**CRYSTAL – CRYSTALS – CRYSTALLINE – CRYSTALLISATION – CRYSTALLISATIONS – CRYSTALLISE – CRYSTALLISES – CRYSTALLISED – CRYSTALLISING – CRYSTALLIZATION – CRYSTALLIZE – CRYSTALLIZED - CRYSTALLIZER**

**Hits: 183**

**Crystal: 24**

**Crystals: 5**

**Crystalisations: 1**

**Crystalline: 2**

**Crystallisation: 54**

**Crystallisations: 2**

**Crystallise: 17**

**Crystallised: 38**

**Crystallises: 8**

**Crystallising: 26**

**Crystallization: 7**

**Crystallize: 1**

**Crystallized: 5**

**Crystallizer: 2**

**THE CONSCIOUSNESS OF THE ATOM:-**

In the long interview quoted in the Scientific American, Edison laid down a number of most interesting surmises from which I have culled the following:—

1. Life, like matter, is indestructible.

2. Our bodies are composed of myriads of infinitesimal entities, each in itself a unit of life; just as the atom is composed of myriads of electrons.

3. The human being acts as an assemblage rather than as a unit; the body and mind express the vote or voice of the life entities.

4. The life entities build according to a plan. [Page 40] If a part of the life organism be mutilated, they rebuild exactly as before....

5. Science admits the difficulty of drawing the line between the inanimate and the animate; perhaps the life entities extend their activities to **crystals** and chemicals....

6. The life entities live for ever; so that to this extent at least the eternal life which many of us hope for is a reality. (CA Page 39-40).

We might look at these definite stages, and study them very cursorily. We have in the first case the process of involution. This is the period in which the limiting of the life within the form or sheath proceeds, and it is a long slow process, covering millions upon millions of years. This great cycle is participated in by every type of life. It concerns the life of the Solar Logos manifesting through a solar system. It is part of the life cycle of the planetary Spirit manifesting through such a sphere as our Earth planet; it includes that life which we call human, and sweeps into the path of its energy the tiny life which functions through an atom of chemistry. It is the great process of becoming, and that which makes existence and being itself possible. This period of limitation, of a gradually increasing imprisonment, and of an ever deeper descent into matter, is succeeded by one of adaptation, in which the life and the form become intimately inter-related, and subsequent to this is the period wherein that inner relation becomes perfected. The form is then adequate to the needs of the life, and can be utilised. Then, as the life within grows and expands, it is paralleled by the **crystallisation** of the form, which no longer suffices as a means of expression. Following upon **crystallisation**, we [Page 64] have the period of disintegration. Limitation, adaptation, utilisation, **crystallisation**, and disintegration,—these are the stages which cover the life of an entity, or embodied idea of greater or less degree, which seeks expression through matter.

Let us carry out this thought in connection with the human being. The process of limitation can be seen in the taking of a physical form, and in those early rebellious days, when a man is full of desires, aspirations, longings and ideals, which he seems unable to express or to satisfy. Then comes the period of adaptation, wherein the man begins to utilise what he has, and to express himself as best he may through the medium of those myriads of lesser lives and intelligences which constitute his physical, his emotional, and his mental bodies. He energises his threefold form, forcing it to carry out his behests and fulfil his purposes, and thus carry out his plan, whether for good or evil. This is succeeded by the stage in which he utilises the form as far as in him lies, and comes to what we call maturity. Finally, in the later stages of life, we have the **crystallisation** of the form, and the man's realisation of its inadequacy. Then comes the happy release which we call death, that great moment in which the "spirit in prison" escapes from the confining walls of its physical form. Our ideas about death [Page 65] have been erroneous; we have looked upon it as the great and ultimate terror, whereas in reality it is the great escape, the entrance into a fuller measure of activity, and the release of the life from the **crystallised** vehicle and an inadequate form.

Thoughts similar to these can be worked out in connection with all forms, and not only with those in connection with the physical body of a human being. These ideas can be applied to forms of government, forms of religions, and forms of scientific or philosophical thought. It can be seen working out in a peculiarly interesting manner in this cycle in which we live. Everything is in a state of flux; the old order changeth, and a period of transition is in progress; the old forms, in every department of thought, are disintegrating, but only in order that the life which gave them being may escape, and build for itself that which will be more satisfactory and adequate. Take, for instance, the old religious form of the Christian faith. Here I must warn you not to misunderstand me. I am not trying to prove that the spirit of Christianity is inadequate, and I am not seeking to demonstrate that its well-tried and well-proven truths are erroneous. I am only trying to point out that the form through which that spirit seeks to express itself has somewhat served its purpose, and is proving a limitation. [Page 66] Those same great truths, and those same basic ideas, require a more adequate vehicle through which to function. Christian thinkers at this time need to distinguish very carefully between the vital truths of Christianity and the **crystallised** form of theology. The living impulse was given by the Christ. He enunciated these great and eternal truths, and sent them forth to take form and meet the need of a suffering world. They were limited by the form, and there came a long period wherein that form (religious dogmas and doctrines) gradually grew and took shape. Centuries ensued wherein the form and the life seemed adapted to each other, and the Christian ideals expressed themselves through the medium of that form. Now the period of **crystallisation** has set in, and the expanding Christian consciousness is finding the limitations of the theologians inadequate and restricting. The great fabric of dogmas and doctrines, as built up by the churchmen and theologians of the ages, must inevitably disintegrate, but only in order that the life within may escape, build for itself a better and more satisfactory means of expression, and thus measure up to the mission upon which it was sent.

(CA Page 63-66).

**THE DESTINY OF THE NATIONS:-**

It will be of value next if I connect up the three major planetary centres of energy with the five rays which are today working towards the consummation of the Plan for the race at this time. Three of these streams of energy are working powerfully in the world at this time and two others are struggling for expression. Of these latter, one is [Page 11] struggling towards domination and the other is struggling to hold on to that which it has so long controlled. This refers to the incoming seventh ray and the outgoing sixth ray. They constitute, in their duality, the reactionary and the progressive forces which are seeking to govern human thought, to determine natural and human evolution and to produce widely divergent civilisations and culture — one of which would be the perpetuation and **crystallisation** of that which now exists and the other would be so entirely new, as an outgrowth of the present world upheaval, that it is difficult for the average student to conceive of its nature. (DINA I Page 10-11).

We have now considered the three major energies which are pouring into our planetary life at this time through the three major centres. It remains for us now to consider the energy of the two minor rays, the sixth and the seventh, which are in many ways of more immediate moment to the masses and of tremendous effectiveness. One is of moment because of its pronounced hold and because of the **crystallisation** it has produced particularly in the world of thought, and the other because its hold and its power, its influence [Page 27] and its effects will be of an increasing momentum. One is potent in producing the necessity for the present chaos; the other is potential and holds in its activity the seeds of the future. (DINA I Page 26-27).

2. The seventh ray is steadily gaining momentum and has for a long time been stimulating and enhancing the activity of all fifth ray nations. If you bear in mind that one of the major objectives of seventh ray energy is to bring [Page 30] together and to relate spirit and matter and also substance and form (note this distinction) you can see for yourself that the work of science is closely connected with this endeavour and that the creation of the new forms will definitely be the result of a working interaction between the rulers of the fifth, the second and the seventh rays, aided by the help — on demand — of the ruler of the first ray. A large number of seventh ray egos or souls and also of men and women with seventh ray personalities are coming into incarnation now, and to them is committed the task of organising the activities of the new era and of ending the old methods of life and the old **crystallised** attitudes to life, to death, to leisure and to the population.

3. The result of the increasing flow of seventh ray energy plus the decreasing influence of the sixth ray — which shows itself as a pronounced **crystallisation** of the standardised and accepted forms of belief, religious, social and philosophic — is to throw the millions of people who do not respond to either of the above influences through egoic or personality relation, into a state of bewilderment. They feel entirely lost, are gripped by the idea that life holds for them no desirable future, all that they have learnt to cherish and to hold dear is rapidly failing. (DINA I Page 29-30).

*Spain* has a sixth ray ego and a seventh ray personality — thus reversing the forces which are expressing themselves [Page 62] through the Russian spirit. Spain, too, acts as a link in world adjustment but this time the link is between Europe and Africa, and in this capacity Spain has earlier served. It will be apparent to you also how inevitable has been the relationship between Spain and Russia and how the ideology of the latter country has influenced the national government. It will also be apparent why the battleground of the two great ideologies — the Fascist and the Communistic — has been found inevitably in Spain. The triumph of the Fascist part has been equally inevitable from the start because of the egoic relation existing between Spain and Italy and also to the proximity of the two countries which has enabled the telepathic impress of Fascist idealism to be easily impressed upon the prepared and sensitive Spanish consciousness. As to the fanaticism, the natural cruelty, the fervent idealism, the arrogant pride and the religious and mystical quality of the Spanish character, they are obviously of sixth ray origin and are highly **crystallised**. The intense individualism of the people can be noted also as a definite part of their seventh ray personality equipment. Their spiritual motto: "I disperse the clouds," is indicative of the magical work for which Spain will eventually be responsible and sooner than is perhaps anticipated, thus balancing in that highly intelligent and individualistic country the field of scientific magic and the magical work of the Church of the future. This is a prophecy which lies at present too far ahead to be capable of verification, either in this generation or the next, but it is rooted in national characteristics and the law of probability. (DINA I Page 61-62).

An analysis of the signs ruling the different countries will make certain outstanding conditions apparent and even with the small knowledge of esoteric astrology now available will make certain definite information emerge in your minds as vitally explanatory. Capricorn, for instance, seldom appears as a sign governing the egoic expression of any nation but quite often as governing the personality manifestation, or the exoteric country. Austria, Greece, India, Japan and Spain have Capricorn as their personality rulers, indicating age, **crystallisation** and materialism; a little study of conditions and the present point in evolution will make this apparent. In the next great and succeeding race to this, Capricorn will appear as ruling the egoic expression, for the soul will then be in greater control and certain great groups of human beings (those who now compose the present nations) will be ready for initiation upon the mountain top of Capricorn.

