shamballa*. Little has ever been given on this subject. Only the name was known. This teaching includes:

- a. Information as to the nature of the will aspect.
- b. Indications as to the underlying purposes of Sanat Kumara.
- c. Directions as to the building of the antahkarana, which is the first step towards achieving monadic consciousness, and thus the first step towards the Way of the Higher Evolution.

2. *The Teaching on the New Discipleship*. This has been revolutionary where the older schools of occultism are concerned. The teaching includes:

- a. A presentation of the new attitude of the Masters to Their disciples, due to the rapid unfoldment of the mind principle and the growth of the principle of "free will." This changed technique negates the old attitudes, such as that portrayed in the Theosophical literature, and it was a recognition of the difficulties of correcting the wrong impression given which prompted H.P.B. in one of her communications to the Esoteric Section of her day, to regret ever having mentioned Their names. That earlier presentation was useful but has now served

come to the analysis of the sentences in Rule XIII, beginning with the first:

1. Let the group get ready to reveal the hidden mystery.

The readiness here referred to has nothing to do with personal preparedness or with the group unity which I have so often emphasized. It does not refer to individual purity or consecration or to mental development or to group relationships, as they work out in harmony and understanding. I am considering something far different to all these factors which are regarded as automatic and necessarily present. I refer to that which is the result of all of them, just as they in their turn are the result of soul contact. I refer to effects wrought out in the group owing to the present and factual nature of the monadic control which is taking place increasingly.

What does this mean? It signifies the fact that the members of the group are each and all of them upon the Path of Initiation at some one or other of its stages and that the group, as a group, is in process of taking initiation, for *initiation is a process* at this stage, and not an event. It signifies that the group antahkarana is built and is being consciously used, and that therefore divine purpose is being sensed (even if only faintly so) and that the Plan is being obeyed and carried out. It signifies also that the three strands of the "rainbow bridge" are now so strong and so firmly anchored that they not only connect the two aspects of the mental equipment (higher and lower mind), but that they have been carried also through the three levels of the triadal consciousness; it means also that these three strands are firmly anchored in what I have symbolically called the Council Chamber at **Shamballa**.

This Council Chamber is *not* a location or a place, but a state of consciousness within the all-enveloping Life. These three points of anchorage within the sphere of the planetary Consciousness, or (if you like it better, though remembering ever that we are speaking and thinking in terms of symbols) in the planetary brain, find their feeble correspondence in

the three points of sensitivity in the head of a disciple or initiate that is in the region of the pineal gland, the pituitary body and the carotid gland. These, as you know, are to be found within the areas to which we give the names the head center, the ajna center and the alta major center. These correspondences are very real, even though functioning upon a minute scale; the initiate achieves his desired "perfecting" when the triad within his head is related, and love, will and intelligence are functioning in synthesis. Here we find a relation to the spiritual Triad and the three points in the Council Chamber which are presided over by the three Buddhas of Activity, and within Whose exalted consciousness the three strands of the antahkarana meet and become active in a way incomprehensible to you. Necessarily, this great antahkarana is not constructed correctly except by those whose individual antahkaranas are likewise in process of construction.

See you, therefore, the necessity of eventually organizing a group in the world which will be so constituted and so carefully chosen and interiorly related that all its members are initiate, all have created their own "rainbow bridges" with understanding and accuracy, and all can now work in such complete unity that the group antahkarana becomes a channel of unimpeded communication direct from **Shamballa** to the group *because* every member of the group is a member of the Hierarchy. In this manner the three planetary centers arrive at the needed relationship, and another great triangle reaches true functioning activity. When this takes place, a revelation undreamt of will be manifested upon the Earth; a new divine quality, of which no knowledge at present exists, will make its presence felt, and the work of the Buddha and of the Christ, and the work of the coming Avatar, will be superseded by One for Whom both **Shamballa** and the Hierarchy have unitedly waited and of Whom the doctrine of the Messiah and the doctrine of Avatars have been and are today only the dim distant symbols. They preserve this concept of the Great Revelation in the consciousness of men, in the expectancy which the Hierarchy evi-

dences, and through the "preparatory work" now being undertaken at [Shamballa](#).

The group, therefore, to whom I address this instruction is not the group or groups who will first receive these papers. The instruction is intended for a group which will come later and which will prepare the way, and of which some of the more advanced aspirants can form part if they "walk humbly with their God." This, my brother, is one of the most advanced injunctions in any of the world Scriptures and is found in *The Bible*. It has no reference to humility as usually interpreted and understood. It signifies the ability to view all life with a sense of divine proportion and from the angle of spiritual mathematics, and (paradoxical as this may sound) with no sense of dualism. The usual meaning is not correct. It involves acceptance and comprehension of purpose, and this in such a manner that the consecrated personality--under control of the Monad, via the antah-karana, and in cooperation with the one known God--walks the ways of Earth as a channel for the three divine qualities (love, will and intelligence), but also as a channel for that which these three qualities will enable him later to sense, know and reveal.

These are solemn and important statements. They have within them the element of prophecy, but it is prophecy which has no relation to the salvation of humanity in any sense at all. It is related to an active Appearance which will, under the Law of Synthesis, indicate *That* which the three great planetary centers of divine life are unitedly intended to reveal. Something lies behind the three divine aspects of so great an importance beauty and revelatory strength that all the happenings of all time, up to the present emerging Aquarian Age, have been only the initial and the initiatory preparation.

In this rule we find posed two preparatory steps and four major undertakings or demonstrations of fitness, if you like so to call them, for the work to be done. These latter correspond to the "four things the disciple must learn and comprehend before he can be shewn the inmost mystery,"

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

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

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

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

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

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

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

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

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

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

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

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

One further point anent the Buddhas of Activity might here be of interest. Each of Them has a special relation to the three races which have been or are strictly human: these are the third, the fourth and the fifth root-races which we call the Lemurian, the Atlantean and the present Aryan race (I do *not* use the word "Aryan" in the manner of the German race). In some peculiar manner, They represent in **Shamballa** the soul of each of these three races. One thing complicates this question for you, but it is in reality quite simple. The same souls re-incarnate in each race and each soul therefore comes in turn under the influence of each of the three Buddhas, each of Whom is of a quality different to that of his two Associates. They represent--in Their lowest aspect--the three aspects of the mind, as I earlier said There is:

1. *The instinctual nature* as it develops into the mind nature and makes a transition into an automatic, sub-conscious character and--at the same time--assumes some of its paralleling higher qualities.
2. *The lower concrete mind* in its more developed stage, as it gradually assumes control and supersedes instinct in the consciousness of man. The Buddhas of Activity preside over what might be called (using a technical, occult term) the ahamkara principle--the mind as it serves the selfish interests of man and enables man thereby to achieve a sense of proportion and a finer estimate of values. Forget not that selfishness is a stage of unfoldment and that it is a necessary stage whereby humanity learns the price of self-interest.
3. *The personality mind*. This assumes control over the man and leads him to prove the nature of power and of success and--above all else--of integration. This too is a necessary phase and precedes a stage of awakening.

These three great Lives Who have associated Themselves with the Lord of the World might be regarded as constituting aspects of His personality, though this is *not* technically

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

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

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

are deliberately qualified by goodwill. The two phases of the work are necessarily complementary to each other but must not be regarded as one. The triangles of light must be qualified by or become the agents of goodwill, and the two groups are closely interrelated. The men and women of goodwill need know nothing of these triangles unless it is deemed wise and they are individually advanced enough to react correctly, but their work along the lines of goodwill will be successful or non-successful (I speak from the long range view) according to the intensity of purpose and the depth of love demonstrated by the two groups of triangle members.

Those responsible for the creative work upon the outer field must begin with the esoteric work. I am writing here for disciples, some of whom are members of my Ashram, and for the New Group of World Servers; these are responsible for carrying forward the work as planned. The two groups of triangles already formed are in reality building a thoughtform anent this work which will evoke response from the true builders.

It will be apparent to you, therefore, that this creative work, with its intelligent and practical purposes and its ability when rightly functioning to unite the exoteric and the esoteric workers in one spiritual undertaking, originates in reality in **Shamballa** itself and was grasped--as to intent and purpose--by Masters upon the first and second rays, though primarily the second ray disciple and Master understood it the most easily. Later, when steady and systematic work has been done, and the idea is familiar to the public, this activity will form an important part of the new world religion and be better understood; it will have its own inner group who will work entirely subjectively, building the triangles of light and of goodwill, and then will work objectively, directing the activities of those who are building the organizational aspect of triangles of practical goodwill on Earth with an effective subsidiary activity.

That time is not yet. Today we have the creation of a general thoughtform or the germinating of the seed of an

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

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

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

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

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

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

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

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

the Purpose which motivated the creative Sound; I am dealing with the impulsive energy which gives significance to activity and to the life-force which the Sound centralizes at **Shamballa**.

It is not the fault of humanity that it is only now possible for the significance of the divine purpose to emerge more clearly in the consciousness of the initiated disciple. It is a question of timing and of movement in space; it concerns the relation of the Hierarchy, working with the Plan, to **Shamballa**, the recipient (by means of the Sound) of the creative energy which it is the divine intention to expend in producing a perfect expression of the divine Idea. It is to the knowledge of this relationship and of its effects that the first word of Rule XIV refers.

It was the dawning of this significance upon the consciousness of the Christ--a consciousness enlightened, purified and divinely focused--that forced Him to cry out: "Father, not my will but Thine be done." He received a vision of the emerging divine intention for humanity and (through humanity) for the planet as a whole. In the hierarchical stage of development which Christ had attained and which made Him the Head of the Hierarchy and the Master of all the Masters, His consciousness was entirely at one with the Plan; its application to life in the three worlds, and its goal of establishing the Kingdom of God on earth and the emergence of the fifth kingdom in nature, were now for Him simply the fulfilling of the law, and to that fulfillment His entire life was and had been geared. The Plan, its goal, its techniques and methods, its laws and their application, its phenomenal effects, the hindrances to be met, the energy (that of love) to be employed, and the close and growing relation and interplay between the Hierarchy and Humanity, between the heart center of the planetary Logos and the creative center, were known to Him and fully understood. At the highest point of this consummated knowledge, and at the moment of His complete surrender to the necessary sacrifice of His life to the fulfilling of the Plan, suddenly a great expansion of consciousness took place.

The significance, the intention, the purpose of it all, and the extent of the divine Idea as it existed in the mind of the "Father," dawned on His soul (not on His mind, but on His soul). He saw still further into the significance of divinity than had ever seemed possible; the world of meaning and the world of phenomena faded out and--esoterically speaking--He lost His All. These are words necessarily meaningless to you. For the time being neither the energy of the creative mind nor the energy of love was left to Him. A new type of energy became available--the energy of life itself, imbued with purpose and actuated by intention. For the first time, the relation of the Will, which had hitherto expressed itself in His life through love and the creative work of inaugurating the new dispensation and the launching for all time of the Kingdom of God, became clear to Him. At that point He passed through the Gethsemane of renunciation.

A hint lies here. This high point of attainment of the Christ--as related in the Gospel story--was reached in Gethsemane, and for a brief moment we are given an insight into an aspect or happening of the Sixth Initiation. It was this event and spiritual crisis in the life of the Christ (taking place as He overshadowed His disciple, Jesus) which enabled Jesus on His own level of spiritual development to take the fourth initiation, that of the Crucifixion or the Great Renunciation. The numbers four and six are closely connected, and the lesser renunciation (great only from the *human* point of view) makes the higher renunciation possible eventually, and vice versa. Running through many parts of the Gospel story are two paralleling histories; the lesser world of discipleship profits by the achievements of those who take the higher initiations, and thus is demonstrated the close unity which forever exists within the Hierarchy and--focusing through the Christ--the synthesis which is beginning to be formed between the Hierarchy and **Shamballa**. This is taking place in this era for the first time in human history. The recognition of this emerging synthesis between Will and Love produced a definite effect in

the consciousness of the Christ and led Him to know much that had hitherto been concealed from Him.

These are deep mysteries. Their value to the disciple in training lies in the recognized and considered relationships. These rules are--as you know--the rules controlling group life; they constitute the key to the laws under which all planetary groups work. The hierarchical life, through its major aspect of Love, was a familiar area of consciousness and well-known to the Masters and to the Master of Them all, the Christ. But a further "knowing" lay ahead of even this "perfected Son of God"; the nature and the mind of that great Being, embodied in the Lord of the World at **Shamballa**, was now revealed to Him.

It is this living realization of Being and of identification with the planetary Logos upon the cosmic mental plane which constituted the unfolding awareness of the Christ upon the Way of the Higher Evolution. Therefore, experience, perception and Being are the keynotes of:

1. The Path of Evolution.
2. The mode of unfoldment upon the Path.
3. The state of divine focus upon the Way.

In other words, you have the states of Individualization, of Initiation, and of Identification.

The relation between the listening of the aspirant and the knowledge of the initiated disciple has been expressed for us in a certain ancient writing as follows:

"Dimly the one who seeks hears the faint whisper of the life of God; he sees the breathing of that whisper which disturbs the waters of his Spatial life. The whisper penetrates. It then becomes the Sound of many waters and the Word of many voices. Great is the confusion but still the listening must go on.

Listening is the seed of obedience, O Chela on the Path.

More loudly comes the voice; then suddenly the voices dim and listening now gives place to knowing--the

groping physical desire up to the aspiration for conscious soul life), and with experiment and experience upon the three planes of ordinary human living.

But in this word "destroy" given (as an expressed command) for those who are members of the Hierarchy or who have moved or are moving from an affiliated relationship on the periphery of that Hierarchy toward the center of activity and into close contact with some Ashram, the significance is very different.

The type of destruction here dealt with is never the result of desire; it is an effort of the spiritual will and is essentially an activity of the Spiritual Triad; it involves the carrying out of those measures which will hinder obstruction to God's will; it is the furthering of those conditions which will destroy those who are attempting to prevent divine purpose from materializing as the Plan--for which the Hierarchy is responsible. Therefore, it is connected primarily with the relation of **Shamballa** to the Hierarchy, and not with the relation of the Hierarchy to Humanity. This is a formidable esoteric statement and its implications must be considered most carefully. This type of destruction has only a secondary relation to the destruction of form life as you know it. When steps are taken to implement divine purpose, the resultant effect may be the destroying of forms in the three worlds but that is an effect and only a secondary destruction; something else has been destroyed on a higher level and outside the three worlds. This, in due time, may produce a form-reaction to which we may give the name of death. But the death of that form was not a primary objective and was not even considered, because it was not within the range of awareness of the destroyer.

The higher destruction which we are considering is related to the destruction of certain *forms of consciousness* which express themselves in great areas or extensive thought-forms; these may have, in turn, conditioned human thinking. Perhaps the simplest illustration I can give you of this type of destruction would be concerned with the major ideologies which down the ages have conditioned or may

condition humanity. These ideologies produce potent effects in the three worlds. This type of destruction affects those civilizations which condition the human family for long periods of time, which concern climatic conditions that predispose the forms in the four kingdoms to certain characteristics in time and space, which produce effects in the great world religions, in world politics and all other "conditioning forms of thinking." Does this convey much or little in connection with the concepts which I am attempting to make clear?