[Page 70]

I cannot spend much time analysing this but would like to indicate one or two points which would serve to guide your thoughts and to clarify the issue. In this manner I can point the way for the future guidance of astrologers who have an esoteric bias. The subject is, however, sufficiently abstruse to deter most people. The relations to be established cannot be based upon some definite starting point, as is sometimes possible in casting the individual horoscope, but upon energy effects, coming direct from the signs themselves, or via certain planetary rulers (again either exoteric, esoteric or hierarchical); these effects are again conditioned by the interplay between the energy of the rays which govern the soul or the personality of the nation or country under consideration. The problem is likewise complicated because there will be the need to distinguish between the horoscope of the territory, housing the nation, and the people themselves who compose that unit which we call a nation. Some nations are fluid and not properly integrated as are the masses of people everywhere; others are integrated entities, or fully expressing personalities; others are **crystallised** and have nearly run their course as personalities; others again are coming under the influence of their soul ray, leading to another cycle of fluidity, before the definiteness of the initiate-entity becomes apparent; a few again are purely embryonic. Thus the extreme difficulty of the science becomes increasingly apparent. There is, however, no need for discouragement, for this is a science, subject to moments of intense illumination when the intuition will suddenly reveal determining laws and when the capacity to think abstractly and synthetically will pour floods of light upon the most difficult and complex of problems. When the world again settles down to a cycle of peace and with opportunity for further conscious unfoldment, it will be [Page 71] found that that embryonic factor which we call the intuition will flower forth into as recognisable an expression of human consciousness as the present intellectual grasp and mental perception of the race. Until this time comes, the searching astrologer must proceed hopefully but cannot yet expect full understanding of what I here impart.

(DINA I Page 69-71).

The egoic ray of France is that of Concrete Science and this, working in conjunction with the energy of the fifth zodiacal sign, Leo, has given the French people their intellectual brilliance and their scientific bias. The forces of **crystallisation** pour through Paris which is ruled by Capricorn in its personality and yet the soul of the French nation [Page 73] is nurtured in that great capital through the soul of the city, energised by Virgo and, forget not, that Virgo is the polar opposite of Pisces and the infant Christ in Virgo comes to full flower in Pisces. Here lies the hope of France. You will remember perhaps that some years ago I indicated that from France will come a great psychological or soul revelation which will bring illumination to world thought. If the true Piscean element can be drawn forth and the selfishness and the self-protective interests of the French nation can be offset, France then stands free some day to lead the world spiritually as she has effectively in past history from the more political and cultural aspects, but this can only happen when the personality ray is subordinated to the soul ray and Leo can respond to the Aquarian influence in the coming new era when Aquarius is dominant. The Sun, as the ruler of Leo, made France what she was, irradiating Europe for centuries; but it was the personality and not the spiritual aspect, and her influence at no time was spiritual, as that word should be understood. Esoterically, Pluto, one of the rulers of Pisces, must work, bringing in the death of the personality influence, fostered by Leo; this can be done without any great outer dissolution of the form of the nation through the beneficent influence of Jupiter, the exoteric Ruler of Pisces. What is needed in the national life of France is the more spiritual expression of the second Ray of Love-Wisdom, which has in the past led to material success but which can flood the world, via France, once she dies to self. Capricorn, ruling Paris, signifies both death and initiation into the spiritual life, and here lies the choice for France. With the cooperation which Pluto can give in bringing about those conditions which will lead to the revelation of Virgo (ruling the soul of Paris) there is possible — in connection with this powerful and influential country — a [Page 74] contribution to the life of humanity which will be effective in bringing about the new desired conditions in Europe, but France's demand for her personal security must give place to the security of the *whole* from aggression and evil and fear, and all thought of revenge upon or the dismemberment of other countries in the interests of France will have to end, if the true soul of France is to find expression. (DINA I Page 72-74).

I have given you France somewhat in detail so that you can appreciate the extent of the influences which determine any nation and make it for the first time what it is. The combination of Piscean power in the Piscean Age, plus a potent Leo nature, enabled France at one time to express quite phenomenally its innate subjective tendency to save the world (for France is essentially on the Path of a world Saviour); this was aided by the brilliant clear vision of the fifth and third rays with their intellectual bias, plus the opportunity offered by Saturn, ruling Paris. This enabled France to stage the great French Revolution and strike one of the major blows for the release of humanity from bondage. This has twice occurred during the Piscean Ages: once at the signing of the Magna Charta at Runnymede and again at the French Revolution. The recognition of the importance of the rights of humanity, as a whole, came to [Page 76] the world via France. It marked a climax and high point in the evolution of the nation. Since then Capricorn and Pluto have produced **crystallisation** and the death or obscuration temporarily of the then emerging soul aspect (speaking symbolically) and the note of France has not been a selfless one. The forces of the soul are working, but France is as yet predominantly governed by personality and by the selfish aspects of the Leo influences. France, as yet, matters to herself more than humanity matters and the question is: Can she achieve the terrific task of decentralising herself, of sacrificing herself for the common good and of relinquishing her dreams for France in the vision of the whole and so tread again more fully the Path of a World Saviour? There are as yet no signs of this; when the time to make peace treaties arrives, it will become clearer which way France will go and whether she will work for peace and security of the whole in love and with wisdom, or for France with intellectual brilliance and selfishness. (DINA I Page 75-76).

What I have now to say will not be followed with ease [Page 122] or with due appreciation by the sixth ray disciple, because the methods employed by Those Who are handling and directing the new energies are not comprehensible by him, grounded as he is in the methods of the past; hence the appearance of the fundamentalist schools, found in every field of thought — religious, political and even scientific. Again, when the sixth ray disciple attempts to use the new incoming energies, they express themselves for him upon the astral plane and the result is astral magic, deepened glamour and pronounced deception. To this fact must be ascribed today the appearance of teachers, claiming to teach magic, to bring about certain magical results, to work with rays of differing colours and to utilise Words of Power, to pronounce decrees and to be repositories of the hitherto unrevealed wishes and secrets of the Masters of the Wisdom. It is all a form of astral glamour, and the contacting upon the astral plane of that which will later precipitate upon earth. But the time is not yet and the hour for such usages has not arrived. The sense of time and the understanding of the correct hour for the carrying out of the Plan in its future detail has not been learnt by these sincere, but deluded, people and — focussed as they are upon the astral plane and undeveloped as they are mentally — they misinterpret to themselves and for others that which they there psychically sense. They know far too little and yet believe that they know much. They speak with authority, but it is the authority of the unexpanded mind. The expression of old magical patterns, the digging up of hints and indications of **crystallised** and worn-out methods from the ancient past is all too prevalent at this time and it is responsible for much deception of the masses and consequent mass delusion.

(DINA I Page 121-122).

**DISCIPLESHIP IN THE NEW AGE - VOLUME I:-**

It is only in a spirit of real *detachment* that the best work of a disciple is done. The disciple comes to realise that because of this detachment he is (for the remainder of his life) simply a worker—one of a great army of hierarchical workers—with supposedly no personality inclinations, objectives, or wishes. There is for him nothing but constant work and constant association with other people. He may be a naturally isolated person, with a deep craving for solitude but that matters not. It is the penalty he must pay for the opportunity to meet the need of the hour. The hardest organised push of the Hierarchy is now taking place and its objective is to offset the tendency of the race to **crystallise** into separativeness, for separation is the line of least resistance to people and nations at this time. Hence the formation of these working groups of disciples, giving an expression of group work and group cohesion and of non-separativeness.

(DINA I Page 55).

There are, of course, other requirements but if you can understand the above and seek—to the best of your ability—to meet them, that is all that I ask at present. One of the great needs of all disciples and aspirants is the detached relinquishing of pet theories as to life, discipleship and the Plan; the preserving of that open mind which is ever ready for the unexpected presentation and able (when the spiritual vision is strong enough) to achieve a quick reversal of all preconceived ideals. This must be done when it is deemed spiritually wise and it involves also that waiting attitude which expects the new vision to appear, the newer truths to emerge into formulated clarity and the new potencies to become increasingly effective. Such attitudes are peculiarly difficult for those disciples who have the sixth Ray of Devotion and Idealism dominant in their energy equipment, for the ideals of a sixth ray aspirant **crystallise** most rapidly and are quickly distorted thereby. The temporary ideal (intended to guide the undeveloped aspirant) can become a barrier, separating him from truth and from the realisation of a truer vision. (DINA I Page 85).

The initiate, therefore, stands ready, for what? For the instant recognition of what is new, for its immediate grasp and the treading of the new step in the unfoldment of the pioneering human consciousness, for the revelation—steadily and constantly presented—of the new and superseding concepts. These concepts possess a dynamic expulsive power and satisfactorily meet human need in the immediate cycle. He is ready for the instant relinquishing of all that seems futile and unnecessary and inadequate to the need of the hour, and for the reception of the power from on high which breaks and destroys that which has become **crystallised**, which has served its purpose and become old and useless; he is ready to work as a practical occultist (and not only as a mystical idealist) upon the levels of vision as well as upon the levels of practical human affairs. (DINA I Page 86).

My brother, the next two years hold in them for you much of inner testing and the achievement of the subtle sensitivity to the voice of the Teacher which will enable you to work with greater ease on the subjective side of life. I have proved your sincerity of purpose and for many years you have diligently set your face towards the light. But, brother of old, you have walked the Path with rigidity and not with that supple ease [Page 113] which negates fatigue and which is the hallmark of the trained athlete—for that is what the disciple should be. You have seen the need to serve and have realised the field of service which is for you the rightful place of effort, but you have rendered that service in set and **crystallised** fashion and have been too often unduly objective and not sufficiently moved by opportunity. You have served from a rigid sense of duty but you must now learn to serve with the loving spontaneity which carries all before it. The fluidity of the true disciple must be your goal and that out-going spirit which produces the magnetic server. Your magnetism and your radiation need enhancing; that will take place as you transit out of the effort to unfold and to manifest divinity into that more advanced condition which is expressed by the words to "stand in spiritual Being." There may also come into your life (as it does into the life of all true servers) an interlude or cycle of experience which may temporarily negate your present cycle of influence but this should only be preparatory to a greater power in service. (DINA I Page 112-113).

Every perfecting organism must have in it those elements of life and power which embody the energy of the three aspects of divinity. It must likewise have those force channels through which the other four types of divine energy may express themselves. This may be provided by those disciples who are on each of the seven rays indicated, or by those disciples who can, through their purity and consecration, carry any type of energy which the Hierarchy may choose to project into an organism through their agency. The New Group of World Servers is a rapidly developing organism which must be preserved from undue **crystallisation** and over-organisation. It must, however, express itself through all the seven ways of divine manifestation. You and your associates have—if you so choose and because we have offered you the opportunity—much to do with the right organisation of the outer expression of the New Group of World Servers. After the initial, preparatory period is over, what has been done subjectively and objectively will be so definite in its effects that the future lines of emergence and the policies and activities will be relatively stable and unalterable. This is a responsibility which must be faced. (DINA I Page 163).

Your second ray *astral body* greatly facilitates your work, giving you understanding and harmlessness; your emotions thus do not interfere with your judgment and your decisions. But the combination of a fourth ray mental body and a second ray emotional vehicle requires careful watching so as to preserve the first ray balance as you grow older and tendencies **crystallise** into habits. The only way to do this is to deepen and establish the soul contact which (although of the first ray) is, as you will remember, the first subray of the second ray. (DINA I Page 168).

I give you no set work to do this time as I would have you carry out the instructions last given. However, if you care to [Page 177] note each month, the significance which may appear to you in your meditation work, you would **crystallise** your vague reactions and make the power behind these mantric formulas your own. (DINA I Page 176-177).

During the past six months, you have made definite progress and are now far more of a strength, inner and stable, to my group than you have ever been. Preserve this stability and this freedom from criticism which you have in some real measure achieved, seeing to it that this stability does not **crystallise** into a static condition or this freedom from criticism does not interfere with the quality of free analysis.

(DINA I Page 20).

Little as you may like to hear it or to recognise it, I wish to tell you that you have made more real progress the past year than in any previous ten years. You might ask me how I know this and in what way I can register this development? By the breaking up of old adhesions (to use the language of surgery, and the soul is a most efficient surgeon) and the disappearance of ancient **crystallisations**, it becomes apparent to me that the power of your soul is making itself felt. That is good. But I would point out to you one thing that all aspirants are apt to overlook, and that is that the successful application of soul force to the personality life will always produce over-stimulation in one or other of the bodies and that this must be guarded against and definitely offset. (DINA I Page 232).

You should only evidence interest in the self during the hour of the evening review which I would ask you still carefully to continue. It is of real profit to you.... Life for you at this time holds much of service. See to it that you **crystallise** not. As one gets older in the physical sense (a thought which you ever evade, my brother) there is always the tendency to become set in one's life rhythms and objectives; the life theme is steady and the danger of rigidity is very real. See to it that you keep flexible and fluid and learning all the time. Teach, my brother, from the living experiences which you undergo and not from an accumulated series of life episodes. This thought warrants your careful consideration. Only thus can your words and your life influence carry to others that living fire which can set their lives ablaze with divinity. Choose not the subjects of your service but serve all who seek your aid. Seek them not yourself. In that last thought lies for you much of future understanding. (DINA I Page 253).

The ray of your *mental body* is the fifth, and because it is the same ray as that of your personality, you will have to guard with care against mental **crystallisation**, and the undue influence of the critical mind. This ray gives you ability in the field of knowledge, but it must be balanced by the unfoldment of the intuition; it gives you the power to master your chosen field of knowledge, but that power must be balanced by the simultaneous mastering of the world wherein love and wisdom control. (DINA I Page 315).

Now I call your attention to the necessity for that **crystalline** truthfulness and that precise accuracy which will release you increasingly from the prison of the lower self. People who work as you could work upon the distinctly abstract levels of existence frequently have a difficulty in expressing the precision of truth. They lack, if I may so express it, the capacity to bring through into form and to build the concrete shell which can precisely express the idea. This you also quite markedly lack; you have oft said, have you not, how difficult you find it to clothe in words the ideas you contact and the field of knowledge in which—at high moments—you find yourself. This inability to express spiritual ideas in the right words has necessarily its counterpart in the limitations of your personality. The ecstasy of divine knowledge which you know at times and which fails of right [Page 327] expression in words, finds its inevitable counterpart in the exaggerated detail of daily life when recounted. There is ever the tendency to continue the ecstasy (known on abstract levels) into the concrete life on the physical plane. As it is stepped down, it over-stimulates other and lower aspects of the nature, and, therefore, removes itself further and further from the truth.

(DINA I Page 326-327).

The meditation I would give you is based on the words "as a man thinketh in his heart, so is he." I would have you, therefore, think out with care the differences that would appear in your personality expression if you had a second ray astral body. I will also set you the task of writing out *for me*, my brother, a paper in which you will emphasise the characteristics of a second ray astral body. You will then endeavour each day to build in these second ray qualities. They are built in through the second ray methods of love, contact, attraction, understanding, sympathy and compassion. The latter two qualities are almost totally lacking in your equipment and your career as an executive director has necessarily enhanced this defect. I would remind you that I did not say that you lacked love. You used, in the past, to supplement this defect by an intuitive appreciation of people but lately you have hardened in one direction—that of sympathy—and **crystallised** into a racial pattern which is not yours; it is based on the development of the heart centre which has, as yet, only opened in the direction of your own people and towards Masonry.

(DINA I Page 374).

First, in each life there is reached what I might call a definite high water mark of achievement, and the age at which this is reached varies almost infinitely. When it is reached, there is then a settled tendency towards **crystallisation**, towards a recognition of the life's thoughtform (this being the sum total of all the formulated ideas which have governed progress) and a gradual slipping under the dominance of that thoughtform. This inhibits further progress. When the high water mark is reached after the age of 55-70, the difficulty is much increased by a perfectly normal physical inertia. So much of the life at that time is occupied with the processes of keeping in such physical condition that there may be the accomplishment of the needed duties of a full life. This high water mark has been reached for you in the ordinary sense and under the law of normal development. It can constitute for you exactly what it is, and you need feel no shame over your accomplishment for it has been good. Your life purpose has been rightly oriented and in the next life you will reap the results of your life-long discipline. (DINA I Page 387).

One of the main things which I have to do for you at this time is to give you the kind of meditation which is needed. It [page 420] should be one that will break down any tendency to **crystallise** which may be making its presence felt in your mental body, and so keep you free and plastically ready for use.

(DINA I Page 419-420).

Your *mental body* is on the fifth Ray of Concrete Knowledge or Science. Hence your interest and usefulness in the science of astrology which is in many ways the science of sciences. Hence also your keen mind, your untiring search for truth and your power to achieve light on many matters. The one point you should remember is that the fifth ray is a **crystallising** factor and (in conjunction with the will and power developed by you in your last life) could tend to make you dogmatic and consequently separative. This must be offset by your second ray soul. (DINA I Page 437).

So, my brother, stand controlled at the centre, permitting your soul to pour its illumination and its love through you and out into your environment, remembering that all men are your brothers. This is a statement of fact, e'en if it is a platitude. Remember also that in the setting where your personality stands at this time is the place where you will have to make your soul [page 470] impact; it is not upon the world in general. To meet world need and solve world problems is not your dharma. The world cannot be helped on a large scale by any one individual unless there has been complete release from all selfish intent, from all blind personality decisions, and from all belief that **crystallised** views are right, particularly when such views are unduly conditioned by environment, background, tradition and a myopic point of view.

(DINA I Page 469-470)

I have not much to say to you at this time. Your mind and time and heart are fully occupied with responsible work for us. All I would indicate to you is the necessity for preserving a due sense of proportion, a just sense of values and the avoidance of all fanaticism or tendency to **crystallise**. Preserve, my brother, a sense of humour and a tendency to play, bearing in mind that relaxation is as much a part of the spiritual life as is the strenuous effort to save the souls of men or—perhaps more truly—aid them to invoke and evoke their own souls. When you do at times cast your eye over your personality equipment, noting its usefulness to the soul in time and space, I would ask you to note with care whether you are achieving a truly rounded-out development, and whether your time includes (as should the time of all executives) a due proportion of relaxation and cultural interests. (DINA I Page 500).

When I think of you, it is with a sense of enquiry, of loving kindness and also with a sense of urgency. The years slip by; those who look on at the lives of aspirants have oft a sense of this urgency—an urgency that the aspirant seldom feels himself. Life has offered you much of opportunity for progress, but you entered life and built a body that has in it much **crystallised** material and a mental body of such rigidity that your problem (this incarnation) was—if I could use so inadequate a form of words—to smash what you yourself had constructed and used. You had to break your old thoughtforms of intrigue, of ambition and of power before you could be liberated for real service. Half a century has gone. The thoughtform of ambition has been broken and crippled but a sense of futility must not take its place. The thoughtform of power is weakening. The thoughtform of intrigue received a bad blow during the episode of glamour in the early spring. But the forms still persist. You stand before them bewildered, anxious to do the right thing, [page 603] blinded by the power of your own creations which shine with their own light, and blinded also by the blaze of light emanating from your own soul and from the group soul. But blinded and, seemingly, helpless. (DINA I Page 602-603).

My word to you is as follows: As a disciple, functioning as you do upon the first Ray of Will or Power and working under the Master of that ray, the Master Morya, I would suggest that you ponder on the fact that the first ray is the first sub-ray of the second Ray of Love-Wisdom and that you must, therefore, round out your development with love to all beings. You have succeeded most soundly in avoiding the major destructive qualities of the first ray and your utilisation of energy in the work of service is commendable. Your aim must be to avoid all static conditions. Many first ray people become static or **crystallised**, as that is the method whereby the first ray destroyers work—and it is all part of the divine work.

(DINA I Page 621).