That which is destroyed, therefore, are certain group forms and these upon a large scale; this requires an exercise of the spiritual will to bring about, and does not require simply the withdrawing of the attention of the soul, the decision to vacate the form and the failure of the basic desire to perpetuate, which is what we imply when we speak of death in the three worlds. The lack of the will-to-live of which we so glibly speak has little relation, in reality, to the will itself; it refers only to its faint or distorted reflection in the three worlds; this is much more closely related to desire and aspiration than to pure will, as spiritually comprehended.

The Purpose of God (to use a familiar phrase) is that which implements the Plan. This purpose is the motivating life behind all that emanates from **Shamballa** and it is that which impulses all the activities of the Hierarchy; the task of the Hierarchy is to formulate the Plan for all forms of life in the three worlds and the four kingdoms in nature. This Plan, in time and space, is not in any way concerned with individual man or with the life of any microcosmic entity in any of the kingdoms of nature, but with the wholes, the cycles of time, with those vast plans of livingness which man calls history, with nations and races, with world religions and great political ideologies and with social organizations which produce permanent changes in types, constitutions, planetary areas and cyclic manifestations. It will therefore be obvious to you that from the standpoint of man's little mind, these plans are well nigh impossible to

grasp. From the standpoint of the vision of the initiate who has developed or is developing the wider grasp and who can see and think and vision (I care not what word you choose) in terms of the Eternal Now, the significance is clear; at times, the initiate creates and then anchors a germ of livingness; at times he builds that which can house his living idea with its conditioning qualities; at times, when these have served their purpose, he definitely and deliberately destroys. The reference is necessarily ever to form; with the initiate it is, however, to the "formless form" which is always the subjective aspect of the tangible world. It must be remembered that from the point of view of esotericism, all forms in the three worlds are tangible, in contradistinction to forms in the two higher worlds of the Spiritual Triad.

The destruction considered is that of the formless structure on which the grosser structure is built. Some understanding of this will come if you consider the relation of the four subplanes of the physical plane, the four etheric levels, and the three subplanes which we call the dense physical planes. These constitute our physical plane in its two aspects. This is only a reflection of the three planes of the three worlds and the four planes from the buddhic plane up to the logoic, which constitute the cosmic physical plane. The destruction considered by the initiate is connected with the subjective worlds of the four higher planes and the three worlds of human living, and of other forms of life such as the three subhuman kingdoms.

In the human family, death supervenes when the soul withdraws its consciousness thread and its life thread; this process of death is contained, however, entirely within the three worlds. The soul has its station on the higher levels of the mental plane, as well you know. In connection with the forms of expression to which I have referred above--cycles, civilizations, cultures, races, kingdoms in nature and so forth--their destruction is brought about from still higher sources than the three worlds in which they manifest. This destruction takes place under the direction of **Shamballa** as it evokes the will of the Hierarchy or some particular

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

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

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

the One. It does not, however, signify the resurrection of some personality in a particular vehicle used in a particular incarnation.

The whole concept of resurrection is the new and most important revelation which is coming to humanity, and which will lay the basis for the new world religion.

In the immediate past, the keynote of the Christian religion has been death, symbolized for us in the death of the Christ, and much distorted for us by St. Paul in his effort to blend the new religion which Christ gave us with the old blood religion of the Jews. In the coming cycle, this distorted teaching on death will assume its rightful place and be known as the disciplining urge to relinquishment and to the ending by death of the hold by matter over the soul; the great goal of all religious teaching will be the resurrection of the spirit in man, and eventually in all forms of life, from the lowest point in evolution to the highest monadic experience. The emphasis in the future will be upon the "livingness of the Christ nature"--the proof of which will be the Risen Christ--and upon the use of the will invoking this "living display." The glory and the radiance of the Transfiguration initiation will eventually be relegated to its destined place, and what is meant by the "display of life" will dimly be sensed in its unimaginable beauty.

The line or the path or the Way of Resurrection is the "Radiant Way" to which we have given the cumbersome name of the Antahkarana; this Way leads straight and directly from one great planetary center to another--from Humanity to the Hierarchy and from the Hierarchy to **Shamballa**. This is the Way of Resurrection. It is a Way which is composed of the light of intelligent substance, of the radiant attractive substance of love, and the karmic way which is infused by the essence of inflexible will. Forget not that karma is essentially the conditioned will of the planetary Logos as He orders all things toward the ultimate goal of life itself through the process of livingness, of loving understanding, and of intelligent activity.

Therefore, the order to resurrect, as understood by the

initiate, concerns solely the application of the will nature and the aspect of **Shamballa** to the impulsing of hierarchical attraction and activity. It does not concern the individual life of the upward-moving aspirant or disciple, no matter what his degree, except incidentally and because major divine macrocosmic impulses must have lesser microcosmic effects. All these stupendous words with which we have been dealing relate to the cooperation of the initiate with the *Will* of **Shamballa**, and therefore, my brothers, are only dim hints to you.

Forget not that our seven planes are only the seven sub-planes of the cosmic physical plane.

III. I therefore opened up the subject of the possibility of the higher initiations which confront the Members of the Hierarchy. In this connection it is useful to remember that:

1. The Council Chamber at **Shamballa** provides a goal for the Members of the Hierarchy, but *not an abiding place*.
2. The seven Paths which stretch out before a Master are entered by the treading of the Way of the Higher Evolution.
3. The so-called third initiation, the Transfiguration, is only the first major initiation, from the standpoint of the Hierarchy; it marks the moment in time and space when the initiate sees truly and for the first time the door which opens on to this higher Way. Then--if he chooses the Path that the Christ chose (and there is no reason that he should)--he will "set his face to go up to Jerusalem."

These are some of the things which I have hinted at in past writings; they have been touched upon, vaguely and mysteriously, by past teachers and somewhat more explicitly by myself; I propose to be a little more definite in this new section.

Teaching, if true, must be in line with the past and must provide scope for endeavor in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a spiritual future indicated. It is that which is required now, for many are attaining the goals proposed by the Hierarchy, and others are working towards them. The taking of initiation is now often to be seen and is far more frequent today than at any other time in the history of the race; for those who have thus succeeded, the next step forward and the new spiritual enticement must be clearly disclosed. Evolution is not a static thing; death cannot be the

helping them. The picture is entirely different. What looms with such importance in the consciousness of men is, in reality, quite secondary in relation to the hierarchical crisis which we are considering. This reappearance upon the physical plane and the consequent life of service (involving factors of profound significance to men) are an expression of the inherent spiritual impulse which is impelling hierarchical action in two directions but involving one unified movement, embracing all the five planes of superhuman evolution and necessitating a group recapitulation of incarnated process.

The Hierarchy has its own life and its own goals and objectives, its own evolutionary rhythm and its own spiritual expansions; these are not the same as those of the human kingdom. These goals and rhythms will become more familiar to thinking men as the Hierarchy approaches closer to the physical plane.

This inclusive and planned activity of the Hierarchy is related to spiritual incentives which have their roots in *Shamballa*. There the life aspect is being almost violently stimulated through the action of the Lords of Liberation Who have swept into planetary activity because of the use of the second Stanza of the great Invocation--which was used potently by Members of the Hierarchy. Again, it was not used by Them solely on behalf of humanity or for the liberation of mankind; it had hierarchical implications also and was in part a demand by the Hierarchy for permission to move along the Way. The releasing of the "saving force" because the hour of service had arrived, permitted (at the same time) the inflow of an aspect of energy which never reached humanity at all and was not intended for strictly human use, but which was retained by the Hierarchy for the vitalizing into renewed livingness of the seven major Ashrams, thus enabling the entire Ashram of the Christ to lift itself on to a higher spiritual level and closer to the door which leads to Life.

These statements veil deep hierarchical mysteries and are not in any way related to the Mysteries which will con-

with the then endowed energies emerge as the ability of the initiate to express divinity more fully than heretofore; this means that he increasingly can function as a divine creator in relation to the hierarchical Plan, as the manipulator of the attractive energies of love, and as one who determines--under the impelling will of *Shamballa*--the phase or aspect of the divine purpose with which he must himself be occupied in relation to the manifestation of the planetary Logos. You will note that I do *not* say in relation to humanity. The initiate works in many fields of divine creativity of which the field of mankind is only one.

These three words will therefore indicate the first type of approach to our subject; what I have to say will therefore, in every case, have them in mind.

Secondly, I would have you consider with me the various aspects of our sectional theme from the angle of the seven rays. By this I mean that disciples upon the different rays will all have the same goal, make the same experiments, go through the same experience and arrive equally at divine expression. However, their qualities and their modes of approach, their reactions and their distinctive natures will differ according to their ray type; this constitutes a most interesting and little known phase of our study of initiation. Initiation has been a blanket happening, and no note has been made of the ray implications. This I propose to remedy.

Each of the seven initiations, for instance, is an exemplification or a revealer of one of the seven ray qualities or tendencies; it is governed and conditioned always by a certain ray and this is one of the factors which disciples have to learn and grasp whilst preparing for an initiation, because it involves success in handling and manipulating certain types of divine energy.

Each of the initiations brings one or other of the seven centers into full functioning activity, not from the angle of awakening or of stimulation, but from the angle of a "wheel turning upon itself." This is an *Old Testament* expression

and is wholly inadequate, but I can find none other to substitute. The wording is totally blind and inadequate and will prove to you somewhat meaningless, except to the initiate who has experienced that turning.

As esoteric astrologers know well, there comes a life cycle wherein the disciple reverses himself upon the Wheel of Life (the zodiacal wheel) and from going clockwise around the zodiac, he now begins to go anti-clockwise; he learns that the substance aspect of his nature may still be conditioned by the forces flowing through them sequentially and serially, and according to his horoscope and according to the exoteric mode of the zodiacal revolution; at the same time, the disciple is receiving energy currents from the reversed wheel whereon he, as a soul, finds himself. He is consequently the recipient of two currents of energy, going in reverse directions; hence the increased conflict in his life and circumstances; these constitute the reason for the tests of initiation.

This, on a tiny scale, is true of the centers in the etheric body of the disciple; they too evidence the same dual activity, once the Path of Discipleship is trodden and the Path of Initiation is entered. The zodiacal wheel is itself essentially a cosmic center; it is a twelve-petalled lotus, but it is a twelve-petalled lotus within the thousand-petalled lotus of an unknown cosmic Entity, the One referred to in my earlier books as the ONE ABOUT WHOM NAUGHT MAY BE SAID.

The multiplicity of zodiacal influences have eventually a dual effect: one upon **Shamballa** (the planetary head center) and the other upon the Hierarchy (the planetary heart center); the effect is also felt in the head center and the heart center of every initiate. This final dual activity is registered by the initiate of the highest degrees when he undergoes the eighth and ninth initiations; the other seven initiations are governed by the seven rays.

You have, therefore:

<i>Initiation 1. Birth</i>			
Sacral center	7th ray		Physical plane
Beginnings	Relationship	Sex Magic	
<i>Initiation 2. Baptism</i>			
Solar plexus center	6th ray		Astral plane
Dedication	Glamour	Devotion	
<i>Initiation 3. Transfiguration</i>			
Ajna center	5th ray		Mental plane
Integration	Direction	Science	
<i>Initiation 4. Renunciation</i>			
Heart center	4th ray		Buddhic Plane
Crucifixion	Sacrifice	Harmony	
<i>Initiation 5. Revelation</i>			
Base of spine	1st ray		Atmic Plane
Emergence	Will	Purpose	
<i>Initiation 6. Decision</i>			
Throat center	3rd ray		Monadic plane
Fixation	Intelligent cooperation	Creativity	
<i>Initiation 7. Resurrection</i>			
Head center	2nd ray		Logoic Plane
The Eternal Pilgrim	Love-Wisdom	Attraction	
<i>Initiation 8. Transition</i>			
Hierarchy	Four minor rays		Planetary
Choice	Consciousness	Sensitivity	
<i>Initiation 9. Refusal</i>			
Shamballa	Three Major rays		Systemic
Seven Paths	Being	Existence	

It will not be possible for you to comprehend the synthesis which governs the four final initiations, and for these experiences we have as yet no adequate language. All that is possible is to indicate certain spiritual trends and tendencies and--as this section is written primarily for those who have taken or who are preparing to take one or other of the initiations--I can only hope that some meaning will be conveyed to those persons who are ready.

A careful study of the above tabulation should give you

"walk ever in the light." It will therefore be obvious that there is relatively little that I can say at this point which will be comprehensible as far as the true meaning goes, to you who have not as yet achieved that state. The key to your understanding lies in the realization that our seven planes are only the seven subplanes of the cosmic physical plane, and that all that now transpires in the life of the initiate simply releases him from physical experience (technically physical, even on the atmic, monadic and logoic planes), into that vortex of force which we know and understand as LOVE, or onto the cosmic astral plane. The note, the quality and the influence of the cosmic astral plane is love--the higher correspondence of emotion as experienced upon the astral plane of the planetary or solar manifestation. It is therefore to be realized that the Hierarchy is definitely under the impact of energies emanating from the cosmic astral plane, whilst **Shamballa** reacts to influences coming from the cosmic mental plane. The related stream of energy can therefore be seen to be from:

1. The cosmic astral plane.
2. The solar buddhic plane, reflected in our planetary buddhic plane.
3. The astral plane, the plane of glamour in the three worlds.

In relation to the mind, you have:

1. The cosmic mental plane.
2. The solar atmic plane, reflected in our planetary atmic plane.
3. The mental plane, the plane of illusion.

In connection with the references to glamour and illusion, (see *Glamour: a World Problem*) it must be borne in mind that the reason glamour predominates and illusion functions in the three worlds is due to the fact that men identify themselves with the dense physical brain, and interpret life in terms of experience in the three worlds. There is no true astral plane, from the angle of personality identifications, but only what might be regarded as the figments of the imagination; yet fundamentally and sub-standing what

intelligence, and produces understanding and intuitive perception.

All influences and energies, therefore, which are prevalent in our planetary existence, flow through and create the four above-mentioned planes and thus determine the nature of the evolutionary process at any given time in the three worlds. From the standpoint of a Master, the four planes are composed of forces which are basically responsive to, and finally conditioned by, the energies wielded by the Hierarchy and directed by **Shamballa**. In a peculiar manner, and under the Law of Correspondences, the three lower planes--mental, emotional and physical--constitute the three *dense* physical subplanes of the cosmic physical plane and are not, consequently, regarded as embodying principles. H.P.B. says, in connection with our physical plane (the lowest subplane of the cosmic physical plane), that it is not a principle, and this holds good also for the greater whole. The dense physical plane is matter conditioned by a previous solar system, and is almost automatic in its response to etheric energies; these constitute the etheric bodies of all forms created out of this "unprincipled substance," as it is occultly called.

The three lower planes of our seven planes are, from the angle of the esotericist, the equally unprincipled dense cosmic substance; the mark or indication of the true initiate is the transfer of his life and his point of identification from unprincipled substance and substantial forms to "principled" substance and etheric forms. The tendency of the occult student to think ever in terms of spiritual abstraction can (and often does) militate against a grasp of the truth and presents a false picture to the intelligence; the facts which I have just emphasized have much to do with the nature of the higher initiations. I would ask you to remember this.

The third initiation, therefore, releases the initiate from the planes of unprincipled substance (the lower subplanes of the cosmic physical plane), whilst the next two initiations make it possible for him to work with intelli-

gence and love on the two lower levels of the cosmic etheric plane--the buddhic and the atmic, the planes of spiritual love and intelligent will. The Way of the Higher Evolution leads through the monadic and logoic planes (the two highest levels of the cosmic physical plane); when the four planes of the cosmic etheric plane are completely mastered and under occult direction, the initiate is faced with the seven Paths and with the choice to tread one or other of them. His choice is naturally dependent upon ray determinations and past activity but is nevertheless a free choice, because all limitation has been removed, all wrong identification with physical forms is now impossible and the initiate's only limitation is that imposed by entrance into cosmic levels of awareness with which he is still unfamiliar. Bear, therefore, continually in mind that the highest spiritual attainment upon and within the seven planes of our recognized planetary life is entirely conditioned by the fact that they are the seven subplanes of the cosmic physical plane and are composed of the three dense physical planes (our three worlds of human evolution) and the four cosmic etheric planes (the four levels of so-called spiritual development); these are conditioned by three forces and four energies. I have emphasized this by constant repetition on account of the great importance the recognition of these facts will play in any grasp you may achieve anent the Way of the Higher Evolution.

After the Master has taken the fifth initiation, He has --as you know--covered and mastered the ordinary field of evolution for humanity; that means the three worlds of ordinary human experience and the two worlds of super-human effort, making the five fields of the spiritual activity of man. Love and intelligence are now perfectly developed in Him, though their expression and emphasis may vary according to His rays; He is aware of the fact of the Will or of the first divine aspect, with its two qualities (veiling a third) of destruction and of purpose; He is becoming active on the second plane of our planetary life, the monadic plane, and that great center of life, *Shamballa*, is having a

definite vibratory effect upon Him; also (and this will be incomprehensible to you) He is becoming sensitive to a range of energies and influences which can now be registered by Him, owing to His increasing monadic polarization and His contact with *Shamballa*.

The cosmic astral plane becomes, for the Master, a definite objective; He is beginning to develop a great sensitivity to that level of awareness, but consciousness of that within the planetary life--as He knows it--prevents Him from registering this energy of pure cosmic love as He later will. It is this sense of limitation which is the cause of His recognition of the Door on to the Way of the Higher Evolution, for the fifth and sixth initiations liberate Him into the atmic and monadic states of awareness; these initiations are to the initiate at this stage of development what the first and second initiations are to the disciple who is seeking to tread the earlier stages of the Path of Initiation. They might therefore be regarded as initiations of the threshold--one leading to the awareness of the higher levels of conscious unfoldment which the third initiation (the first major initiation) inaugurates and the other to those levels of impression, of contact and of future ascension which are the sevenfold goal set before the Master when the sixth initiation (the true ascension) is consummated. It is for this reason that this particular initiation is called the Initiation of Decision. The Master then chooses which of the seven Ways or Paths He will follow because His aeonial experience has enabled Him to *choose any of them* and know that He has chosen aright. Though these seven Paths, being one of the septenates, are necessarily related to the seven rays, they are *not* ray paths, nor are they governed by the seven rays. Any one of them is open to a Master of the Wisdom, and His choice will not be dependent upon His ray type, though He will take that factor into consideration. They are more definitely related to the seven cosmic planes than to the seven rays; this we will consider in greater detail when dealing with the factor of the seven Ashrams which are "proving" grounds for all the Masters confronted with the Initiation of Decision.

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-

sured recognition of this goal; it is an impression which is to the disciple preparing for one of the higher initiations what an occult theory is to an aspirant on very much lower levels. The only way in which I can give any faintest idea of the higher reaches of the initiate consciousness will be through reference to lower *grasped* capacities and the presentation of undefinable truths in terms of that which has been defined and which (to these higher states of awareness) are in the nature of seed thoughts.

Some small grasp of the nature of the consciousness of **Shamballa** will emerge as we study this section of the Treatise, for the higher levels of the cosmic etheric plane are permeated with energies emanating from the cosmic astral plane and the cosmic mental plane; these energies, playing through and directed by the great Lives Who form a permanent nucleus of the Council Chamber at **Shamballa**, do condition and are the impelling, motivating and *relating* power behind all the evolutionary processes on lower levels.

Yet, the life and consciousness of the Hierarchy are very different to the life and consciousness of Those Who constitute the great center called **Shamballa**; the developing sensitivity to increasingly high impression, which is the result of each stage of the final initiatory process, is the only way in which the distinction and the goal become apparent. Just as those who read and study these ideas are occupied with concepts and thoughts totally unrealized and wholly inexplicable and sometimes even senseless, to the ordinary everyday businessman in the street, so there are also ranges of thought and eternal extra-planetary concepts which are equally unknown and temporarily inexplicable to the initiate working in an Ashram under some Master. When the student realizes that the great universal Oneness which he associates with monadic consciousness, is only the registration of impressions localized (and therefore limited) and defined within the etheric levels of the cosmic physical plane, he can perhaps grasp the implications of the wonder which will be revealed to the initiate who can transcend the entire cosmic physical plane (our seven planes of the

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

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

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

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

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

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

taken the third initiation. The planetary center is related to the three fires (electric fire, solar fire, and fire by friction) which are the source of the life, warmth, moisture and growth of all forms upon our planet. It may seem curious and inexplicable to you, but the center of creativity is affected, and I had almost said guarded, by the "center which we call the race of men"; the reference in the serious occult books to the future of humanity as the Savior of all the subhuman kingdoms has relation to this fact.

The ajna center of the Lord of the World is just beginning to express itself in a recognizable manner through the New Group of World Servers. This intermediate group--between the Hierarchy and Humanity--is a carrier of the energy which makes the Plan possible (the Plan of which the Hierarchy is the custodian). This Plan implements the Purpose, and later, when the New Group of World Servers is organized and is recognized as a living organism, it will definitely receive energy from **Shamballa** in a direct reception, via the Hierarchy. This information is, I realize, of little immediate importance to you, but--towards the end of the century--it will be found explanatory of much.

Though the Christ is the Head of the Hierarchy, it is Sanat Kumara, the Ancient of Days, Whose Ashram it truly is. The Christ (I am using one of His official names) is indeed the Master of all the Masters and the Coordinator of the entire life of the great Ashram, in conjunction with the two other hierarchical Officials, the Manu and the Mahachohan. The information I gave as to the constitution of the Hierarchy, in *Initiation, Human and Solar*, was along the same line. The Hierarchy is the Ashram of Sanat Kumara, but He has delegated His authority, right down the ages, to the so-called World Saviors successively; Their life expression embodied in every case the goal of the period during which They held office.

In the early days of the Hierarchy, millennia of years ago, neither the official Directors of the Hierarchy nor the Masters were of the caliber which They are today. Had They been so, They would have been too far removed from

the factual life of the cycle, and therefore useless for the cycle of divine life which existed. The growth of humanity and its evolutionary status (when compared with primordial and primitive man) can be seen in the quality of the Hierarchy today, *which humanity produced* and towards which it looks for guidance and teaching. This is an interesting point which I offer for your consideration. Never forget, my brothers, that as it is humanity which has furnished the personnel of the Hierarchy--including the Christ, the first of our humanity to achieve divinity--we have, therefore, the guarantee and the assurance of humanities ultimate success.

The three major Executives of the Hierarchy:

1. The Christ, representing the second Ray of Love-Wisdom,
2. The Manu, representing the first Ray of Will or Power,
3. The Mahachohan, representing the third Ray of Active Intelligence,

are responsible to the Lord of the World for the processing of the life and impulse which condition the evolutionary process. This statement is made without any further definition by me because the whole subject is too abstruse and it would require another Treatise like that on Cosmic Fire to make it even a little clearer.

Humanity can only be the recipient of this type of information after the first Ray of Will or Power has become more active; this will take place when the work of the second Ray of Love-Wisdom has reached its next cyclic crisis point. The crisis points of a ray are ever indicative of success and have in them the quality of joy. Mankind will then be much freer from the spirit of separateness, and a measure of peace, unity and cooperation will be conditioning human relations. There is a constant shifting in the state of the planetary consciousness and this, though implemented from *Shamballa*, is produced by humanity itself; this unfolding human consciousness leads mankind eventually out of the fourth kingdom in nature into the fifth, the hierarchy of souls, and--at the same time--raises the level of con-

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

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

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

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

more complete whole than can initiates of lesser degree and development. It is this capacity which makes Them responsive to **Shamballa**, where the living will of the "Unknown God" (for a period of a life cycle) is seen in completeness and is already existent. The Hierarchy is, however, handicapped in its activity by the time sense and the materialistic focus of the "center which we call the race of men."

2. *From Humanity*. There is a constant (and increasing) flow of reoriented human energy penetrating into and beyond the radiatory periphery. This penetrating energy, implemented by the individual aspirant and disciple, is that of intelligent activity and--little as you may have realized it--it is this constant inflow which aids in the intelligent application of the Plan to human affairs. The Science of Impression, which governs the technique of **Shamballa**, functions through the three different centers in three different ways:

- a. **Shamballa** . . . dynamic impression
- b. The Hierarchy . . . magnetic telepathy
- c. Humanity . . . radiatory sensitivity

yet these three are only manifestations of the will of God as it works out in the activities of His three major centers.

One point should here be made: the entry of a member of the human family into the ranks of the initiates and his participation in the activity of some one or other of the Ashrams produces a movement out of the Hierarchy of some Master and into the highest center of all; it has this effect only after the entering initiate has taken the third initiation, and can therefore take his part in the hierarchical life as a monadic expression susceptible to impression from **Shamballa**. When a Master thus emerges He is immediately confronted with the choice between the seven Paths. With this development and decision we shall later deal. The seven Paths are all concerned *with purpose*, just as the seven Ashrams are all concerned *with the plan*. There is, as you will later see, a direct relation between the seven Paths and the seven Ashrams. Though we shall not deal with the subject at all, there is likewise a correspondence in the third

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

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

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

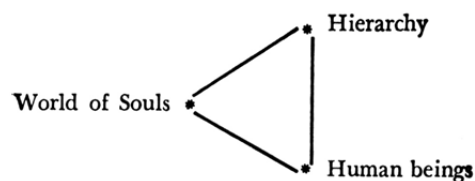
In the human center, the man becomes identified with himself; in the Hierarchy, he becomes identified with the group; in **Shamballa**, He becomes identified with the planetary WHOLE. When that takes place, He is then aware for the first time that other identifications--lying beyond the planetary ring-pass-not--confront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

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

mediating place between **Shamballa** and Humanity. This position of the Hierarchy must never be forgotten.

The seven Groups of Ashrams within the Hierarchy

It is because the first Ray of Will or Power, through its Ashram, is related to **Shamballa**, that the Master Morya is the Head of all truly esoteric schools. In the esoteric enterprise and in the work done by disciples in the Ashrams, the Will is developed so that the Purpose may eventually be understood. He relates the three points of the triangle composed of the Hierarchy, the world of souls on the mental plane, and those human souls who (on all Rays) are ready for contact with the Hierarchy. They have made contact with their souls, and this is registered in the Hierarchy. The triangle is, therefore, as follows:



As the externalization of the Ashram proceeds, those souls upon the physical plane who are ready for enlightenment will find their way into the New Group of World Servers; this group will increasingly assume potent relation between the units of life within its periphery, the Ashram, and humanity. From one point of view the New Group of World Servers can be regarded not only as a relating group, but also as a great transforming station, dowered later (though not noticeably so at the present time) with two functions in relation to the Ashram:

1. One function is to enable "externalizing units of perfection" (the higher initiates and the Masters) to step down Their individual potency to such a degree that They will be able to work in physical objectivity on the earth, with no undesirable effects upon humanity. I refer to average and undeveloped human beings. Students should bear in mind that contact with Those Who are initiates of high degree

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

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

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

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

potency as evidence of love; it is, in reality, evidence of the radiation of love when enhanced and strengthened by first ray energy. *It is the admixture* (if I may use such a peculiar term) *of love and will which produces radiation*. It is the conscious use by the Hierarchy of the power coming from **Shamballa** which results in the magnetic impact and the spiritual "pull" which draws the soul, incarnated in the body, towards the Ashram. This pull is directed towards the world of souls which is, through its manifesting units, undergoing experience in the school of life, yet overshadowed by the soul on its own level. It is this overshadowing soul which absorbs and utilizes the magnetic power and which, from soul levels, transfers it to the souls of men.

There is still another point upon which I would like to touch. Owing to the fact that the Law which governs the Hierarchy is the second systemic law, the Law of Attraction, students are apt to think that magnetism is a second ray quality. They are right in so far that all the systemic laws are expressions of the life of God through the medium, at this time, of the second ray, which makes our solar system a second ray system. All other laws and qualities (for a law from the divine angle is the motivating, qualified agent of the divine will, as understood in **Shamballa**) are related to the second ray as it manifests through our planetary Logos. Nevertheless, magnetic action is more closely allied to first ray functioning than it is to the second ray, and is an aspect or quality of the Law of Synthesis. It was this magnetic power of the first ray to which the Christ referred when He said "I, if I be lifted up (The Ascension Initiation. A.A.B.), will draw all men unto me." He faced then those initiations which would qualify Him to become what is esoterically called "a **Shamballa** recipient." There is, in magnetic action, more of the element of the will and of an expressing purpose. In explanation it might be said that the radiation of the Hierarchy, which is definitely second ray in nature, and which is projected as attractive radiation, is implemented by the magnetic aspect. This--as the *Old Commentary* puts it--is "a point of focused fire, found in the center of the jewel.

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

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

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

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

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

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

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

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

and in my other books, and I would have you bear these in mind. The concept of a college group, of a band of workers or of a number of men and women working under the supervision of a Master is too apt to color your thoughts. The complete freedom from all coercion or from any supervision of daily activity, the instinctive reaction of all *within* the Ashram to the ray influence and to the "breath of the prevailing Will" (as it is called) is something very different. I seek in what I intend to impart to you to give a very different impression. In our next section, on the dual life of the initiatory process, the newer concepts may emerge more clearly. The points I want you to bear in mind are as follows:

1. The great Ashram, the Hierarchy, is composed of many Ashrams, creating an "invoking area" of relationship for Sanat Kumara.
2. The Christ, aided by the Manu and the Mahachohan, is the Coordinator of the entire life of the great Ashram.
3. The personnel of the great Ashram is today entirely provided from the ranks of humanity. This was not so in the earlier cycles.
4. The great Ashram is formed of seven major Ashrams and forty-two secondary Ashrams which are gradually forming.
5. The entire Ashram is a unity, for the ashramic life in its differentiated groups is guarded by a ring-pass-not.
6. This ring-pass-not is provided by radiation.
7. The forty-two lesser Ashrams are held together by the magnetic interplay of the whole.
8. Aspirants are drawn into relation with the Ashram through its radiation and enter finally into its magnetic field.
9. There is a dual flow of energy or force into the great Ashram:
 - a. Energizing life from **Shamballa** or what is called "unfettered enlightenment."

- b. The energy of active intelligence from Humanity thus enabling the Masters to formulate the Plan.
10. The seven Ashrams are all concerned with the Plan.
11. The Master Morya is the Head of all esoteric schools which truly prepare an aspirant for ashramic contact and work. The reason that a first ray Master is thus the Head is because it is the Will aspect which is developed within the Ashram.
12. It is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams, into the one great Ashram.
13. It is only within his ray Ashram that the will of the disciple is developed.
14. The magnetic, dynamic energy of the first aspect of divinity is found at the heart of each of the seven Ashrams, fed from a reservoir of will energy which is found at the heart of the great Ashram itself.
15. The forty-two subsidiary Ashrams are energized by the reservoir of will energy found at the heart of each of the major Ashrams.
16. The seven Ashrams express each the quality of their ray, one of the seven ray types.