If you can grasp clearly the implications of what I now seek to tell you, you will make real progress. I shall leave you to find out for yourself what the implications are. You are at a [page 636] point in your development where—unless you emerge into a more mental type of realisation—you will **crystallise** into a high grade astral magician and arrest your own true development for this life. Three things I would like to point out to you in this connection:

1. You spend the greater part of your subjective life upon the astral plane.

2. You endeavour—largely unconsciously—to work as an astral magician works, using words to bring life and form together. You do not use the Word.

3. The work you do is done on astral levels and not from soul levels so that the Word of Power which the soul would use is stepped down to the many, many words the astral magician finds necessary. Your emphasis is now upon the form and not upon the spirit aspect. (DINA I Page 635-636).

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. (DINA I Page 756).

**DISCIPLESHIP IN THE NEW AGE - VOLUME II:-**

So, my brothers, we face a new cycle of work and one in which C.D.P. and P.D.W.—working on the inner side of life—are definitely sharing. The latter has moved on into the Ashram of his Master, the Master Morya. He is now preoccupied with the work of breaking up—along with other trusted first ray disciples—the **crystallisation** which is the disastrous condition of France. His past incarnation in the French nation has well fitted him for this task; his heart of love and his very profound development will also enable him greatly to assist, thus offsetting the destructive tendencies of the first ray worker. He has never been destructive in his application of truth. (DINA II Page 33).

*There will be no need whatsoever for any reorganisation*. Why should there be? A.A.B. has been interested in and has initiated, with F.B., all departments. She has never been a worker in any of them, which may be a new idea to you. When she finishes her job there is no gap in any department. So why reorganisation? The work will go on with the same workers, and new ones will be added as need arises. Young workers must be chosen who may not see things as all of [Page 85] you see them, and in that lies the hope of the work's persistence, for most of you are too old for the work of reconstruction and too **crystallised**; you can, however, form a strong foundation and give courage to the young ones. Most of you are too anxious to see the old methods and modes of work perpetuated. I and A.A.B. are more interested in seeing that the need of the youth of the world is met. The *principles* of the Ageless Wisdom must be preserved, but all outworn forms must go. (DINA II Page 84-85).

These differences are not hard and fast, with clear lines of demarcation; life is fluid and moving and the points of attainment are myriad in number and progressing forward all the time, but the general picture will serve to carry your thoughts away from the "trappings of initiation," from the colouring and the unimportant, so-called facts (actual and [Page 283] imagined) which have been so much emphasised by the occult groups and leaders and which have been held out as inducements to would-be disciples. I would have this group which I am training forget the details about initiation as presented so oft by the mystery monger and the emotional person, and concentrate upon the far more factual realities of meaning, cause and being. The old and outworn presentations were the product of the concrete mind, and are therefore **crystallising** in their effects and distorting in their results; they are also evocative of spiritual selfishness and isolation, as well as of astral curiosity. The new approach which I seek to indicate makes its appeal to the abstract mind and to the soul, whose values are sound, and eventually to the intuition; it is not so colourful an appeal as far as the personality is concerned, but it will produce more creative results and lead the neophyte along a safer road, with fewer disappointments and failures. (DINA II Page 282-283).

c. Again: Initiation can now be taken in group form; this is something entirely new in the work of the Hierarchy. Not one by one do candidates stand before the Initiator, but many so stand simultaneously. Together they can think in complete accord; together they are [Page 326] 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. (DINA II Page 325-326).

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. (DINA II Page 337)

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 **crystallisations** [Page 348] of the lower mind. It is essentially triadal thinking and is only registered by the brain when the antahkarana is somewhat constructed and there is some direct communication from the Spiritual Triad to the brain of the personality. (DINA II Page 347-348).

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 [Page 403] aspect of Love. We are—if it could be but realised—in process of re-interpreting and re-arranging what can be called "the doctrinal structure underlying the relation between knowledge and wisdom." This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old, as the unfoldment of the first aspect is presented to the initiate upon the Path. This, through certain later activities, will gradually seep downwards into the consciousness of humanity, and the new world religion will be founded upon a deeper spiritual perception of the Father or Life Aspect, in place of the rapidly **crystallising** vision of the Son or consciousness aspect. (DINA II Page 402-403).

This is a new way for me to address you, but you have endeared yourself to me by your patient persistence and your undeviating adherence to the service of the Hierarchy. For many years you have done our work in a most difficult sphere. I say this to you because I would not have you spend time (or should I say, waste time, my brother?) in wishing you had done the work better or differently, or in the unrewarding task of self-depreciation. I would tell you quite simply that we are not ungrateful and we are not dissatisfied. The Latin field—by that I mean the sphere in which the Latin race predominates, Italian, Spanish and Portuguese—is one of the most difficult in which to work. The narrowness of thought induced by Roman Catholic Church control, the **crystallisation** which comes from a very ancient development, and (in South America) the wide mixture of races, make the task of bringing spiritual liberation one of peculiar difficulty. (DINA II Page 507).

Your theories, your ideals, your fixed beliefs come between you and humanity as a whole, and the good of the form side of life looms unduly large in your attitude to service. You are, under the glamour of idealism, apt to sacrifice the spirit of love in order to preserve the form of your ideal. Ponder on this for it is basic in its teaching value for you if you grasp rightly the implications. May I ask you to reflect upon the esoteric significance of a truth which as yet seems to you most questionable: Ideals must go as they are now formulated because we are entering into a new age wherein all things will become new. They can safely be relinquished when their place is taken by a real soul love for humanity—[Page 531] inclusive, sane and practical. Ideals are formulations by the human mind. The Hierarchy has no ideals. The Hierarchy is simply the channel for pure love and where love exists there is no danger of harshness, of cruelty, of misunderstanding, of evasion of facts or of harmfulness. Much also that many regard as harmless is definitely harmful in its general effects. Ideals, as usually held, feed pride, lead to stubbornness, and engender a separative superiority; they produce impractical attitudes and negative activities. The one who thus holds them frequently serves only in the limited field, conditioned by his chosen work and coloured by his idealism. He excludes the Whole and thinks in terms of the past and as he wants to think. There is no real understanding of an opposing idealism and often no real attempt to comprehend its basis. His emphasis upon his own ideals (in his own consciousness even when not imposed on others) prevents understanding, and he is so busy upholding them and defending them (oft again to himself) and being conditioned by them that the larger human issues escape his attention. He settles down within the limits of his own beliefs. This makes him immediately a theologian and his usefulness then rapidly evaporates, except in the intimate circle of his fellow idealists. As time goes on, **crystallisation** takes place. A "**crystal** barrier" is set up between the personality and the soul. The soul is seen but its influence is insulated. But—because there is a vision of the soul still persisting—the disciple is deeply dissatisfied. The **crystallisation** eventually affects all aspects of the nature. Emotions settle into "grooves of **crystal**"; the mind becomes set and brittle. The physical body **crystallises** also and gets old rapidly because there is no free flow of life. (DINA II Page 530-531).

You stand at the parting of the ways, my brother. Will you come on to renewed service, to new ideals, and to a fresh cycle of creative living? Or will you settle down into a **crystallised** condition and to an ardent struggle to become creative and to express ideals which are perhaps already superseded in order to make room for higher and better ones. Thus you might stand still within the aura of that which is old and make no further progress, waking up later to the realisation that creative living is a spontaneous happening and that your ideals have been superseded by greater and more spiritual ones. (DINA II Page 532).

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1. The stabilisation of your life along the line established is the next step. But, my brother, permit not **crystallisation**.

2. The secret of triplicity is yours. Work on it so the mind is clear.

3. Love more. Wisdom is yours, yet speed it out to others upon the wings of love.

4. Learn to transmute. Suppression is more easy but transmutation is more safe. Transmute.

5. The active double life of the disciple is your next goal. Your duty and your goal go hand in hand. You must walk with both at once. Thus can the rainbow bridge be built.

6. Go out among the sons of men and heal and lift, but balance keep and breadth of view. All ways are good. (DINA II Page 577).

You need to bear in mind, my brother, that your second ray emphasis is that of wisdom and not of love. Therefore the love quality is not so potent, and this presents difficulties to you of which you are curiously unaware. It is your task—at any cost—to develop the love quality. The wisdom attitude makes you hard, and you have not yet balanced it—in intensity—by the love quality. This hardness you *must* transmute on a large and general scale. You can transmute for individuals you love or for whom you feel a sense of responsibility. It is this quality of love which you must develop before you see the Christ—not simply as an initiate taking an initiation, but as a disciple warranting His attention. You see now the purpose of my remarks in an earlier instruction? Today, few disciples realise that the Christ has two relationships to them: that of initiation, and another—far rarer—that of One Whom they may consult in connection with their work. This permission to approach is only accorded when love and wisdom are balanced and equal. This is not so in your case as yet, and I would have you bear this point in mind. Your personality ray is a serious handicap to you, not [Page 674] because of its developed aspect but because of its **crystallised** assurance aspect. A sixth ray personality is ever sure of his recognition of truth, and is consequently very easily glamoured, and when this is coupled (as in your case) with a first ray astral body, the difficulty which confronts you as a disciple is very great. (DINA II Page 673-674).

Unless you can do this (and it is not easy for you to break loose from tradition and background) **crystallisation** is apt to set in, and that is something which I know you fear and which need not happen. The great preventive to any growing hardness or rigidity of perception is Love, and the great lesson for all disciples is *to love more and more until the Day be with us.* (DINA II Page 690).

Here are my suggestions, brother of mine, given in all [Page 728] love and understanding, and with a real appreciation of your sincerity of devotion, your great and beautiful staying-power, your essential humility and your very real need for protection.

1. Accept the fact that you need protection, and be grateful.

2. Accept the fact that in this life you have neither the mental equipment nor the clear vision to enable you to be a leader, an organiser or a drawer of blueprints for the Hierarchy.

3. Accept the fact that you are not young enough to make many basic personality changes, for the sixth ray **crystallises** too rapidly.