If you will have these points in mind, the whole hierarchical theme will be recognized and correctly interpreted by you.

There was a time when (in the early history of the planet) there was no Hierarchy; there were only two major centers in the expression of the life of the Lord of the World: **Shamballa** and His embryonic throat center, Humanity. **Shamballa** was the head center. There was no humanity, such as we now know it, but only something so primitive that it is well nigh impossible for you to grasp its significance or factual expression. But the life of God was there, plus an inherent "urge" and a dynamic "pull." These two factors rendered the mass of men (if one may call them so) inchoately invocative, thus drawing from high spiritual centers certain developed and informed Lives Who--in in-

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

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

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

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

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

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

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

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

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

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

On that plane, the distinction between the two centers

to radiation. Evocation is related to magnetism. These are two points worthy of your consideration.

The other six major Ashrams came sequentially into being as the invocation of primitive man reached such a point of intensity of expression that a response was evoked from **Shamballa**, via its ray Representatives, working with directed energy in the three worlds. A "point of radiatory force" was established, at first in relation to the second ray Ashram, and later to the other Ashrams. One by one, as the rays cycled into activity in the three worlds and eventually on the physical plane, the seven Ashrams were founded, developed and expanded until the time arrived--several aeons ago--when all seven Ashrams were fully organized, and through them passed a steady flow of human beings liberating themselves from the three worlds.

In the earliest times this flow of disciples was exceedingly small. One by one, individual aspirants found their way out of the ranks of humanity and inside the ring-pass-not of the Hierarchy. In the beginning, only the first two initiations were given and only through the instrumentality of the second ray; and at these initiations the World Teacher of the period officiated.

Then at a time when the seventh Ray of Ceremonial Order (the ray which plays so potent and mysterious a part in the phase of discipleship called initiation) was in cyclic activity a much greater number of disciples appeared prepared for initiation; the initiatory process was then administered in a seventh ray Ashram; this seventh ray Ashram was the second to be formed, owing to the fact that the seventh ray is the relating factor between life and matter upon the form side. Again, so the ancient Archives tell us, there came a great crisis in the evolution of humanity; this necessitated one of the rare cyclic changes which have distinguished the fluid policy of the Hierarchy. Men began to demonstrate responsiveness to the Law of Integration and *personality* appeared with all its potentiality for good and evil. Man became an integrated unit in the three worlds. A great possibility then emerged; man could, through training

tion were not then available, and He and the Christ took the initiation together. At this initiation and since then for all initiates of that degree of attainment, They stood in the Presence of the One Initiator, the Lord of the World, and not in the Presence of the Initiate Who was then Head of the Hierarchy. This third initiation was taken in a fourth ray Ashram, the Ray of Harmony through Conflict. This Ashram had taken form and attained functioning activity some time earlier. You can see, under the Law of Correspondences, why this was so. The first human being in the fourth kingdom in nature to take this initiation did so in a fourth ray Ashram and then, esoterically speaking, "the Way lay open toward the Cross"; the initiate faced the process of extension on the Cross, and from that vantage point could view the three worlds. The fourth initiation then became a possibility; the crucifixion faced the disciple of the third degree with its promise of complete liberation and final resurrection.

You can see, therefore, what a tremendous crisis took place in the relation between Humanity and the Hierarchy --a crisis of such importance that **Shamballa** became involved and the Lord of the World Himself admitted the initiate to the higher contacts. Between that time and the crucifixion of the Master Jesus, the sixth ray Ashram, the fifth and the third, have all been formed around the nucleus of light, started by the ray Lords much earlier. The point of light and of will energy at the center of each Ashram has existed for untold millennia of years, but the Ashrams themselves were only slowly formed around the nucleus as the various types of energy swept into manifestation and brought with them human types responsive to the ray energy.

When the Master Jesus took the Crucifixion Initiation, another crisis arose of equally great import, if not greater. The crisis was brought about because simultaneously with the crucifixion of the Master, the Head of the Hierarchy the Christ, took two initiations in one: the Resurrection Initiation and that of the Ascension. These are the fifth and sixth initiations, according to the Christian terminology.

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

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

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

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

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

the Hierarchy itself, and each Ashram has become the creator of six other Ashrams (few of them as yet complete, and some entirely embryonic) so that in fact all the forty-nine Ashrams are in the making. The second ray, for instance, has five affiliated Ashrams and one of which only the nucleus exists, and all these are working under its inspiration and through the effect of the second ray central fire. All have at their center a second ray disciple. The third ray has already two subsidiary Ashrams; the sixth has four, and so on. The first ray is the only one at this time with no subsidiary fully functioning Ashram, and this because the will aspect is as yet very little understood and few initiates can meet the requirements of the first ray initiation. This is no reflection upon humanity. It is a question of divine timing and expediency, and **Shamballa** is not yet prepared for an influx of first ray initiates. Ages must pass before this Will aspect will have reached the stage of unfoldment and expression on the physical plane and through the medium of mankind which will warrant the fusing of six first ray fires--the purest fires there are.

If you will add all the above information as a background to what you know about ashramic work today, you will have a more complete picture of evocative and spiritual reality. You know much (for I have told you much) anent the Ashrams open today and the requirements for acceptance. It is essential that the *uniqueness* of the initiatory process be discounted. Down the ages men have achieved, are achieving and will achieve. The only difference is that--as the intellect of man develops--the requirements for initiation become more drastic and exacting and the initiate therefore becomes of a distinctly higher order. The Master today is infinitely wiser and more full of love and more "occultly reasonable" than was the Master in Atlantean times. This in itself constitutes a reasonable fact, does it not, my brothers?

In considering the work carried forward in the Ashram as it affects the Masters Themselves, two ideas automatically emerge:

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

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

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

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

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

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

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

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

its expression in the creative process under the directive of *Shamballa*; They have to learn to work with electric fire in the same way as--much earlier--They worked with fire by friction as personalities, and with solar fire as disciples and lesser initiates. In this way, They become familiarized with what is meant by the words the "Central Spiritual Sun," just as They were familiar with the appearance of the physical Sun when members of the human family, and with the "Heart of the Sun" as Members of the Hierarchy. Again you can see the same unfolding synthesis--a synthesis which originates in that focal point of attractive dynamic energy, known to us as the Sun and its planets.

Thus within His Ashram the Master learns "occultly to decide" and to condition the creative center for which He is responsible. He has to do this with the Ashram, surrounded by all those who are in training and who are the agents of His will. Through them He must act, and they thereby limit necessarily the vision to which He reacts, and step down the rate and quality of the energy of which He is the focal point. This energy constitutes the animating life of the Ashram as well as the force which the disciples and initiates must use in their work in the world, this of course in cooperation with the energy which each disciple within himself "occultly generates" and for which he--in his lesser degree--is responsible.

More anent this subject will be given when we study specifically the nine initiations wherein another synthesis, interlocking with the synthesis of the Will, will appear.

The seven Paths confronting the Master

It will be apparent to you now that the Master confronts two crises:

1. The crisis of the will, as it demonstrates in unalterable decision.
2. The crisis of the new step which will probably "cast Him adrift upon the shore of some distant sphere wherein His will must be expressed in love." These ambiguous words of the *Old Commentary* mean that

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

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

1. The Path of Earth Service

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

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

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

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

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

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

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

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

3. The Path of Training for Planetary Logoi

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

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

First: These Masters work primarily with the "psyche"

things, to unfold within Themselves not only sensitivity to systemic purpose but the ability to transmit that Purpose to the Council Chamber at **Shamballa**. They have--in an extra-planetary sense--a definite correspondence with and relation to the group of Nirmanakayas within our planet Who work in contemplative activity with the antahkarana which connects the Hierarchy with **Shamballa** and Humanity with the Hierarchy.

As planetary Logoi when Their Own time comes, these Masters will be concerned with the registration of the Purpose and expressed Will of some solar Logos. They will then, through the planetary and systemic antahkarana, supervise the gradual evolutionary impartation of that Will (which is now Theirs) to all the forms through which They function in any particular planet for which They have assumed responsibility. This definitely involves working with the soul aspect and with the unfoldment of conscious responsiveness and sensitive reaction to all the higher impressions.

Second: These Masters are the directing builders and Creators eventually of all forms of planetary life--forms embodying qualities and intentions as yet undreamed of by us. They have developed in Themselves a perfected synthesis of the two energies of atma-buddhi, or of spiritual will and spiritual love, completely unified and energetically active in a comprehensive condition seldom attained by any other group of Masters in training.

It must be realized that the Buddhas of Activity, of Whom there are only three on our planet, are similarly active. They are active love-wisdom or a complete synthesis of active intelligence, active love and active will. The Masters on this third Path will, therefore, some day complete Their training for planetary Logoi by attaining the status of Buddhas of Activity, and will for a period serve in that capacity in some planetary scheme, before taking the control and guidance of Their Own body of manifestation.

The training of these Masters on the third Path might be described as an intensive study of a most exalted form of the Science of Impression. The supreme task of a planetary

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

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

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

The medium whereby the *purpose of creation* is finally revealed.
 The force which enables the Hierarchy to present the Plan in the three worlds.
 The needed dynamic whereby the "deciding" Master sets His foot upon the Path of the Higher Evolution.

Owing to the success of the influence of this **Shamballa** energy upon humanity when the experiment was made to test its impact without stepping it down through the medium of the Hierarchy, the entire course of man's spiritual history was most peculiarly altered. This had not been anticipated for--as oft I have told you--the Masters know not which way mankind will go, nor may They interfere by action or thinking in humanity's decision. It was therefore necessary to control more definitely the passage of initiates on to the seven Paths; only a certain number are required to fulfill cosmic intention; it was therefore decided to make the rules of entrance more difficult and more rigid.

Forget not, brother of mine, that this is not the first time that this has happened. Changes were made in Atlantean times; the door of entrance for the animal kingdom or for animal man into the human kingdom was stopped. No more units have since then been admitted from the third kingdom into the fourth, except in a few cases and for specific reasons. Here, however, you have a reverse situation. The Hierarchy, owing to its constitution at that time and to the fact that very few, relatively, of our Earth humanity were members of the Hierarchy, could not influence directly the more developed human beings or train more aspirants. They therefore closed the door. That particular condition does not now exist, and the supreme Directors of the seven cosmic Paths are today in the same position as was the Hierarchy then; the word has gone forth to our three Great Lords--the Manu, the Christ and the Mahachohan--via the three Buddhas of Activity, to act in order to tighten up on requirements, to make the sixth initiation and not the fifth, the decisive one, and to present those on the seven rays with

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

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

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

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

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

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

4. The Path to Sirius

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

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

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

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

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

Sirius
*
The Hierarchy * * Heart of the Sun

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. The Path the Logos Himself is on

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

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

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

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

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

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-

the mental plane. The cosmic implications will not be lost to you, but it profits us not to dwell upon them. As this process is carried forward, three great aspects of divine manifestation emerge upon the theatre of world life and on the physical plane. These are Humanity, the Hierarchy and Shamballa.

Humanity is already the dominant kingdom in nature; the fact of the Hierarchy and of its imminent approach into physical appearance is becoming well known to hundreds of thousands of people today. Its recognized appearance will later set the stage for the needed preparatory phases which will finally lead to the exoteric rule of the Lord of the World, emerging from His aeonial seclusion in Shamballa, and coming forth into outer expression at the end of this world cycle.

Here is the vast and necessary picture, presented in order to give reason and power to the next stage of human evolution.

The point which I seek to emphasize is that only when the aspirant takes his stand with definiteness upon the mental plane, and keeps his "focus of awareness" increasingly there, does it become possible for him to make real progress in the work of divine bridge building, the work of invocation, and the establishing of a conscious rapport between the Triad, the soul and the personality. The period covered by the conscious building of the antahkarana is that from the final stages of the Path of Probation to the third initiation.

In considering this process it is necessary, in the early stages, to recognize the three aspects of the mind as they express themselves upon the mental plane and produce the varying states of consciousness upon that plane. It is interesting here to note that, having reached the developed human stage (integrated, aspiring, oriented and devoted), the man stands firmly upon the lower levels of that mental plane; he is then faced by the seven subplanes of that plane with their corresponding states of consciousness. He is therefore entering upon a new cycle where--this time equipped with full self-consciousness--he has seven states of mental aware-

There are necessarily other arrangements of these aspects in manifestation, but the above will serve to indicate the relation of Monad-soul-personality as they express themselves through certain focused stations or points of power *upon the mental plane*.

In humanity, however, the major realization to be grasped at the present point in human evolution is the need to relate--consciously and effectively--the spiritual Triad, the soul on its own plane and the personality in its three-fold nature. This is done *through the creative work of the personality, the magnetic power of the Triad, and the conscious activity of the soul, utilizing the triple thread*.

You can see, therefore, why so much emphasis is laid by esotericists upon fusion, unity or blending; only when this is intelligently realized can the disciple begin to weave the threads into a bridge of light which eventually becomes the Lighted Way across which he can pass into the higher worlds of being. Thus he liberates himself from the three worlds. It is--in this world cycle--pre-eminently a question of fusion and expressing (in full waking awareness) three major states of consciousness:

1. *The Shamballa Consciousness.*
Awareness of the unity and purpose of Life.
Recognition and cooperation with the Plan.
Will. Direction. Oneness.
The influence of the Triad.
2. *The Hierarchical Consciousness.*
Awareness of the Self, the Soul.
Recognition and cooperation with divinity.
Love. Attraction. Relation.
The influence of the Soul.
3. *The Human Consciousness.*
Awareness of the soul within the form.
Recognition and cooperation with the soul.
Intelligence. Action. Expression.
The influence of the consecrated personality.

The man who finally builds the antahkarana across the men-

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.

ment through which the type of implied awareness can work, or the realization of that true *Self*-consciousness which would produce in you an understanding reaction. I simply make the esoteric assertion; later will come apprehension of the truth and that consequent energizing which always comes when any abstract truth is truly appreciated and assimilated. But the time has not yet come for the comprehension of the above information. Disciples and aspirants grow through the means of a presented vision--unattainable as yet but definitely an extension of the known and previously grasped. Such is the mode of evolution, for it is ever a pressing forward towards the sensed.

Today, through human effort and hierarchical endeavor, a great alignment and linking up is taking place, and Monad-Soul-Personality are being more directly related than has hitherto been possible. One reason for this is that there are present in incarnation upon the planet many more initiates of the third degree than ever before; there are many more disciples being prepared for the third initiation; and in this third strictly human race, the Aryan (using this term in its generic sense and not in its prostituted German connotation) the three aspects of the personality are now so potent that their magnetic influence and their creative effect are making the building of the antahkarana an outstanding achievement, thus linking and aligning the three aspects in man. The same is true of the three divine centers in the planet which embody these divine qualities: **Shamballa**, Hierarchy, and Humanity. These are now closely aligned, thus producing a fusion of energies which is causing an inflow of the spiritual will as well as a demonstration of the Destroyer aspect.

I have here indicated much of interest; I have pointed out a goal and indicated a Way. I have related (in consciousness) the Hierarchy and **Shamballa**. This signifies a great and critical moment in human affairs and an opportunity hitherto unparalleled in history. The need for a due appreciation of this will be evident and should incite all who read to renewed effort and to fresh endeavor. Students must

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.

A Treatise on Cosmic Fire, page 789

I have earlier told you that the astral body is an illusion. It is eventually discovered to be nonexistent by the man who has achieved the consciousness of the initiate. When buddhi reigns, the lower psychic nature fades out.

When the antahkarana is built, and the mental unit is superseded by the manasic permanent atom, and the causal body disappears, then the adept knows that the lower mind, the mental body, is also an illusion and is, for him, nonexistent. There are then--as far as his individual consciousness is concerned--only three focal points or anchorages (both of these expressions are inadequate to express the full meaning):

1. *Humanity*, in which he can focus himself at will through the medium of what is called technically the "mayavirupa"--a bodily form which he creates for the fulfillment of monadic purpose.

He then fully expresses all the energies of the Mutable Cross.*

2. *The Hierarchy*. Here, as a focused unit of all-inclusive buddhic awareness, he finds his place and mode of service, conditioned by his monadic ray.

He then expresses the values of the Fixed Cross.*

3. **Shamballa**. This is his highest point of focus, the goal of the exertions of all initiates of the higher degrees and the source of the sutratma, through which (and its differentiations) he can now consciously work.

Here he finds himself still crucified, but on the Cardinal Cross.*

The task with which the human being in all his stages

*A Treatise on the Seven Rays, Vol. III (Esoteric Astrology), Chapter VI.

tive process. It is true of the activity of a solar Logos, of a planetary Logos and of a human being--the only conscious creators in the universe. It must prove true of the disciple, who is attempting to bring into a constructive relation the Monad and the human expression in the three worlds of human evolution.

There has been much emphasis upon the life of the soul and its expression upon the physical plane; this has been necessary and a part of the evolutionary development of the human consciousness. The kingdom of souls must eventually give place to the rule of the spirit; the energy of the Hierarchy must become a force, receptive to the energy of **Shamballa**, just as the force of humanity has to become receptive to the energy of the kingdom of souls. Today all three processes are going on simultaneously, though the receptivity of the Hierarchy to the second aspect of the **Shamballa** energy is only now beginning to be recognizable. The Hierarchy has for long been receptive to the third or creative aspect of the **Shamballa** energy, and --at some very distant period--it will be responsive to the first aspect of that same energy. The triple nature of the divine manifestation must also express itself as a duality. This can be understood in a faint way when the disciple realizes that (after the third initiation) he too must learn to function as a duality--Monad (spirit) and form (matter) --in direct rapport with the consciousness aspect, the mediating soul being absorbed into both of these two aspects of divine expression, but not functioning itself as a middle factor. When this has been achieved, the true nature of Nirvana will be comprehended, the beginning of that endless Way which leads to the One; this is the Way whereon duality is resolved into unity, the Way that Members of the Hierarchy are seeking to tread and for which They are preparing.

The initial step towards bringing about this dualism is the building of the antahkarana, and this is *consciously* undertaken only when the disciple is preparing for the second initiation. As I have already said, there are literally

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

across--this bridge, descent can be made at will, in order to serve humanity and to carry out the will of **Shamballa**.

This is a statement of the final consummation. But before that can take place in its perfected completion, there must be a long period of gradual approach of the two aspects of the bridge--the higher, emanating from the Spiritual Triad, in response to monadic impulse, and the lower, emanating from the personality, aided by the soul --across the chasm of the separating mind. Finally, contact between that which the Monad projects and that which the disciple is projecting is made, and then come the fifth and sixth stages.

5 and 6. *Stabilization and Resurrection*. The bridge is now built. Thin and tenuous may be its strands at the beginning, but time and active understanding will slowly weave thread after thread until the bridge stands finished, stable and strong and capable of being used. It must perforce be used, because there is now no other medium of intercourse between the initiate and the One Whom he now knows to be himself. He ascends in full consciousness into the sphere of monadic life; he is resurrected from the dark cave of the personality life into the blazing light of divinity; he is no longer only a part of humanity and a member also of the Hierarchy, but he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan. They are responsive to impression from **Shamballa** and are under the direction of the Heads of the Hierarchy.

The "freedom of the three Centers" is Theirs. They can express at will the triple energy of Humanity, the dual energy of the Hierarchy, and the one energy of **Shamballa**.

Such, my brothers, is the goal of the disciple as he begins to work at the building of the antahkarana. Reflect upon these matters and proceed with the work.

(In some *Talks to Disciples*, the Tibetan makes the following remarks which apply here with peculiar force. A.A.B.)

infinitesimal in comparison with the great Whole. Man responds within the circle of humanity, enclosed within the greater circle of the Hierarchy, and becomes conscious of this fusion and uses the potencies of both groups of lives, through the medium of the antahkarana. The moment the disciple approaches that point in consciousness and the antahkarana is firmly anchored (even if as yet but a tenuous structure), he becomes aware of the factor of the greater circle which encloses the other two--**Shamballa**, the Secret Place where the will of God is formulated for the immediate present and for the long range future.

With this vision and suggested preamble let us now ascertain the seven techniques to be employed at the projection stage of the building process.

Ray One.....Will or Power

To understand the first ray technique, the basic quality of the ray must be grasped. It is *dynamic*. The point at the center is the First Ray of Power, and its technique is never to move from the center but from that point to work dynamically. Perhaps the word that would best express its mode of work is *Inspiration*. The Father inspires response from the material aspect, or from the Mother if you like that symbolism, but it accomplishes this by remaining immovably itself. From the point where he is, the Builder (human or divine) works, not by the Law of Attraction, as does the second ray, but by the Law of Synthesis, by a fiat of the will, based on a clearly formulated purpose and programme. You will see, therefore, that the first ray personality has to ascertain (as in fact do all disciples) which aspect he himself is of a particular ray. It is not possible for any disciple who has not taken the third initiation to ascertain his monadic ray, but any disciple building the antahkarana, and who has reached the stage of projection, *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection*. The energy of the Monad can be evoked, but it results in a down-pouring towards its

technique of **Shamballa** and the established right, prerogative and privilege of all first ray souls.

Ray Two.....Love-Wisdom

Again the first two stages of Intention and Visualization have been carefully followed and the four stages of the Projection have been carried through to their highest point. The vivid light of the second ray soul (the most vivid in this second ray solar system) dominates the light of form and radiates out to the triadal light. Then comes a moment of intense concentration and the peculiar Word of Power of the second ray is enunciated. Of this Word, the dual symbol SXPULXS takes form in the mind of the disciple and signifies the assertion: "I SEE THE GREATEST LIGHT." This statement has relation to the Central Spiritual Sun and not to the Heart of the Sun; it involves, if I might so express it, the most intense effort to see in the light the relation of the whole, and this is one of the most potent experiences to which the disciple can be subjected. It is not vision or even aspiration to see the vision. It is complete sight and of this the Masonic symbol of the "Eye of God," the "All-Seeing Eye," is the expression. It involves realization of the light of the divine countenance; of this the light of the soul is the dim reflection. The disciple has learnt the significance of solar and lunar light (soul and form light), but this is something other. It is the great obliterating light of reality itself, revealing the fact of the higher Lighted Way which leads to Nirvana; Of this, the projected antahkarana is the stage first consciously realized by the disciple.

I am faced with difficulty in making these Words of Power clear to you, because essentially it is the Word made flesh or the soul in incarnation which at this point *registers power*; it is the symbol (the form aspect) and the power (the Spirit aspect) which acts as a great creative agency and bridges across all barriers and separative states of consciousness, thus establishing complete unity.

I have indicated to you certain vowels and consonants

three were considered in greater detail than the last three, and I have felt that it might serve a useful purpose if I gave more teaching anent Invocation and Evocation in particular, for it will condition--consciously and exoterically--the new world religion, as it has hitherto conditioned it esoterically and unconsciously.

Invocation and Evocation (continued from pages 493-495):

These two words are descriptive of that mysterious something--emanation, voiceless appeal, inherent urge towards the light--which is innate in all forms, which produces interplay and relationship, and which is the cause of all progress or pushing forward along the path of an expanding consciousness and a penetration into the light. This is true of a plant pushing its way out of the darkness of earth into the light of the sun, a child extricating itself under the life impulse from the womb of its mother, of the human being pushing himself into realms of greater knowledge and effective physical living, of the aspirant driving forward out of the Hall of Learning into the Hall of Wisdom, of the disciple penetrating into the realm of soul light and life, of the initiate passing from grade to grade in the Hierarchy of Liberation, of the Christ moving on into the Council Chamber of **Shamballa**, and of the Lord of the World Himself undertaking those processes which will lead Him into realms of divine life--of which even the highest initiate on our planet has no conception. All comes about as part of a great system of invocation and evocation, of appeal and response, and all are distinctive of the "mode of Life" which governs the entire graded hierarchy of Being upon our planet.

This evolutionary pushing forward along the Lighted Way, out of darkness into light, from the unreal to the real, and from death to immortality, is an inherent urge in all forms. It constitutes one of the most subtle and one of the least understood laws of the universe, being related to the Life principle, of which we know as yet naught; it *underlies* the Law of Evolution as well as the Law of Karma

creased awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity--oriented specifically to the Great Life of which it feels itself a part--upon that Life, and the responsive impact of that "All-surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in **Shamballa**; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarized humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation and of developing a sensitivity and a loving response to the ideal Man, summarized for present day humanity in the Christ.

Christ came to end the cycle of this emotional approach which had existed since Atlantean days; He demonstrated in Himself the visioned perfection and then presented to humanity an example--in full manifestation--of every possibility latent in man *up to that time*. The achieving of the perfection of the Christ-consciousness became the emphasized goal of humanity."

The activity of all previous Teachers and demonstrating Sons of God became only the presentation of the various aspects of a divine perfection which the Christ summarized in Himself. But He did far more than just this. Had this been all that He accomplished, He would have presented to humanity a picture of a static achievement, a culmination of perfection such as the evolutionary status of man at that time demanded; He would have given us, in fact, a Figure of very great, but at the same time, arrested development. This was of course impossible, but the religion which He founded has never recognized this fact or considered what lay beyond Christ, what was the nature of *His*

Eventually *Hercules* came forth and opened the door on to the Path of Discipleship, His work being preserved for us in the Twelve Labors of Hercules. These epitomized the various tests to which all disciples are subjected, prior to the various initiations. *Shri Krishna* came and opened the door through which mankind could pass to the Second Initiation. *The Buddha*, a still greater Figure, the One Who is known as the "Enlightened One," also came and demonstrated to humanity the nature of the Lighted Way, its revelations and its effects in consciousness. He enacted for us the supreme achievements of the mystic way. Then came *the Christ* and performed a triple work:

1. He opened the door to the third initiation.
2. He anchored on Earth "the Will of God in the matrix of love" (as it has been esoterically called).
3. He pointed the way through "the needle's eye" which gives entrance to the passage through the Pyramid (the symbol of the Spiritual Triad in this case. A.A.B.) which leads out on to the Way which terminates in **Shamballa**.

His work was of a major consummating nature; He demonstrated in Himself two divine aspects, thus giving "shape and substance to love"; this had been sequentially fostered by several preceding lesser World Savors, of Whom *Shri Krishna* was the greatest.

The Christ completed the work of the Buddha by manifesting in its fullness the nature of love thus permitting the full expression of love-wisdom in its dual aspect--the one aspect demonstrated by the Buddha and the other by the Christ. But His greatest work has not yet been emphasized in the worlds of thought and of religion--the revelation of the Way of the Higher Evolution. This entails the bringing through of pure divine will and the relating of the spiritual Hierarchy to the great Council at **Shamballa**. It will be apparent to you, therefore, that He was the first to carry through--from stage to stage--the complete revelation of humanity to the Hierarchy and of the Hierarchy to **Shamballa**. This He did by virtue of a

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

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

when soul conscious, tune in on the mind of his Master, so the initiate, upon a higher turn of the spiral, can register the thoughts of the divine Being in Whom we all live and move and have our being.

Through the development of the antahkarana and its conscious, scientific use, the initiate becomes aware of what transpires in the Council Chamber of **Shamballa**; he can then efficiently begin to work as an exponent of the Will aspect of divinity. Yet all this time we have confined ourselves entirely to the consideration of the mind aspect in its three phases upon the mental plane, and with their extension into states of being unknown to all except trained disciples and initiates. It has been my intention thus to give a theoretical, though not yet practical insight into modes of activity and possible states of being to which you can some day aspire and eventually attain.

THE MEANING OF THE INITIATORY PROCESS

Before proceeding with our next point concerning the fusion of the Master's consciousness with that of His disciple, I would like to refer to the significance of the words I earlier emphasized, "the initiatory process." I have dealt at length with the theme of initiation in many of my books and have endeavored to present the subject in such a manner that it becomes apparent that it fits into the evolutionary process as a normal and inevitable procedure. Initiation has been so frequently presented as being a ceremony that I have felt it necessary to offset strenuously that erroneous significance. If, however, you are to comprehend that which I have to say, you will have to call in what measures of enlightened understanding you may possess.

Initiation is only a ceremony in so far that there comes a climaxing point in the initiatory process in which the disciple's consciousness becomes dramatically aware of the personnel of the Hierarchy and of his own position in relation to it. This realization he symbolizes to himself--successively and on an increasingly large scale--as a great

will note in this connection that the fifth initiation is given the name of Revelation. You therefore have a sequence of consequences or of the results of spiritual attainment which are as follows:

1. *Factual Ceremonials*, based on externalization.
Initiation 1--The Birth.
Initiation 2--The Baptism.
2. *Symbolic Representations*, based on spiritual visualization.
Initiation 3--The Transfiguration.
Initiation 4--The Renunciation.
Initiation 5--The Revelation.
3. *Illumination through Revelation*, based on living Light.
Initiation 6--Decision.
Initiation 7--Resurrection.
Initiation 8--Transition.
Initiation 9--Refusal.

It will be obvious that these three attempts to define the process of initiation present only the outer form aspect; each initiation has three aspects, as has all else in nature, for initiation is a natural process. There is first, its form aspect; then its soul or consciousness aspect; and finally, its life aspect.

The form aspect culminates experience and presents the disciple's comprehension of the initiatory process; the consciousness aspect indicates in a mysterious manner the rate of expansion as the disciple has undergone the process; the life aspect permits of extra-planetary contact, thus indicating the possible future and the eventual processes of identification. It might be added that the *factual ceremonial* admits the disciple into full fellowship with the Hierarchy; that the *symbolic representation* indicates to the disciple the Way into **Shamballa**, and that *illuminated revelation* presents to the initiate the bridge between our cosmic physical plane and the inner subjective and cosmic worlds; this entrance to the bridge (I am speaking in symbols)

"Another light is then perceived, the clear cold light which is not light but darkness in its purest purity--the LIGHT of God Himself. It renders dark all else beside Itself; all forms fade out and yet the whole of life is there. It is not light as we know light. It is that pure essential essence of that Light which reveals Itself through light."

It was the second light to which the Buddha and the Christ both referred when They said: "I am the light of the world." It is the Light of God Himself, the Lord of the Worlds, in which the Lives within the Council Chamber of **Shamballa** live and move and have Their Being.

It is the recognition of the varying "lights" upon the Lighted Way that signifies readiness for initiation. The initiate enters into light in a peculiar sense; it permeates his nature according to his development at any point in time and space; it enables him to contact and see the hitherto unseen, and on the basis of the newly acquired knowledge to direct his steps still further.