4. Accept the fact that in the performance of your home and business duties and in the effort to bring happiness to those in your environment lies for you the immediate solution of your problem. A simple, humble life of service and of self-forgetfulness will do more to free you than any violent endeavour to understand and combat glamour. You do not yet even comprehend what it is; it can only be overcome by the illumined mind, and there is therefore, for you, nothing else to be done but to strengthen your soul contact by practical spiritual living upon the physical plane, and by a complete refraining from all thought anent the future world, future scientific discoveries, future world orders, and the manner whereby they can be instituted. (DINA II Page 727-728).

**EDUCATION IN THE NEW AGE:-**

Here an interesting point should be carefully noted. It holds the key to future racial unfoldment. For it the new science of psychology, which has developed so remarkably during the past thirty years, is preparing us. Students should train themselves to distinguish between the sutratma and the antahkarana, between the life thread and the thread of consciousness. One thread is the basis of immortality and the other the basis of continuity. Herein lies a fine distinction for the investigator. One thread (the sutratma) links and vivifies all forms into one functioning whole and embodies in itself the will and the purpose of the expressing entity, be it man, God or a **crystal**. The other thread (the antahkarana) embodies the response of the consciousness within the form to a steadily expanding range of contacts within the environing whole. (ENA Page 26).

The general level of world information is high but usually biassed, influenced either by national or religious prejudices, serving thus to make a man a citizen of his own country but not a human being with world relations. World citizenship is not emphasised. The teaching imparted stimulates the latent mass consciousness of the child, and evokes the memory (racial and individual) through the impartation of facts—uncorrelated facts—most of them unrelated to daily living. These facts could serve (if used as seed thoughts in meditation and technically employed) to recover from that race consciousness and racial memory, not only national history but past history as well. I mention this in order to emphasise the danger of such undue emphasis upon the past, for if this were done on a large scale it would prove disastrous; it would put a premium on racial and national ideals and objectives and would lead rapidly to racial **crystallisation** and senility—metaphorically speaking. An example of an effort in this direction was seen going on in Germany, and in a lesser way in Italy; it culminated in the Axis. Fortunately, the tide of life in the youth of any nation can be trusted to swing the thought of the race into a better direction than the evocation of past glory, so-called, and the emphasising of the things which should be left behind.

(ENA Page 39).

Third, *the ending of the Piscean Age*, which has brought to the point of **crystallisation** (and therefore of death) all those forms through which the Piscean ideals have been moulded. They have served their purpose and done a great and needed work. It might be asked here: What are the major Piscean ideals? (ENA Page 119).

**THE EXTERNALISATION OF THE HIERARCHY:-**

This is all I can say at this time, for the Hierarchy itself knows not which forces will prevail. They know that good must ultimately triumph but They do not know what [Page 62] the immediate future holds for humanity because men determine their own courses. The Law of Cause and Effect can seldom be offset. In those cases where it has been offset, it has required the intervention of Forces greater than those available at this time upon the planet. Those greater Forces can intervene if the world aspirants make their voices penetrate. Will this be possible? The forces of destruction, militating against the Forces of good, have (to use your American phrase) "cornered" the money assets of the world and have turned the tide of prana—which automatically **crystallises** into money and in the financial wealth of the world—towards entirely material, separative and personal ends. It is not easily available, therefore, for the spread and culture of goodwill and this applies equally to the money which is in the hands of aspirants, as in the hands of those who are purely selfishly minded. So many aspirants have not learnt to give with sacrifice. If you can reach some of the financial abundance and deflect it towards the ends of the Great White Lodge of which the Christ is the Master, it will be, at this time, one of the most constructive things you can do to help. (EOH Page 61-62).

The Forces of Darkness are powerful energies, working to preserve that which is ancient and material; hence they are pre-eminently the forces of **crystallisation**, 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 endeavour to preserve that which is familiar and old, to counteract the effects of the oncoming culture and civilisation, 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 [Page 76] ends are as inscrutable to you as are the plans of the Ruler of Shamballa. (EOH Page 75-76).

Today we are watching the death of a civilisation or cycle of incarnation of humanity. In all fields of human expression, **crystallisation** and deterioration had set in. Worn-out religious dogmas and the grip of theology and the orthodox churches have no longer sufficed to hold the allegiance of the potent, inner, spiritual life; humanity is deeply spiritual and innately religious but needs today a new form with which to clothe the ancient verities. Old political schools have been deemed inadequate and new ideologies bear witness to the strength of the life which is seeking more adequate expression; the educational systems, having served their purpose, are fast being recognised as inadequate to meet the need of the demanding life of the race; there is everywhere a cry for change and for those new forms in the religious, political, educational and economic life of the race which will allow of freer and better spiritual expression. Such a change is rapidly coming and is regarded by some as death—terrible and to be avoided if possible. It is [Page 115] indeed death but it is beneficent and needed. It is this realisation of the passing of a civilisation which gives rise to the recurrent and foreboding cry, "This is the death of civilisation; it must not be"; "This is the end of the order, and the old order must be saved"; "This is the destruction of the old and loved values, and it must not be permitted." (EOH Page 114-115).

Blame not the personalities involved or the men who produce these events before which we stand today bewildered and appalled. They are only the product of the past and the victims of the present. At the same time, they are the agents of destiny, the creators of the new order and the initiators of the new civilisation; they are the destroyers of what must be destroyed before humanity can go forward along the *Lighted Way*. *They are the embodiment of the personality of humanity*. Blame yourselves, therefore, for what is today transpiring and seek not to evade responsibility by placing it upon the shoulders of spectacular men or any statesmen, dictator or upon any group. Look not to one person or to one group of persons and accuse them of causing the present world condition. Look not also to any one person or group to bring liberation or to find a solution of the world problem. That is for humanity itself to do. Humanity must take action and will do so, when the right time comes. To recognise joint responsibility, joint mistakes, ancient errors of judgment, wrong attitudes and habits of thought, world-wide selfish purpose and intent, a universal spirit of aggression which, down the ages, has [Page 136] influenced first one nation and then another, the tendency last century to **crystallise** and become static, the reactionary forces on every hand—these are universal qualities and no nation and no race is free of guilt or has entirely clean hands. Also, no one national group is purely wrong and evil or purely good and unselfish. There are mixed motives everywhere. Nationalism, aggression, selfishness and cruelty in all countries face a desire for world understanding, peaceful relations, and an unselfish and beneficent spirit also in all countries. The Forces of Light find their adherents and their workers in every country though some are subjected to greater handicaps in expression than others. So also do the Forces of Materialism. And in between these two great groups stand the masses—waiting for the emergence of fresh opportunity and new revelations.

(EOH Page 135-136).

Some nations, particularly the great democracies, like the British Commonwealth of Nations and the United States of America, now realise that these attitudes and activities must end and that the hope of the world lies in the spread of right human relations, in economic interchange, broad unselfish international politics and the growth of the spirit of cooperation. They believe unalterably, and as a basic national policy, in the rights of the individual and that the State exists for the benefit of that individual; to that they add the belief that the State also exists for the benefit of all other states and for humanity as a whole. Other nations, such as the Axis Powers, are violently **crystallising** the ancient viewpoints, emphasising the worst aspects of the old and evil order, and are aggressively grasping all that they can for themselves. They regard the individual as of no value and hold that he exists only for the benefit of the State; they believe that the State is the sole unit of importance, and that only their particular state counts. They divide the family of nations into a superstate for the control of Europe and another for Asia, and regard all other states as slave states; they would perpetuate the ancient evil of force and war and would and do resort to unheard-of cruelties in the effort to raise their state to supreme eminence. (EOH Page 374).

In the first part of my message under this title (see: *The Reappearance of the Christ*, Chapter VI) I had much to say about the form into which the great world religions in the East and in the West have **crystallised** and its consequent deterioration. It will be essential, therefore, to look at and appreciate the fundamental truths which that form has preserved, even whilst hiding them. It will be valuable for us to realise that within the churches men of God and disciples of the Christ have ever worked, laboured and suffered. They have seen and agonised over the distortions [Page 403] and the misrepresentations. They have been hindered by the organisation, oft despised by the theologians, and have remained simple in the midst of learning. They have been loving and universal in their individual consciousness, among the separative and fanatical. They are the glory of the church—oft hated when alive and oft canonised after death. Their glory lies in the fact that they testify to the progress of the spiritual man and express in fullness what is in every evolving man; they are the flower of evolution and the tried representatives of God. In the indictment of the churches, given earlier, let us not forget the Christians found within those churches. (EOH Page 402-403).

I have written to the world aspirants for many Wesaks now. I have again and again brought to your attention and theirs the close relation which is being established between the world of men and the world of souls. I have again and again pointed out that, under the Law of Evolution, certain great fusions, at-one-ments or great Approaches are taking place. I have indicated that the present activity of our planetary Logos is bringing certain major adjustments within the planetary sphere of influence and that these primarily affect the human kingdom. I have called to your notice the urgency of the incoming life, producing tension, spiritual recognitions of a far-reaching nature, the immediate overthrow of false Gods and standards, and the destruction of outworn and **crystallised** interpretations (called doctrines) of the spiritual realities. By these means, the way is cleared for a new and simple recognition of divinity which will satisfy not only the heart of the simplest person, but which will meet the need of the most intelligent. I have talked in terms of the union of Eastern and Western thought and of the need for the great civilisations—nurtured under the influence of Shri Krishna, the Buddha and the Christ—to be brought closer together. I have said (and I here re-affirm) that He Who comes will make this union possible and effective. This event will evoke world-wide recognition. (EOH Page 423).

All true movements conditioning long cycles in world affairs have at their centre a triangle through which energy can flow and certain definite purposes can be worked out. Little is understood, as yet, anent the nature of the task to be done or the type of men who work in first ray groups and Ashrams, and in Whose hands the political destiny of man rests at any one time. The whole subject of discipleship has been distorted by theological definitions, based upon sweetness of character, which often works singularly for ineffectiveness. The long cycle of ecclesiastical rule has biased human thinking so that the nature of spiritual strength and effectiveness is interpreted in terms of religion and in the terminology of churchianity (I did not say, of Christianity), or in the phraseology of a marked pacifism or a dominating, religious, temporal control. The long rule of the various churches is over. This should be grasped. They have done their work—in the early stages very good work, in the middle stages a necessary consolidating work, and in the modern stage a **crystallising** and reactionary work. The rule of the churches is over, but not the precepts of Christianity or the example of the Christ. He is, however, responsible for a newer and more effective presentation of the coming world religion, and for that the churches should prepare, if they have enough illumination to recognise their need and His effort to meet that need. (EOH Page 448).