I am not here speaking in symbols. Each initiation dims the light already acquired and used, and then immerses the initiate in a higher light. Each initiation enables the disciple to perceive an area of divine consciousness hitherto unknown but which, when the disciple has familiarized himself with it and with its unique phenomena, vibratory quality and interrelations, becomes for him a normal field of experience and activity. Thus (if I may so express it) the "worlds of living forms and formless lives become his own." Again duality enters into his mental perception, for he is now aware of the lighted area from which he comes to the point of tension or of initiation; through the initiatory process he discovers a new and more brilliantly lighted area into which he may now enter. This involves no leaving of the former field of activity in which he has worked and lived; it simply means that new fields of responsibility and of opportunity confront him because he is--through his own effort--able to see more light, to walk in a greater light, to prove more adequately than

which in no way disturbs the calm procedures of the life of ashramic contacts. Rightly followed, it produces the possibility with which our third point deals.

Impression on the mind of the disciple of hierarchical intent

This is something far greater and more inclusive than the ability of the mind of the disciple to register the content of the minds within the Ashram with which he is affiliated or even the mind of the Master. The *purpose aspect* of the Plan begins to impress his now highly illumined abstract mind, for the integrated purpose--as far as the Hierarchy is concerned--begins slowly to impress him. Little by little, he begins to register impressions from *Shamballa*. With this I cannot deal; it concerns the growth which follows the fourth and fifth initiations, and therefore training given to a Master. With it you have no concern.

Your major task, as aspirants, is to cultivate the higher sensitivity; to render yourselves so pure and selfless that your minds remain undisturbed by the happenings in the three worlds; to seek that attentive spiritual sense which will enable you to be impressed, and then to interpret correctly the impressions received.

I have said that initiation is in reality a great experiment with energy. The life of the occult student is *consciously* lived in the world of energies. Those energies have always been present, for the whole of existence in all the kingdoms of nature is manifested energy, but men are not aware of this. They are not conscious, for instance, when they succumb to irritation and find themselves voicing that irritation in loud words or in angry thoughts, that they are taking astral energy and using it. The use of this energy admits them with ease to a level of astral living which is not suitable for them; continual use of this energy brings about what the Master Morya has called "habits of residence which imperil the resident." It is when the aspirant recognizes that he himself is composed of energy units--held in coherent expression by a still stronger energy, that of integration--that he begins consciously to

work in a world of forces similarly composed; he then begins to use energy of a certain kind, and selectively, and takes one of the initial steps towards becoming a true occultist. This world of energy in which he lives and moves and has his being is the living, organized vehicle of manifestation of the planetary Logos. Through it energies are circulating all the time and are in constant movement, being directed and controlled by the head center of the planetary Logos; they create great vortices of force or major points of tension throughout His body of manifestation. The Spiritual Hierarchy of our planet is such a vortex; Humanity itself is another, and one which is today in a condition of almost violent activity, owing to its becoming a focus of divine attention.

Certain great readjustments are going on in that center, for it is beginning to conform at long last to divine intention. I have elsewhere pointed out that for the first time in the long history of human development, energy from *Shamballa* has made a direct impact upon this third planetary center. This is not due entirely to the point in evolution attained by mankind; this attainment is only a secondary reason or cause. It is due to the will of Sanat Kumara Himself as He prepares for a certain cosmic initiation. This initiation requires the reorganization of the energies flowing through and composing that "center which we call the race of men"; this creates a rearrangement within the center itself, and thus brings into manifested expression certain aspects and qualities--always inherent in those energies--which have not hitherto been recognized. This creative crisis has been made possible by three major happenings:

1. The conclusion of a twenty-five thousand year cycle or movement around what is called the lesser zodiac. This connotes a major cycle of experience in the life of our planetary Logos. It is related to the interplay between the planetary Logos and the solar Logos as the latter responds to energies emanating from the twelve zodiacal constellations.

2. The end of the Piscean Age. This simply means that the energies coming from Pisces during the last two thousand years are now being rapidly superseded by energies coming from Aquarius. These result in major changes in the life of the planetary Logos and potentially affect His body of manifestation through the medium of His three major centers: **Shamballa**, the Hierarchy and Humanity.

3. The increasingly dominant activity of the seventh Ray of Order or Ceremonial Magic, as it is somewhat erroneously called. This ray is now coming into manifestation and is in close cooperation with the two above factors; it produces also the lessening of the power of the sixth Ray of Idealism. This has had a long cycle and has greatly hastened the evolutionary process; it demonstrates its effective work in the emergence today of the great world ideologies. I am necessarily considering these energies only in relation to the human consciousness.

There are other factors present in our planet today, but these are the ones which will (in a vague sense) mean something to you, as you think and seek to understand.

The great cosmic initiation through which our planetary Logos is passing (forget not my words, "initiatory process") produces an entire reorganization of all the energies of which His body of manifestation is composed; it heightens the quality or the vibration of certain of the ray energies and lessens the potency of others. Direction also enters in; certain planetary centers become the recipients (in a new and vital manner) of the redirected ray potencies. Among these, at this time, the human family (or the third vital center) becomes a prime objective. The three major centers in the body of the planetary Logos are:

The head center --**Shamballa**--1st Ray of Will
 The heart center --Hierarchy--2nd Ray of Love-Wisdom
 The throat center--Humanity--3rd Ray of Active Intelligence

The impact of the new incoming energies upon Humanity

(no matter what may be his soul ray or his personality ray) he can work with the quality and the creative aspect of all the rays, though ever retaining a greater facility to work on his own soul ray, and later with the ray of the Monad --one of the three major Rays of Aspect.

I would ask you to remember that all human beings must finally express the quality and livingness of one of the three Rays of Aspect, even if--in time and space--their souls may originally be upon one of the four Rays of Attribute. It might be useful here to enumerate the rays, and thus refresh the memory of the neophyte:

Rays of Aspect:

1. The Ray of Power, Will or Purpose
2. The Ray of Love-Wisdom
3. The Ray of Active Creative Intelligence

Rays of Attribute:

4. The Ray of Harmony through Conflict
5. The Ray of Concrete Science or Knowledge
6. The Ray of Idealism or Devotion
7. The Ray of Order or Ceremonial Magic

It is contact with the energy of the third Ray of Active Intelligence or (as it is sometimes called) the "acute energy of divine mental perception" which admits the consciousness of the initiate into the "secrets of the Mind of God." It is the four Rays of Attribute which, in the evolutionary cycle, condition his character (or apparatus of contact) and evoke his essential quality. The three Rays of Aspect enable him to take the four higher initiations--initiations 6, 7, 8, 9--and are connected purely with **Shamballa**. The four Rays of Attribute, particularly as they are synthesized through the medium of the third Ray of Aspect, are related more definitely to the Hierarchy, and therefore are related to the life or will aspect of divinity; the Rays of Attribute are related to the consciousness aspect.

Every human being, in the earlier stages of his development (in ancient Lemuria and Atlantis, or possessing

outlines when the second initiation is undergone by the world aspirant.

3. The influence generated by the **Shamballa** energy which has, for the first time, made direct contact with Humanity, is producing an emotional vortex in which old ideals and institutions are seen divorced from their hitherto controlling glammers, thus permitting the new and better ideologies to emerge in the consciousness of the race.

All these factors are responsible for the world situation at this time; great ideologies, potent groupings of workers and thinkers dedicated to the changing of the old order, and massed efforts to end separativeness are all present simultaneously. The *essential etheric world unity* (of which the telephone, the radio and the airplane are the tangible expression) is swinging vast groups of men everywhere into united emotional activity, thus creating those preliminary testings which ever precede initiation, and by means of which those capable of taking the second initiation are today passing.

I cannot here enlarge upon the various ideologies which are presenting themselves to the world of men--impulsed by the Hierarchy, precipitated into the human consciousness from the mental plane by the new group of world servers, implemented by the energy of the sixth ray, by the dominant Piscean energy and by the organizing energy of the incoming seventh ray, and responded to emotionally by the masses of men focused on the astral plane. To all intelligent observers, this ideological situation is clear; it is a needed and preliminary stage to the creation of the new world order; it provides a point of crisis and the required point of tension which will enable those aspirants who are ready today, in their thousands, to pass through the experience of the second initiation and to undergo the purification of the fluid emotional nature in the Baptism Initiation. Through this experience the kamanasic aspirant will be in a positive and spiritual condition to bring about (on the astral plane) those fundamental changes, rearrangements and readjustments which will

As we study the other ray energies and their initiatory effect, we shall not be able to indicate a great deal in relation to humanity itself. Only the first two initiations which are implemented by the Christ and which are "under the supervisory probation of the spiritual Hierarchy" are as yet possible to humanity. The initiation of the Transfiguration is not yet for the mass of men. We can, however, study the effects of these rays where the individual disciple is concerned, because the later initiations--from the third initiation onward--are administered by the Lord of the World from His high place in **Shamballa**; in the present world period, these initiations are individually administered and registered, and are undergone consciously and with an entirely awakened awareness.

It will be apparent to you that I shall necessarily have more to say anent the first three initiations and the ray effects upon the initiate and upon humanity than will be possible when the higher initiations come under consideration. The effects of ray impacts in the first three initiations come via the soul and the initiate is--during this period--a struggling aspirant, under the inspiration and the stimulation of the Hierarchy of which he is becoming increasingly aware. After the third initiation, which is in reality as you well know, the first major initiation, the ray energy is applied (if I may use such an inadequate word) via the Spiritual Triad, utilizing the antahkarana.

After the fourth initiation, the effects are felt predominantly in the initiate's group and in his field of service; there, he constitutes a point of tension and precipitates great points of crisis. His own points of crisis and of tension are existent but, mysteriously, only in relation to his consciousness of the group in which he plays an increasingly potent part.

The groups affected by the progressive initiatory process to which the disciple is being subjected are three in number, and these effects differentiate and condition his group service, according to the initiation being undergone; it is from this angle we must study the initiation,

in connection with plans emanating from **Shamballa**, of which humanity can know nothing; they work with the three subhuman kingdoms in nature, each of which has its own peculiar and specific band of initiate-workers. If they do not do this, they transfer into certain groups of workers who are engaged in activities connected with the deva or angel evolution, or in relation to the manifestation of energies about which I can tell you nothing. We shall deal only with the expansion of consciousness and the experience of those initiates who remain--in their activities and aims--related to humanity and to the Hierarchy. It might here be pointed out that:

- a. The work of the deva evolution comes under the ray energy of the third Buddha of Activity.
- b. The work with humanity comes under the influence of the ray energy of the second Buddha of Activity, Who embodies in a most peculiar sense the conditioning energy of the Hierarchy.
- c. The work with the subhuman kingdoms of nature is under the energy stimulation of the first Buddha of Activity.

Each of these great energizing Lives works through certain Masters and Initiates of the sixth initiation; these Masters work in full consciousness upon the atmic plane, the plane of the spiritual will; from that high level, They function as transmitting agents for the energy of one of the three Buddhas of Activity. These three Buddhas are the creative Agents of the planetary Logos and are Wielders of the Law of Evolution.

3. The ashramic group of which the initiate is a part and within which his influence or spiritual radiation is increasingly felt.

The awareness of the initiate and his ability to work consciously within this triplicity of groups becomes the major objective of all his efforts, once the third initiation is left behind. His magnetic radiation and the expression of his controlling energies--prior to this stage of unfoldment--

in man the sense of discriminative choice, is superseded by crises of decision--not decision based upon discriminative perception between right and wrong or between spirituality and materialism, but crises of decision based upon perception of the Plan, participation in the Purpose, and the prevention of evil. I would have you ponder on these three phrases which distinguish the crises of decision which confront the Master after the fourth initiation, and which take the place of the crises of discrimination which precede that stage:

Perception of the Plan.

Participation in the Purpose.

Prevention of evil.

These decisions are based, first of all, on goodwill to all forms in the three worlds, and secondly, upon the will-to-good which impulses and implements the three creative and manifesting aspects of divinity.

These are deep things whereof we speak; it is wise to remember that all crises in the material world--individual crises and those related to humanity as a whole--are governed by the Principle of Conflict, whilst crises in the spiritual world are controlled by the esoteric Principle of Decision.

The Principle of Conflict is the prime factor lying behind the evolution of form as the field of experience for the soul in the four kingdoms in nature: the human and the three subhuman. It is based on the intellectual factor of discrimination which is inherent in the smallest atom of substance, and which reaches its fullest expression in advanced humanity; the indications that it has achieved its purpose, as far as humanity is concerned, are to be found in the passing through the Initiation of Renunciation. The Principle of Decision which controls the Master governs His work within the Hierarchy, in relation to **Shamballa** and in connection with all the service rendered in the three worlds; it is based on the energy of the second Ray of Love-Wisdom, just as the Principle of Conflict is based on the energy of the third Ray of Active Intelligence.

This Principle of Decision, as a controlling factor, is put to the test at the sixth initiation, the Initiation of Decision; at that time, the will aspect of divinity summarizes in a unique manner all past achievements of the two principles and brings in a final cycle of unfoldment to which I can give no truly appropriate name but which climaxes in the ninth Initiation of *Refusal*. You have, therefore, in relation to these principles (which are all related to the Law of Karma) three great initiations at which the effectiveness of the liberation brought about by their inherent action is finally tested:

1. The Initiation of Renunciation . . . 4th Initiation
 The Principle of Conflict
 Governed by Ray IV
 Active in the Human Kingdom, the 4th
 Leading to right Discrimination
2. The Initiation of Decision . . . 6th Initiation
 The Principle of Decision
 Governed by Ray III
 Active in the Hierarchy
 Leading to right Perception
 and Participation
3. The Initiation of Refusal . . . 9th Initiation
 The Principle of liberated Being (shall we
 call it thus?)
 Governed by all three major Rays
 Active in **Shamballa**
 Leading to one or other of the 7 Paths

In the above tabulation you have a wide and general picture of three major Principles, leading to three great spiritual events, each of which is an expression of the personality, the soul and the Monad. Where humanity as a whole is involved, the effect is upon the reincarnating soul of the human kingdom, then on the liberated souls of the members of the Hierarchy, and finally on the Being which is distinctive of the Council at **Shamballa**.

A planned synthesis thus appears, producing im-

men and women of goodwill in all lands whose task it is to make men's hearts responsive to and receptive of the love of God; this is another way of saying receptive to the consciousness of the Christ.

This alignment is now in process of being made; it will be brought about automatically when the effectiveness of the Principle of Conflict in producing liberation is generally recognized. Thus the hearts of men, the heart of the planet, i.e., the Hierarchy, and the heart of the Hierarchy, the Christ, are in a state of positive contact; when this channel is open and unobstructed, then the Christ *will* come. Nothing can stop His appearance and--under law--He may not turn His back upon the presented opportunity.

Thus, eventually, the Lord of Love--in response to the invocative cry of humanity, aroused by the Principle of Conflict--must "proceed again to the high place of sacrifice and walk openly with men on Earth." His heart, embodying as it does the love of God, is drawn forth from the heart of the planet (the Hierarchy) to the hearts of men, and the path of His return to Earth service stands unchallenged and unobstructed. Again, under law, a profound optimism is engendered and may be rightly developed.