These Forces of Restoration are concerned with human vision, human integrity and human relations as they underlie the entire problem of the brotherhood of man. These [Page 457] energies, if released upon the Earth, will render futile the efforts of the old order (in politics, religion and education) to restore what was and to bring back that which existed prior to the war. They will endeavour to offset two tendencies which will have to be taken into momentous consideration during the coming cycle of conferences:

a. The tendency to **crystallise**, to cherish that which has gone (and gone forever, let us hope) and to over-estimate that which is old, worn-out and, if I may use the word, stagnant.

b. The tendency to over-fatigue and to complete collapse—once the war is over. This tendency is due to the weight of the war and to the physical and psychological strain under which mankind has laboured for so many years. (EOH Page 456-457).

As I said elsewhere, it is a fallacy to believe, as some do, that the main trend of Christ's work is through the medium of the churches or the world religions. He necessarily works through them when conditions permit and there is a living nucleus of true spirituality within them, or when their invocative appeal is potent enough to reach Him. He uses all possible channels whereby the consciousness of man may be enlarged and right orientation may be brought about. It is, however, truer to say that it is as World Teacher that He consistently works, and that the churches are but one of the teaching avenues He employs. All that enlightens the minds of men, all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity, all that dispels glamour and illusion and that disrupts **crystallisation** and disturbs all static conditions, come under the realistic activities of the department within the Hierarchy which He supervises. He is limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the point in evolution attained. (EOH Page 479).

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 **crystallising** 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 [Page 493] inner aspect, but their motives and objectives were widely different. (EOH Page 492-493).

These Servers who watch on the inner side, the disciples and initiates engaged in this work, watch with loving care all [Page 518] who struggle in the thick of the fray. They are like the Headquarters Staff who follow the battle from a secure eminence. In Their security lies your ultimate success, for They hold in Their hands the solution of many problems, and apply the solution when the battle goes contrary. One thing always I appeal to you to remember, for it is of vital importance. It is the fact that in the destruction of the form lies hid the secret of all evolutionary growth. This is not a truism. You can see it in constant expression. The Masters utilise the form (a form of Church organisation, a Masonic Fraternity, an esoteric group) as much as may be. They seek to work through it, imprisoning the life within the containing walls for just as long as the purpose is served and the race is instructed through that form. Then comes the time when the form may no longer serve the intent, when the structure atrophies, **crystallises**, and becomes vulnerable and easily destroyed. So it goes, and a new form takes its place. Watch and see if this is not ever so. In the infancy of the race the forms for long endured. Evolution moved more slowly. But now on this upward trend the form has but short duration. It lives vitally for but a brief period; with rapidity it moves through its cycle; with rapidity it disintegrates and is succeeded by another. This rapidity will increase and not decrease as the consciousness, or inner expanding realised life of the race, vibrates to a more rapid rate of rhythm. (EOH Page 517-518).

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. [Page 646] The proof of this lies in the fact that much of this type of energy (through the selfish perception and desires of mankind) has been ***crystallised*** *into money*. Human intelligence has served on the side of materialism and not on the side of the spiritual values. Money is the concretised expression of the third type of spiritual energy. This particular expression appeared first in the ancient and equally materialistic system of barter and exchange; then, in later civilisations (predominantly including ours) we have the appearance of money, made first from the products of the mineral kingdom, and then later came paper money, made from the products of the vegetable kingdom. This has culminated in the modern preoccupation with money. There is very deep occult meaning to be found in the statement in the *New Testament* that "the love of money is the root of all evil". It is largely money and selfishness which lie behind the present disastrous economic situation. Great financiers are in reality those in whom the receipt of money, or of this type of energy, constitutes the line of least resistance, plus the will to make vast fortunes, which cannot be gainsaid. They will to make a fortune; they bring their intelligence to bear upon their goal, and naught can stop them. Many of them are purely selfish; some regard their money as a trust to be used for others and are amazingly generous in a philanthropic and humanitarian sense. These men are receptive to the first type of energy, and frequently all the three types find a channel through them, and the world is greatly benefited; such men are nevertheless very rare. It still remains for the **crystallised** aspect of this third energy—money—to be used on a large scale for the furtherance of the work of the Hierarchy. It is at this point and in connection with money that the great test of goodwill should demonstrate. (EOH Page 645-646).

**FROM BETHLEHEM TO CALVARY:-**

In the continuity of revelation, Christianity enters upon its cycle of expression under the same divine law which governs all manifestation—the Law of Cyclic Appearance. This revelation passes through the phases of all form-manifestation, or appearance, then growth and development, and finally (when the cycle draws towards its close) **crystallisation** and a gradual but steady emphasis of the letter and the form, till the death of that form becomes inevitable and wise. But the spirit remains to live on and take to itself new forms. The Spirit of Christ is undying, and as He lives to all eternity, so that which He incarnated to demonstrate must also live. The cell in the womb, the stage of littleness, the development of the child into the man—to all this He submitted Himself, and underwent all the processes which are the destiny of every son of God. Because of this submission and because He "learned obedience by the things which he suffered,"2 He could be trusted to reveal God to man, and (may we say it?) the divine in man to God. For the Gospels [page 6] show us that continuously Christ called forth this recognition from the Father.

(BTC Page 5-6).

Some of these deeper implications were touched upon in a book published many years ago, entitled *The Crises of the Christ*, by that veteran Christian, Dr. Campbell Morgan. Taking the five major episodes in the life of the Saviour, around which the entire Gospel narrative is built, he gave them a wide and general application, leaving one with the realisation that Christ had not only passed through these dramatic experiences, in deed and in truth, but had left us with the definite command that we should "follow His steps."7 Is it not possible that these great facts in the experience of Christ, these five personalised aspects of the universal myth, may have for us, as individuals, more than an historical and personal interest? Is it not possible that they may embody some experience and some initiated undertaking through which many Christians may now pass, and thus obey His injunction to enter into new life? Must we not all be born again, baptised into the Spirit, and transfigured upon the mountain top of living experience? Does not the crucifixion lie ahead for many of us, leading on to the resurrection and the ascension? And is it not also possible [page 12] that we have interpreted these words in too narrow a sense, with too sentimental and ordinary an implication, whereas they may indicate to those who are ready a special way and a more rapid following in the footsteps of the Son of God? This is one of the points which concern us and with which this book will attempt to deal. If this more intensive meaning can be found, and if the drama of the Gospels can become in some peculiar way the drama of those souls who are ready, then we shall see the resurrection of the essentials of Christianity and the revivifying of the form which is so rapidly **crystallising**.

(BTC Page 11-12).

The Fourth Initiation . . . The Crucifixion

KEY THOUGHT

A fire-mist and a planet,

A **crystal** and a cell,

A jelly-fish and a saurian,

And caves where the cave-men dwell;

Then a sense of law and beauty,

And a face turned from the clod—

Some call it Evolution,

And others call it God.

Like tides on a crescent sea-beach

When the moon is new and thin,

Into our hearts high yearnings

Come welling and surging in:

Come from the mystic ocean

Whose rim no foot has trod—

Some of us call it Longing,

And others call it God.

A picket frozen on duty,

A mother starved for her brood,

Socrates drinking the hemlock,

And Jesus on the rood;

And millions who, humble and nameless,

The straight, hard pathway plod—

Some call it Consecration,

And others call it God.

William Herbert Carruth. (BTC Page 174).

These four signs are Taurus, Leo, Scorpio and Aquarius, and they constitute pre-eminently the cross of the soul, the cross upon which the second Person of the divine Trinity is crucified. Christ personified in His mission these four aspects, and as the cosmic Christ He exemplified in His Person the qualities for which each sign stood. Even primitive man, unevolved and ignorant, was aware of the significance of the cosmic spirit, immolated in matter and crucified upon the four-armed cross. These four signs are to be found unequivocally in the Bible, and are regarded in our Christian belief as the four sacred animals. The Prophet Ezekiel refers to them in the words:

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle."7

And again in the *Book of Revelations*, we find the same astrological symbology:

"And before the throne there was a sea of glass like unto **crystal**: and in the midst of the throne, and round about the throne, were four beasts full of eyes, before and behind.

"And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."8 (BTC Page 182).

A modern Christian poet has expressed the same idea in the following beautiful words:

"Death is to life as marble to the sculptor,

Waits for the touch that lets the soul go free;

Death is that moment when the swimmer feels

The swift pain of the plunge into the pool,

Followed by laughter where the bubbles flow

From the divided water and the sun

Turns them to **crystal**: life and light are one." (BTC Page 244).

**FROM INTELLECT TO INTUITION:-**

That which is static and **crystallized** eventually falls to pieces and, where there is arrested growth, abnormalities will occur and retrogression be found. Someone has said that the danger which we must avoid is that of a "disintegrating personality." If humanity is not potential, if man has reached his zenith and can go no further, then he should recognize this fact and make his decline and fall as easy and as beautiful as possible. It is encouraging to note how in 1850 the dim outlines of that portal into the New Age were vaguely seen and how much concern thinkers then evinced that man should not fail to learn his lesson and go forward. Read the words of Carlyle and note how appropriate they are to the present time.

(ITI Page 11).

**GLAMOUR: A WORLD PROBLEM:-**

Another point which should be noted is that in the **crystallisation** of this material age comes the great opportunity to strike a deadly blow on the planetary Dweller on the Threshold. The reaction at this time, through the stress of circumstances, is bringing about a more spiritual understanding and a reorganisation of human values, and this is part of the process whereby a vital part of the world glamour may be dissipated—if only all men of goodwill within the world aura adhere to their appointed task. (ITI Page 23).