The heart center of humanity is created by the sum total of the hearts (symbolically speaking) of all those men of goodwill (in or out of the churches and irrespective of their political concepts) who are serving their fellowmen, sponsoring human welfare movements, working for the establishing of right human relations, and constantly offsetting the separativeness of the human mind through the inclusiveness of the divine love nature. You have, therefore, as a guarantee of the return of Christ into public recognition, an implementing of a great alignment. This alignment, when effectively concluded, will bring about a clear channel or pathway of return or line of light or magnetic power between:

1. The center where the will of God is known. This is **Shamballa** where the will-to-good originates. This will-to-good is essential love.

and quality when related to the energies and the forces, is most difficult to express. Each great ray, as it comes into incarnation, transforms the speech of the cycle, enriches the existent vocabulary, and brings new knowledge to humanity; the many civilizations--past and present--are the result of this.

I would ask you to consider the relation of the fifth initiation, the fifth Ray of Science and the first Ray of Will, for there lies the key to the revelation accorded to the initiate-Master.

As you can see, we are venturing into realms far beyond your comprehension; but the effort to grasp the unattainable and to exercise the mind along the line of abstract thought is ever of value.

It must be remembered therefore (and I reiterate) that the revelation accorded to the disciple-initiate is along the line of the first Ray of Will or Power, and that is a ray which is as yet a long way from full manifestation. From one angle, it is of course always in manifestation for it is the ray which holds the planet and all that is upon it in one coherent manifesting whole; the reason for this coherent synthesis is the evolutionary effort to work out divine purpose. The first ray ever implements that purpose. From another angle, it is cyclic in its manifestation; here I mean from the angle of *recognized* manifestation--and such is the case at this time.

The Effect of Ray I on Humanity Today

Owing to extra-planetary stimulation, to the immediate planetary crisis and to the present invocative cry of humanity, energy from **Shamballa** has been permitted to play upon the "center which is called the race of men" and has produced two potent results: first, the world war was precipitated and, secondly, the fission of the atom, resulting in the atomic bomb, was brought about. Both these events were made possible by the pouring-in of the energy and power of the third aspect of the first Ray of Power or Will. This is the lowest aspect, and definite

material effects were produced. The destroyer aspect was therefore the first aspect to take effect. It split the thought-form of materialistic living (which was governing and controlling humanity everywhere) upon the mental plane and, at the same time, it produced a great agent of destruction upon the physical plane.

Thus was the new era ushered in; thus was the stage set for a better future. This was the intent and the purpose of Those Who compose the Council Chamber of the Lord. It rests with humanity itself to take advantage of the proffered opportunity which this *destructive* manifestation made possible.

Shamballa having acted in this manner, it is nevertheless the Hierarchy which will bring into expression a measure of the second aspect of the first Ray of Will or Power, and it is for this that the Hierarchy is preparing; it is for this event that the Christ is fitting Himself to be the distributing Agent and the directing Factor, with the concentrated assistance of the united Hierarchy; it is this that will begin to manifest when He appears. You have here the true reason for His proclaimed Coming or Reappearance. The distinction between material living and spiritual living will be clearly demonstrated. This is made possible by the cleavage of the ancient materialistic thoughtform on mental levels; the reorientation of human thinking, as this fact is grasped, will have its first results upon emotional levels through the focused expression of human goodwill; this is the lowest aspect of the second Ray of Love-Wisdom, implemented and strengthened by the second aspect of the first Ray of Will.

On the physical plane, the great scientific discovery, called colloquially the "splitting of the atom," will be turned eventually to the production of those conditions which will enable mankind to follow the good, the beautiful and the true. This men will then be able to do, freed from the dread presence of purely materialistic thinking. This is no idle vision or vague dream. Many scientists today (and particularly those who love their fellowmen)

are not only visioning the non-destructive aspect of atomic energy but are already engaged in harnessing--for the good of humanity--some of its products and its radioactive properties.

Curiously enough, it is the wise, controlled use of the results of this scientific adventure in connection with the atomic bomb which will eventually bring about a specific revelation of the nature of certain forces in relation to light; this event will transform world thinking and lead to a new type of transmutative process, as far as man is concerned.

It must *not* be inferred from the above that humanity, as a whole, will be taking the fifth initiation, for such is not the case. Many advanced souls (perhaps amounting to many thousands) may and will take this initiation, but the masses of men everywhere, constituting the sum total of the world disciple, will eventually take either the first or the second initiation. The effect however of hierarchical happenings, in conjunction with **Shamballa**, will lead finally to the great stimulation of the fifth Principle of manas, the intelligence principle in man. A revelation which is not perceived, which remains unrelated and unexpressed, is of no true service to mankind, except from a purely subjective standpoint; nevertheless, through the proposed stimulation, through the efforts of those who have taken or who will take the fifth initiation, and through the new direction of first ray energy from **Shamballa**, the mental plane will receive such an inflow of energy that the thinking principle, the reasoning factor within humanity, will reach new heights. Thus will the "light stream forth into the minds of men", and the first stanza of the Invocation prove that it can and does receive an answer to its invocative appeal.

It would be good to let your *spiritual* imagination look forward into the future, and then vision--if you can--what is the true significance of the tremendous activity of the Hierarchy. One of the signs of the coming of this new light and energy inflow is a definitely curious one; it is

to be found in the instability of the human mental mechanism and the human thinking processes at this time. This is due to their premature response to the new incoming potency. It is a mass reaction, and therefore the statistical returns are somewhat misleading. It is *the unready* who thus react, and this entails no possible reflection upon those thus distressed (and they are to be found today in all classes and nations). The Law of Rebirth will take care of this reaction, and in the next incarnation these same people will enter a physical body with a better equipment. In reality, it is this energy from **Shamballa** in its third and destructive aspect which is acting upon certain members of the human family and unfortunately evoking a ready response. I tell you this for your encouragement; destruction always evokes questioning in minds attuned to human welfare and in those thinkers who are apprehensive of the suffering to which their fellowmen are subjected.

One of the most difficult things for the average thinking man to understand and to interpret is the destructive processes of what he (for lack of a better name) calls "the will of God." This is one of the results (and only one) of a purely materialistic civilization which has laid all its emphasis upon the form side of experience and thus regards physical well-being and physical comfort, plus material possessions, as the true goal of all human effort. It is upon this widespread attitude and reaction that the new incoming light will concentrate itself; as the light reveals reality, the world of phenomena and the world of spiritual values will enter into a better, directed relation.

From all the above, you will note that some of the effects upon humanity as a whole and the skeleton structure of the new and beautiful future will take place as a result of the new incoming first ray activity. No details can yet be given, but enough has been written down anent the basic, predisposing cause to enable you who read to ponder upon the possible effect, spiritually speaking. What is coming is a civilization of a different yet still material nature, but animated by a growing registration by the masses

initiation, that purpose will burst upon him in blazing and synthetic glory.

The way to the Central Spiritual Sun is therefore revealed to him, and he knows that he faces a period of intense preparation (not training as that word is usually understood) for a length of time determined by world need, the nature of his service and certain undefinable ray conditions.

He has to fulfill the magnetic condition which will enable him to form his own Ashram; he has to unfold a new phase of selective spiritual discrimination. The word discrimination is, however, misleading, because the form of it which he can now express carries no quality of rejection or of separation. It is a right knowledge and understanding of those karmically linked to him, a right use of an impelling attractive force which will, occultly speaking, attract the attention of those who should enter his Ashram, plus an esoteric process of blending himself and his Ashram into the full body of the Hierarchy. New Ashrams within the Hierarchy present much the same type of difficulty and problems as the entrance of a new disciple into an Ashram.

It might be said that that which holds the Hierarchy together, and that which produces a coherent Ashram, is the revelation, received in the light *which that revelation produced* and which leads to realization. Ashramic responsibility, constant service within the planetary Life and the subjection of Himself and of His Ashram to cyclic stimulation from **Shamballa**, plus certain mysterious processes which have naught to do with form or consciousness, but with the "sensitivity of the universe," occupy the interim between the fifth and the sixth initiations.

Initiation VI. Decision. Ray III

We have concluded our study of the rays and the five initiations, and there is little more that I can tell you about the remaining four initiations, except one or two points anent the sixth Initiation of Decision; this initia-

light of understanding and clearing the way for a fuller expression of the will of God.

I felt that the practical aspect of what the Masters are doing might prove useful to you. As to the remaining three initiations:

Initiation VII . . .	The Resurrection . . .	Ray II
Initiation VIII . . .	The Great Transition . . .	Rays IV, V, VI, VII
	(the four minor Rays)	
Initiation IX . . .	The Refusal . . .	Rays I, II, III
	(the three major Rays)	

an analysis of them would prove to you that your comprehension has not yet been developed to the point where understanding is possible; it would therefore be a waste of time further to consider them. If you will re-read the instructions earlier given upon the seven Paths (pp. 395-427) you may glean some ideas about these later initiations; they would still, however, be impossible of application and practical usefulness at your particular stage of evolutionary development.

THE SEVEN AND THE NINE INITIATIONS OF OUR PLANETARY LIFE

Now, let us look at these initiations from the angle of the planetary Life, as far as in us lies. We have for long looked at them from the angle of humanity, the world disciple, as well as from the angle of the individual initiate, but it must not be forgotten that these initiations have also a planetary significance. From the standpoint of the Hierarchy and of **Shamballa**, they constitute the major factors which make possible the initiatory process on Earth among men. This naturally means in relation to our planetary Logos. It must never be forgotten that it is the progress forward upon His chosen cosmic Path which makes the entire evolutionary process possible. Just as a Master Who has taken the fifth initiation has to project His own specific undertaking, through the medium of His Ashram, thus

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

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

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

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

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

Initiation IX. Refusal. Freedom from all possible forms of enticement, particularly with reference to the *higher* planes. It must constantly be remembered (and hence my constant reiteration) that our seven planes are the seven subplanes of the cosmic physical plane.

This goal of freedom is in reality the main incentive to tread the Path of Return. One of the most spiritually exciting things taking place in the world today is the use, in every country, of the word FREEDOM; it was that great disciple, F.D. Roosevelt, who "anchored" the word in a new and more universal sense. It now has a fuller and deeper meaning to humanity.

Initiation III. The Transfiguration

There is no need for me to enter into the symbolic details anent this initiation. The whole theme is adequately dealt with in a book written by A.A.B. entitled *From Bethlehem to Calvary*--a book to which I gave my approval and endorsement as presenting the subject of the five initiations in a form suitable for the Christian West. I would like to recall to you the fact that this third initiation is in reality the first of the major initiations and is so regarded by the emanating Source of our planetary Logos, Sanat Kumara, and in the two great planetary centers, *Shamballa* and the Hierarchy. I refer to that stupendous Source of our entire planetary life, the sun Sirius, and to the Lodge of Divine Beings Who work from this heavenly Center.

The first two initiations--regarded simply as initiations of the threshold--are experiences which have prepared the body of the initiate for the reception of the terrific voltage of this third initiation. This voltage is passed through the body of the initiate under the direction of the planetary Logos, before Whom the initiate stands for the first time. The Rod of Initiation is used as the transferring agent. The second initiation freed the initiate from the astral

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

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

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

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

right vision or revelation. So He stands again upon the mountain-top, awaiting again the Presence. He realizes that something more is needed if He is to serve rightly and, simultaneously, make spiritual progress Himself.

It is not possible for me here to indicate the nature of the revelation which is accorded to the initiate of the fifth initiation. It is too closely related to **Shamballa**, and I have not myself done more this life than take the fifth initiation and climb the Mount of Ascension. The revelation for me is not completed and--in any case--my lips are sealed. I can, however, take up two points with you which may clarify your vision. I would remind you again that what I am here writing in this last volume of *A Treatise on the Seven Rays* is written for disciples and initiates. Disciples will see some of the significances behind the symbol and will make interpretations according to the point they have attained upon the Path. You need to remember that the world of men today is full of those who have taken one or other of the initiations and that there are great disciples, from all the rays, working on the physical plane as senior workers for humanity under the Hierarchy; there will be many more during the next one hundred years. (Written in 1949.) Some of these do not know their particular hierarchical status in their physical brains, having deliberately relinquished this knowledge in order to do certain work. That which I here write is intended--during the next forty years--to find its way into their hands with the deliberate intent of bringing to the surface of their brain consciousness who and what they are in truth. This is a part of the programme planned by the Hierarchy, prior to the externalization of the Ashrams. The Masters feel that these senior disciples and initiates (being on the spot) should soon begin to work with more authority. This does not mean that they will assert their spiritual identity and claim initiate status. This they could not do on account of their point on the ladder of spiritual evolution. But--knowing who they are from the angle of the Hierarchy and what is expected of them--they will strengthen their work, bring

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

The Place that the Will plays in inducing Revelation

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

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

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

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

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

higher initiates choose the Path of Their future livingness and Being, but They will do so only after setting in motion certain energy forces which will creatively change matters on Earth. They thereby prove two things: Their grasp of world need and Their recognition of man's freewill to make decision. The last initiation of this kind was therefore held in 1903. Those prepared to pass through this initiation were faced with the fact of the emerging forces of cosmic evil; They had then to decide in what manner They should bring aid to humanity and what situation They should bring about so that mankind would be forced to recognize conditions and also make free choice and decision. What They decided to do led to the world war, to a demonstrated cleavage between right and wrong, between imprisonment and freedom, and which, in 1952 will lead to a decision--the outcome of which is hidden in the consciousness of Those Who will at that time, make it. (Written in 1949.)

At this sixth initiation the Masters Who participate in it no longer come under the jurisdiction of the Hierarchy. They have moved out from under it. Their long connection with the Hierarchy is translated to a higher center and is transferred to Shamballa, unless (as in the case of the Christ) They choose the Path of Earth Service and return to work with the evolutions upon our planet; there are many such evolutions and several kingdoms in nature besides the human, including the deva or angel evolution.

The sixth Initiation of Decision is preparatory to the true Initiation of the Resurrection, the seventh initiation. This can only be undergone when the will of the Master is completely merged in that of the planetary Logos. Between the sixth and the seventh initiations "an interim of divine fusion" takes place; an elementary and somewhat distorted picture of this critical fusion is given to us in *The New Testament*, where we read of the experience of the Christ in the garden of Gethsemane. There again--as in the fourth Initiation of Renunciation--the human element of suffering is emphasized, whereas in the true symbolical "garden" between the sixth and the seventh initiations there is no

aspect of suffering. Suffering and pain enter not into the consciousness of the Master. Where it says in *The New Testament* that, "angels came and ministered unto" the Christ, the correct implication is that Those Who dwell and work in **Shamballa** use this period to instruct the initiate who has made his decision through an expression of his divine nature and in the significance of the divine purpose; this concerns the relation of our planetary Logos to the solar system, and decision is made through the development of that higher sensitivity which leads inevitably to cosmic perception. We have no adequate word for this quality or type of sensitivity, for it is not something which we can consciously understand, nor is it a form of conscious reaction; neither is it awareness as we use that term. It has been occultly defined as something akin to "immersion in a realized state of Being," because the initiate is a *conscious aspect* of that of which he forms an integral part. By means of this statement you will see how impossible it is for me to explain certain things, to make clear certain unknown types of consciousness or to indicate areas of perception which lie beyond the ken even of a Master.