Illusion is rapidly growing as the mental power of the race develops, for illusion is the succumbing to the powerful thoughtforms which the thinkers of the time and of the immediately preceding age have formulated, and which at the time of their creation constituted the hope of the race. They embodied then the new and emerging ideas by means of which the race was intended to progress. These forms, when old and **crystallised**, become a menace and a hindrance to the expanding life. The realisation of the problems of illusion lies centuries ahead when the race will have left glamour behind, when there will be few Atlantean minded people on the planet, and when there will be no people at all with the Lemurian consciousness. However, as evolution proceeds, things are greatly speeded up, and the time when humanity will be predominantly distinguished by the Aryan consciousness, is not as far ahead as might be see Table — Page 113 [Page 114] generally supposed. I speak not in terms of the Aryan race as it is generally understood today or in its Nordic implications. (ITI Page 112-113).

14. Each race produced its own type of Dweller on the Threshold who was faced at the close of the spiritual cycle (not the physical which goes on to **crystallisation**) [Page 158] when maturity was achieved and a certain initiation became possible for its advanced humanity. (ITI Page 157-158)

Illusion is frequently misinterpreted and misapplied mental perception of truth. It has naught to do with the mental phase of glamour, though illusion can be carried down into the world of feeling and become glamour. When this happens, its potency is exceedingly great because a thoughtform has become an entity, with vital power, and the magnetic power of feeling is added to the cold form of thought. Ponder on this. But at the stage with which we are now dealing, which is that of pure illusion, a revelation has precipitated upon the mental plane and—owing to failure rightly to apprehend and interpret it or to apply it usefully—it has developed into an illusion and enters upon a career of deception, of **crystallisation** and of misinformation. (ITI Page 175).

The seventh ray person is faced with the difficulty of being able to create exceedingly clear-cut thoughtforms and the glamours, therefore, which control him are precise and definite and, to him, all compelling. They rapidly **crystallise**, however, and die their own death. Second ray aspirants are usually fully aware of any glamour which may be seeking to hold them because they have an innate faculty [Page 223] of clear perception. Their problem is to kill out in themselves their rapid response to the magnetic pull of the astral plane and its many and widespread glamours. They are not so frequently responsive to a glamour as to all glamours in a relatively temporary manner but one which is nevertheless exceedingly delaying to their progress. Because of their clearsightedness, they add to this sensitivity to glamour an ability to suffer about it and to register their responsiveness as a sin and failure and thus delay their liberation from it by a negative attitude of inferiority and distress. They will profit enormously from a constant use of the formula until the time comes when they are aware of the glamour or glamours but are not touched by them. Fifth ray people suffer the least from glamour but are primarily the victims of illusion, and for them the Technique of the Presence is all-important because it brings in a factor which the true fifth ray person is apt to negate and refuse to admit, the fact of the Higher Self. He feels self-sufficient. They respond so easily and with such satisfaction to the power of thought; pride in their mental competence is their besetting sin and they are, therefore, set in their purposes and preoccupied with the world of the concrete and the intellectual. The moment that the Angel of the Presence is a reality to them, their response to illusion weakens and disappears. Their major problem is not so much the negation of the astral body, for they are apt to despise its hold, but they have a major difficulty in recognising that which the mind is intended to reveal—the divine spiritual Self. Their lower concrete mind interposes itself between them and the vision. (ITI Page 222-223)

**INITIATION, HUMAN AND SOLAR:-**

In these days of the shattering of the old form and the building of the new, adaptability is needed. We must avert the danger of **crystallisation** through pliability and expansion. The "old order changeth," but primarily it is a change of dimension and of aspect, and not of material or of foundation. The fundamentals have always been true. To each generation is given the part of conserving the essential features of the old and beloved form, but also of wisely expanding and enriching it. Each cycle must add the gain of further research and scientific endeavour, and subtract that which is worn out and of no value. Each age must build in the product and triumphs of its period, and abstract the accretions of the past that would dim and blur the outline. Above all, to each generation is given the joy of demonstrating the strength of the old foundations, and the opportunity to build upon these foundations a structure that will meet the needs of the inner evolving life. (IHS Page 2).

Some of the great names during the later periods are known to history, such as Shri Sankaracharya, Vyasa, [Page 38] Mahommet, Jesus of Nazareth, and Krishna, down to those lesser initiates, Paul of Tarsus, Luther, and certain of the outstanding lights in European history. Always have these men and women been agents for the carrying out of race purpose, for the bringing about of group conditions, and for the furthering of the evolution of humanity. Sometimes they have appeared as beneficent forces, bringing peace and contentment with them. More often have they come as agents of destruction, breaking up the old forms of religion and of government in order that the life within the rapidly **crystallising** form might be set free and build for itself a newer and a better vehicle. (IHS Page 37-38).

*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 authorises 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 **crystallising** forms are destroyed and the imprisoned life consequently set free. (IHS Page 106).

It cuts the **crystallising** sphere with all its myriad forms; it [Page 211] pierces through the watery plane, washed by the swirling tides; it passes through the nethermost hell, down into densest maya, and ends within the latent fire, the molten lake of fiercest burning, touching the denizens of fire, the Agnichaitans of the scarlet heat. (IHS Page 210-211).

**LETTERS ON OCCULT MEDITATION:-**

At the sounding of the seventh subtone **crystallisation** occurred and absolute conformity to the law of approach. It resulted in the dense aspect of manifestation, the point of deepest experience. You will note its connection, therefore, with the Ray of Ceremonial Law, one of the great building rays,—a ray which adjusts matter, under set forms, to the desired shapes. (LOM Page 56).

One thing that is oft overlooked by the pupil when he enters upon the path of probation and starts meditation is that the goal ahead for him is not primarily the completing of his own development, but his equipping for service to humanity. His own growth and development are necessarily incidental but are not the goal. His immediate environment and his close associates on the physical plane are his objectives in service, and if in the endeavour to attain certain qualifications and capacities he overlooks the groups to which he is affiliated and neglects to serve wisely and to spend himself loyally on their behalf he runs the danger of **crystallisation**, falls under the spell of sinful pride, and mayhap even takes the first step toward the left-hand path. Unless inner growth finds expression in group service the man treads a dangerous road. (LOM Page 115).

*Intellectual application*. Here the order is reversed and the student, being frequently polarised in his mental body has to learn through that mind to understand the other two, to dominate and control, and to utilise to the uttermost the powers inherent in the threefold man. The method here is perhaps not so hard in some ways, but the limitations of the fifth principle have to be transcended before real progress can be made. These limitations are largely **crystallisation** and that which you call pride. Both have to be broken before the student who progresses through intellectual application can serve his race with love and wisdom as the animating cause. (LOM Page 286).

**THE LIGHT OF THE SOUL:-**

**41. To him whose vrittis (modifications of the substance of the mind) are entirely controlled there eventuates a state of identity with, and similarity to, that which is realised. The knower, knowledge and the field of knowledge become one, just as the crystal takes to itself the colours of that which is reflected in it.**

This sutra grows naturally out of the previous one. The perfected seer in his consciousness embraces the entire field of knowledge, from the standpoint of onlooker or perceiver and from the standpoint of identification. He is one with the atom of substance, he is able to cognize the minutest universe; he is one with the solar system, the vastest universe he is permitted to cognize in this greater cycle. His soul and their soul are seen to be identical—potentiality is seen in one, and (from the human standpoint) incomprehensible order leading to ultimate perfection is seen in the other. The activity which holds the electrons gathered around their centre is recognized as identical in nature with that which holds the planets in their orbits around the sun, and between these two divine manifestations the whole range of form is found. (LS Page 91).

It may be of value here if certain synonyms are again enumerated, which will, if borne in mind, clarify much of the teaching of the sutras, and enable the student to apply these thoughts in practical fashion to his own life.

Spirit Soul Body.

Monad Ego Personality.

Divine Self Higher Self Lower Self.

Perceiver Perception That which is perceived.

Knower Knowledge The field of knowledge.

Thinker Thought The mind (this is the **crystal**,

reflecting the thought of the thinker). (LS Page 93).

**8. Hate is aversion for any object of the senses.**

This sutra is the reverse of the preceding one. The true yogi neither feels aversion or desire. He is balanced between these pairs of opposites. Hate causes separation, whereas love reveals the unity underlying all forms. Hate is the result of concentration upon form and of a forgetfulness of that which every form (in more or less degree) reveals; hate is the feeling of repulsion and leads to a withdrawal of the man from the object hated; hate is the reverse of brotherhood and therefore is the breaking of one of the basic laws of the solar system. Hate negates unity, causes barriers to be built and produces those causes which lead to **crystallization**, destruction and death. It is energy used to repudiate instead of to synthesize and therefore runs counter to the law of evolution.

Hate is really the result of the sense of personality and of ignorance plus misapplied desire. It is almost the culmination of the other three. It was the sense of personality and of extreme ignorance coupled with desire for personal gain which produced hatred of Abel in the heart of Cain and caused the first murder, or the destruction of a brother's form. This should be carefully considered, [Page 137] for hate in some degree, aversion to some extent, is present in every human heart. Only, however, when it is entirely overcome by love or the sense of unity will death, danger and fear pass out of the ken of the human family. (LS Page 136-137).

In Book I. Sutra 41, we find these words: "To him whose Vrittis (modifications of the substance of the mind) are entirely controlled there eventuates a state of identity with, and similarity to, that which is realized. The knower, knowledge and the field of knowledge become one, just as the **crystal** takes to itself the colours of that which is reflected in it." This gives us a picture of what happens to the man who has mastered his instrument. He registers in his brain, via the mind, that which is true and real; he becomes aware of the nature of the ideal and bends every power which he possesses to the work of bringing that ideal into objective manifestation; he sees the vision of the kingdom of God as it will be in the latter days, and all that he has and is he renders up in order that the vision may be seen by all; [Page 419] he knows the plan, for it is revealed to him in the "secret place upon the Mount of God," and he cooperates with it intelligently upon the physical plane; he hears the Voice of the Silence and obeys its injunction, working steadily at the task of spiritual living in a world consecrated to things material. (LS Page 418-419)

**PROBLEMS OF HUMANITY:-**

In 1964 the book was again revised and published as a paperback edition. In the years since 1953 much progress had been made by humanity within the area of these six problems and many practical changes had occurred during that period which rendered parts of the original book again obsolete. In some cases also the nature of the problems has changed. For example, the problem of the children of the world still exists in most parts of the world but in a different form and under different conditions to those prevailing in the immediate post-war period, particularly in Europe. The problems of capital, labour and employment also differ today in an increasingly automated and computerised world. Change is occurring within many **crystallized** and reactionary areas of religious orthodoxy and separateness, creating new problems within the churches. (PH Foreword).