Revelation is a progressive matter. Disciples are not really able to understand the extensive significances of the third initiation, for instance; in like manner, even high initiates fail to comprehend that which lies plainly before Them. Disciples can, however, dimly sense the nature of the Transfiguration which characterizes them, from the hierarchical point of view, and Masters can also dimly sense the nature of the decision with which They are faced. *It is this preparatory sensitivity in the disciple which produces true perception at all the various initiatory stages.* This is a statement of major importance and links sensitivity, its interpretation and control, with the everyday life of the ordinary disciple. It is important because of its inclusiveness and because each stage upon the Path of Initiation has in it the germ of comprehension and an understanding (deeply hidden) of the various steps which have to be taken upon the Way of the Higher Evolution. Upon this Way

the Master intelligently embarks when He has made His final decision; earlier stages are simply revelatory of the Way.

Initiation has been defined as "a progressive sequence of directed energy impacts." These impacts are characterized by points of tension, and these lead inevitably to points of crisis; the whole process is governed by the Law of Cause and Effect. It is this latter point which I seek now to emphasize, because it has a definite and mysterious relation to this sixth initiation. The Master, as He makes His decision and chooses one of the seven Paths which unitedly form the planetary antahkarana, is forced thereto by the accumulation of past karma. All *evil* karma has necessarily been worked off, but His accumulated *good* karma makes His final decision inevitable; from that instant of decision He stands entirely free and liberated from all aspects and all forms of planetary karma, which is greater and more vast than his little individual karma, be it good or bad. He is then--in Himself--the summation of all past experience. Unless He deliberately chooses the Path of Earth Service and decides to remain within the field, scope or influence of the planetary Life, He faces a solar or a cosmic future of which He knows relatively little, but for which the Path of Evolution, the Path of Discipleship and the Path of Initiation have fitted Him. Even He does not know the conditions into which His "decision" commits Him or those into which He will have to penetrate; He does know, however, and "appropriates the fact and the faculties" (as one Master has expressed it) of complete revelation and future opportunity.

You have oft been told that there are four Lords of Karma associated with the Council Chamber at **Shamballa**. They represent--in Their totality--the three Rays of Aspect, and one of Them represents the four minor Rays of Attribute. It is the Lord of Karma Who implements the destinies of Those Who are conditioned by the third Ray of Active Intelligence (and this is ever the case with Those Who are taking the sixth initiation) and Who--symbolically speaking--"wipes clean the slate" of this particular group

The concept of cleavage is latent here also. The Master severs all connection with the past and with the planet, but never with the One Life which permeates all spheres and forms of being, which makes possible all states of consciousness and leads to endless activity.

Creativity was one of the three words which I gave you earlier (see page 340) in connection with this sixth initiation. The final four initiations are all distinguished by a "revelation in the living light." At the sixth initiation the Master is brought to an understanding of the nature of creation, of the reason for the intelligent manifestation of substantial forms and their creation to provide forms for Being and for Life, and of the quality of that which He--in the future--must and will create. At the seventh Initiation of Resurrection, He is accorded a revelation of the quality which must express itself through all created forms: the quality of love-wisdom which has animated our planetary Logos and is the basic quality of our entire solar system. In other spheres and in other solar systems and on other cosmic planes, other qualities, unknown to us, may be demonstrated by the appropriate initiates; but those who attain resurrection and liberation upon our planet will always be spiritually qualified by divine love, and that will also be the underlying quality of all that they may later create when freed from our planet. You can see, therefore, why the phrase "God is Love" is really our planetary keynote.

At the eighth Initiation of Transition the purpose of all our planetary activity is revealed to the Master, and all Masters or initiates of this eighth initiation (working either through the Hierarchy or in **Shamballa**) are needed at this initiation so as to stimulate the point of tension of the new initiate in order to make the revelation possible.

It might be said that They act like a lens through which the living light flows which makes the revelation possible, and They also fulfill the need of acting as a protecting factor. This protection is needed because at this initiation the initiate is shown not only the eternal good

goes forth happily to the days enterprises, and when the nights of sleep are haunted nights, the thought of rising up and out of all these circumstances, of leaving all behind and of entering into a new life, carries with it strength and hope. In the West, the Festival of the year which is regarded as of the most importance is that of Easter Day--the Day of Resurrection. Yet two thousand years ago the Christ did not rise out of a rocky sepulcher and re-assume His discarded body. He passed through the great seventh initiation which we will consider today, and knew the secret of life, of which immortality is only one of its many attributes. Humanity lays emphasis so frequently upon attribute, quality and reactions, and not upon that which is the basic underlying reality; men deal with effects and not with causes; for instance, mankind is concerned with war and with horrified preparations for more war, and is not primarily occupied with that which causes war and which, if rightly handled, would prevent war. Let us consider some few aspects of the seventh initiation.

The word "resurrection" has deep significance latent in its derivation and one that is not often emphasized. The usual interpretation has been that the word comes from "re," again, and "surgere," to rise, therefore to rise again. Yet a consultation with the dictionary shows that the prefix means "back to an original state" by rising. This return to an original state is pictured for us in *The New Testament* under the story of the Prodigal Son, who said "I will arise and go to my Father," and by the story of the resurrection in which the Master Jesus arose out of the tomb; the chains of death could not hold Him. At that time of His "rising," a far more important event took place and the Christ passed through the seventh Initiation of Resurrection and returned back to His original state of Being--to remain there throughout all the eternities. This is the true and final resurrection. The Son of God has found His way back to the Father and to His originating Source, that state of Existence to which we have given the name **Shamballa**. The consciousness of the Universal Life is His; this

Unknown God," as it has been called, which enfolds all livingness and all forms upon and within our planet and yet *remains*--greater than our planetary Life, more all-encompassing than is our planetary Logos and Whose greatness, beauty, goodness and knowledge are to our planetary Logos what His life is to the lowest form of life in the third or animal kingdom. It is only by such inadequate comparisons that one can arrive at some faint comprehension of that great WHOLE in which our planet and our planetary Logos are but a part. It is this revelation which is accorded to the initiate at this seventh Initiation of Resurrection. He takes this initiation upon what (for lack of a better phrase) we call the "logoic plane," or on the level of consciousness of the Lord of the World.

At this initiation the Initiator is attended by two groups of Beings; one is a small group of the "Knowers of the Purpose, the Custodians of the Will," and the other is a much larger group, the personnel of which are known as "The Wise Ones and the Attractive Energies of Shamballa." I am of course endeavoring to translate certain brief words and intricate symbols into phrases which you can understand and which only dimly convey the true significance of Those Who function on this highest level of the cosmic physical plane. On this level, dynamic electricity is held as in a great reservoir of potency and is directed by these two groups which embody the will and the quality of the will of Deity, called by us the Will-to-Good. They are the directing Agents and are a correspondence to the ajna center of mankind, only here it is the ajna center of the planetary Logos, in the same sense as Shamballa is His head center, the Hierarchy His heart center and Humanity His creative throat center. Motion, planned activity and the seven great creative ray energies are directed into action by Them under the influence of the seven Ray Lords; the Ray Lords are embodied livingness qualified by the seven aspects of Love, but Who are Themselves of so high an order that They cannot function as directing creative Agents but work through Their trained and developed Representatives.

Just as there is a group of Contemplative Initiates, called in the Eastern phraseology "Nirmanakayas," Who function in deep meditation at a point midway between the Hierarchy and Shamballa, so this much higher group of Ray Lords function in the deepest cosmic meditation between our planet, the Earth, and our sister planet, Venus. You would find it useful to read with care *The Secret Doctrine* and *A Treatise on Cosmic Fire* and refresh your minds as to this relationship. A lower correspondence to these two important groups has been forming midway between the Hierarchy and Humanity, and to it we give the name of the New Group of World Servers. All these three groups are fundamentally "transmitters of energy"; the two highest are exceedingly susceptible to cosmic impression and to the vibratory quality of the extra-planetary body of Avatars Who hold Themselves in readiness to function as destroying or building Energies in any part of our solar system and are under the direction of the Solar Logos.

The Avatar of Synthesis, Who is working in cooperation with the Christ, is one of Them. Bear in mind these extra-planetary Avatars have not arrived at Their high state of spiritual unfoldment on our planet or even in our solar system. Their origin, source and spiritual relationships are a great mystery even to the planetary Logoi--to Whose help They go when the invocative appeal of any planet is adequate. Think not that They come to put wrong right or to arrest evil. A few, a very few, may do so, but They work along the line of the seven ray energies in the solar system and produce certain energy effects desired at any particular time; the constructive work of the Avatar of Synthesis will be apparent to you in the name He is known by; He is coming to the Earth in order to further the manifestation of unity, of oneness and of inter-relation, and He comes, therefore, to wield and apply first ray energy. He will charge or galvanize the three groups--the directing Agents in shamballa, the Nirmanakayas and the New Group of World Servers--with dynamic energy and, in a mysterious way, relate them to each other so that a

new synthesis and alignment will be present upon the Earth. All these Avatars embody energy to the extent that any particular planet is capable of receiving it.

These are interesting items of information but are only of value in so far as they convey to you a sense of planetary integrity and of solar synthesis, and present to you a closer spiritual inter-relation in which you, as individuals, can share *if* you are linking your fate and service to that of the New Group of World Servers. Then you will be in the direct line of spiritual descent, of divine energy; in this thought you have the clue to the doctrine (so travestied and misused) of the Apostolic Succession. The details, the personnel and the techniques of the two higher groups lie beyond your ken; They work in cooperation with the planetary Logos Himself and Those Who compose these groups are all initiates of degrees higher than the fifth. Most of the Nirmanakayas have taken the sixth and the seventh initiations, whilst the group which functions midway between the Earth and Venus have all taken the eighth and ninth initiations. Some of Them, as I mentioned earlier, aid the initiate of the seventh degree; a still larger group of them participate in the activities of the two final initiations.

This seventh initiation gives the initiate the right to "come and go in the courts of **Shamballa**" as Their work may dictate and Their service may require. It is there also that he goes for the needed periodic or cyclic re-chargings which enable him to work.

There is one aspect of initiation which is apt to be overlooked. Every initiation is a process of energy transmission from a higher center of energy to a lower; every initiation charges the initiate with electrical force and this charging and re-charging is related to what H.P.B. calls "the mystery of electricity." These transmissions of energy enhance the magnetic-attractive force of the initiate, and at the same time are eliminative in their effects. In this fact lies a great planetary truth and the key to the science of planetary redemption. When the spiritual and the elec-

trical charging of the three major centers on the planet--**Shamballa**, the Hierarchy and Humanity--has reached a high stage of receptive efficiency, a certain cosmic Avatar will "become conscious of the vibratory quality of the little point of light within the solar sphere" and will then "turn His gaze and send His force unto that point of light, and cosmic evil will be driven out and find no more a place on Earth."

Two more ijiptions remain to be considered, but so high is their potency and so mysterious their working that I find myself unable to deal with them in any way. They are:

Initiation VIII. The Great Transition

Initiation IX. The Refusal

It will of course be apparent that the Transition referred to is related to the sixth Initiation of Decision, when the Master decides which of the seven Paths He will follow to His destined place. I know not what the Great Refusal involves. One thing only I know: It indicates the Initiate's last contact with what we understand as cosmic evil, manifesting on this planet and in relation to the planet. He is accorded this last contact, but such a contact is not based upon anything analogous to evil within Him, but is based upon the "planetary appeal for liberation." This appeal is so strong that the Initiate--because His heart is on fire with love--is tempted to go back upon His decision and stay upon the planet with Those World Savors Who have chosen the Path of Earth Service. This He may not do, and in the sight of the assembled Initiates He makes His refusal and "does His whole duty as He journeys to the sacred Feet of the ONE WHO stands at the end of His chosen Path."

Again, we come up against the outstanding planetary characteristic which has been presented to us under many differing words, i.e., the sensitivity which in some form or another distinguishes each initiation. We know it also as attraction, the sensitivity which moves outward until it attracts and draws to itself those forms of being which the initiate can instruct or aid; we know it also as the over-

all activity conferring that spiritual sensory perception which makes the initiate aware--in a universal sense--of all that concerns the sphere of influence of the Will of God. This demonstrates particularly at the eighth Initiation of Transition. In the ninth Initiation of Refusal, this heightened spiritual perception is presented to us under the word "Existence," for existence is a livingness coupled with awareness which "finds its own place and the spiritual house of its Being which is the true home of all Beings, but of this--our planetary forms know naught." This the initiate has at last learnt to find, after the struggle with evil in himself, after the struggle with materialism and with evil in the human family, and after his struggle to aid in the "closing of the door where evil dwells" and his refusal to make any contact (even with good intention) with cosmic evil.

The planetary Lodge of Masters has absorbed Him and, at the final initiation, the Great Lodge on Sirius has recognized Him and with the Black Lodge of Adepts He will have nothing to do. He will mitigate its evil effects and will struggle to offset its results, but He knows that the final overcoming of cosmic physical evil must be undertaken by Existences much further advanced than even the Members of the Council Chamber at **Shamballa**; certain solar Entities and certain great Lives from Sirius are dealing with the problem.

The theme of the living consciousness of the planetary Logos is forever and unchangeably the great Hierarchy of Being, that chain of life in which the smallest link is of importance, and the greatest link is related to the smallest through the electrical interplay of spiritual energy. There is naught--from one important angle of life--but Hierarchy, linking sun with sun, star with star, solar system with solar system, planet with planet and all planetary lives with each other. The major keynote of every single planetary initiation, even to the very highest, is RELATIONSHIP. What other qualities may be revealed to the Initiate on other paths we know not, but the goal of all endeavor upon our planet is right relations between man and man

cannot conquer. The handling of this type of evil and its dissipation, and therefore the release of our planet from its danger, is the destined task of Those Who work and live in "the center where the Will of God is known," at **Shamballa**; it is *not* the task of the Hierarchy or of humanity. Remember this, but remember also that what man has loosed he can aid to imprison; this he can do by fostering right human relations, by spreading the news of the approach of the spiritual Hierarchy, and by preparing for the reappearance of the Christ. Forget not also, the Christ is a Member of the Great Council at **Shamballa** and brings the highest spiritual energy with Him. Humanity can also cease treading the path to the "door where evil dwells" and can remove itself and seek the Path which leads to light and to the Door of Initiation.

5. The Use of the Great Invocation

Some time ago I gave out to the world--under instruction from the Christ--an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from **Shamballa**.
2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.
3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near and will be brought about by a conscious working out of the immediate phase of the plan, which it is the divine intention to bring about to a certain extent, before the reappearance of the Christ. The establishing of right human relations is the immediate task and is that phase of the Plan of Love and Light to which humanity can most easily respond and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the

present the negative angle. Then Christ came and gave to us the fundamental law of the universe, the law of love; He also gave us the Lord's Prayer with its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking that the claim made by me that it is one of the greatest of the world's prayers and is on a par with the other voiced expressions of spiritual desire and intention will evoke criticism. That is of no importance. Only a few--a very few--in the early days of Christianity employed the Lord's Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish. Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.

The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasized ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which He had gone for a physical vehicle. Christ was a Jew. In the 17th chapter of St. John's Gospel (which is another of the major spiritual statements of the world) Christ emphasized the relation of the Christ consciousness to the consciousness of Deity itself. He linked the concept of the Monad to the fully developed soul-infused personality, and the underlying unity existing between all beings in all forms and the Father. The possibility which He there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that They have achieved a goal towards which all true disciples and initiates are working. The Great Invocation relates the will of the Father (or of [Shamballa](#)), the love of the Hierarchy, and the service of Humanity into one great *Triangle of*