History indicates a long past of battle, of war, of changing frontiers, of the discovery and prompt annexation of new territory, involving the subjugation of the original inhabitants, sometimes greatly to their benefit but always inexcusable. The spirit of nationalism and its growth is the background of modern history as taught in our schools, feeding national pride, engendering national enmities, racial hatreds and jealousies. History concerns itself with the lines of demarcation between countries and with the type of rule each country developed. These lines of demarcation are fiercely held and passports, as instituted this century, indicate the **crystallization** of the idea. History portrays the fierce determination of every nation to preserve its boundaries at any cost, to keep its culture and civilization intact, to add to them when possible and to share nothing with any other nation except for commercial profit, for which international legislation is provided. Yet all the time humanity is one humanity and the products of the earth belong to all. This wrong attitude has not only fostered the sense of separateness but has led to the exploitation of the weaker groups by the stronger and the wrecking of the economic life of the masses by a mere handful of powerful groups. (PH Page 15).

A clamour is arising from France that her ancient glory be recognized, that her ancient task of representing the major, civilizing influence in old Europe be remembered, and that France be safeguarded and protected. She demands that nothing be done without consulting her. Yet for decades, France has given to the world a picture of great disunity and of political corruption and graft; she has always evidenced a deep love and desire for material gratification, priding herself on her realism, but not on any spiritual idealism, and substituting the brilliance of the intellect and keen scientific perception for the subjective realities. Has France learned from her collapse in the summer of 1940 that the values of the spirit must take the place of those which have hitherto motivated her? Does she realize that she has to regain the respect of the world—a respect which she lost when she surrendered and sought collaboration, [Page 17] thus proving herself innately weaker than those much smaller nations which fought until forced to accept defeat? Can France emerge from this time of trial, purified and able to demonstrate a new capacity to think in terms of unselfish international relations and not solely in terms of the material civilization which she demonstrated so wonderfully for so many centuries? *She can and eventually she will*. Her brilliant intellect (when turned to the study of the things of the spirit) can outstrip the researchings of lesser minds; that clear perception and ability to convey thoughts in concise and **crystal** clear terms will be utilized to bring home to many the eternal verities. When France finds her spiritual soul and not just her intellectual soul, she will prove to be the medium through which will come revelation as to the nature of the soul of man. France has in the past revealed the nature of the human soul in its stage of intensest individualism and selfishness. Through fire and pain, France will later demonstrate the qualities of the spirit of man. The accent upon the material values and the intense emphasis upon the importance of France to the world, instead of the importance of the international attitude to France in terms of unselfish human relations, summarizes the *psychological problem with which France is at this time* faced and which certain of her finest thinkers realize. Can France learn to think in terms of and for those who lie beyond her boundaries, or will she continue to think in terms of France? These are the questions she must answer. (PH Page 16-17).

Education in the hands of any church would spell disaster. It would feed the sectarian spirit, foster the conservative, reactionary attitudes so strongly endorsed, for instance, by the Catholic Church and the fundamentalists in the Protestant churches. It would train bigots, build barriers between man and man and eventually lead to a powerful and inevitable swing away from all religion on the part of those who would finally learn to think as they reach adult manhood. This is not an indictment of religion. It is an indictment of the past methods of the churches and of the old theologies which have failed to present Christ as He essentially is, which have worked for riches, prestige, and political power and which have striven with all available means to increase their membership and to imprison the free spirit in man. There are wise and good churchmen today who realize this and who are steadfastly [Page 35] working for the new age approach to God, but they are relatively few in number. Nevertheless, they are waging war against theological **crystallization** and academic pronouncements. They will inevitably succeed and thus salvage the religious spirit. (PH Page 34-35).

The Roman Catholic Church stands entrenched and unified against any new and evolutionary presentation of truth to the people; its roots are in the past but it is not growing into the light; its vast financial resources enable it to menace the future enlightenment of mankind under the cloak of paternalism and a colourful outer appearance which hides a **crystallization** and an intellectual stupidity which must inevitably spell its eventual doom, unless the faint stirrings of new life following the advent of Pope John XXIII can be nourished and developed. (PH Page 131).

**THE REAPPEARANCE OF THE CHRIST:-**

It is a fallacy to believe, as some do, that the main trend of Christ's work will be through the medium of the churches or the world religions. He necessarily will work through them when conditions permit and there is a living nucleus of true spirituality within them, or when their invocative appeal is potent enough to reach Him. He will use all possible channels whereby the consciousness of man may be enlarged and right orientation be brought about. It is, however, truer to say that it is as World Teacher that He will consistently work, and that the churches are but one of the teaching avenues He will [Page 18] employ. All that enlightens the minds of men, all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity, all that dispels glamour and illusion and that disrupts **crystallisation** and disturbs static conditions will come under the realistic activities of the Hierarchy which He supervises. He will be limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the attained point in evolution. (RC Page 17-18).

Let us look for a moment at the erroneous interpretations given to the Gospel story. The symbolism of that Gospel story—an ancient story-presentation often presented down the ages, prior to the coming of the Christ in Palestine—has been twisted and distorted by theologians until the **crystalline** purity of the early teaching and the unique simplicity of the Christ have disappeared in a travesty of errors and in a mummery of ritual, money and human ambitions. Christ is pictured today as having been born in an unnatural manner, as having taught and preached for three years and then as having been crucified and eventually resurrected, leaving humanity in order to "sit on the right hand of God," in austere and distant pomp. Likewise, all the other approaches to God by any other people, at any time and in any country, are regarded by the orthodox Christian as wrong approaches, as being practised by so-called "heathen," and as requiring Christian interference. Every possible effort has been made to force orthodox Christianity on those who accept the inspiration and the teachings of the Buddha or of others who have been responsible for preserving the divine continuity of revelation. The emphasis has been, as we all well know, upon the "blood sacrifice of the Christ" upon the Cross and upon a salvation dependent upon the recognition and acceptance of that sacrifice. The vicarious at-one-ment has been substituted for the reliance which Christ Himself enjoined us to place upon our own divinity; the Church of Christ has made itself famous and futile (as the world war proved) for its narrow creed, its wrong emphases, its clerical pomp, its spurious authority, [Page 64] its material riches and its presentation of a dead Christ. His resurrection is accepted, but the major appeal of the churches has been upon His death. (RC Page 63-64).

The religious spirit of humanity is today more definitely focussed upon Reality than has ever before been the case. The orthodox world religions are rapidly falling into the background of men's minds even whilst we are undoubtedly approaching nearer to the central spiritual Reality. The theologies now taught by the ecclesiastical organisation (both in the East and in the West) are [Page 138] **crystallised** and of relatively little use. Priests and churchmen, orthodox instructors and fundamentalists (fanatical though sincere) are seeking to perpetuate that which is old and which sufficed in the past to satisfy the enquirer, but which now fails to do so. Sincere but unenlightened religious men are deploring the revolt of youth from doctrinal attitudes. At the same time, along with all seekers, they are demanding a new revelation. They seek something new and arresting by which to attract the masses back to God; they fear that something must be relinquished, that new interpretations of old truths must be found, but fail to realise that a new outlook upon the truth (as it is in Christ) must be attained; they sense the approach of new, impending spiritual revelations but are apt to shrink back from their revolutionary effects. They ask themselves many questions and are assailed by deep and disturbing doubts. It is interesting here to note that the answers to these questions come (and will increasingly come), from two sources: the thinking masses, whose growing intellectual perception is the cause of the revolt from orthodox religion, and from that overshadowing source of truth and light which has unfailingly brought revelation down the ages. The answers will not come, as far as one can see, from any religious organisation, whether Asiatic or Western.

(RC Page 137-138).

All of us can do something to bring the present terrible world situation to an end and to better conditions: the least of us can play our part in inaugurating the new era of goodwill and understanding. It must be realised, however, that it is no millennium for which we work but that our main objective is, at this time, twofold:

1. To break the ancient and evil rhythms and establish a new and better one. It is here that time is a paramount factor. If we can delay the **crystallisation** of the ancient evils which produced the world war, and arrest the reactionary forces in every nation, we shall be making way for that which is new and opening the door to the activities [Page 189] of the New Group of World Servers in every land—that group which is the agent of the Christ.

2. To fuse and blend the united aspiration and longing of the people everywhere so that the sound of humanity's demand may be strong enough to reach the spiritual Hierarchy. (RC Page 188-189).

**THE SOUL AND ITS MECHANISM:-**

Western psychology concerns itself primarily with the structure, with the tangible objective universe and with the reaction of objective man to that world. It deals with man as an animated body; it emphasises the mechanics of his nature, [Page 19] and the instrument he uses. It is therefore mechanistic and deals only with that which can be subjected to tests and experiment. It investigates the body and accounts for the emotions and the mentality, and even for what it calls the soul, in terms of the body. Durant points out this position in the following words: "As for the Self or Soul, it is merely the sum total of the hereditary character and the acquired experiences of the organism."6 It explains various types and temperaments in terms of the mechanism. Louis Berman sums up this position in his interesting book as follows:

"The most precious bit of knowledge we possess today about Man is that he is the creature of his glands of internal secretion. That is, Man as a distinctive organism is the product, the by-product, of a number of cell factories which control the parts of his make-up, much as the different divisions of an automobile concern produce the different parts of a car. These chemical factories consist of cells, manufacture special substances, which act upon the other cells of the body, and so start and determine the countless processes we call Life. Life, body and soul emerge from the activities of the magic ooze of their silent chemistry precisely as a tree of tin **crystals** arises from the chemical reactions started in a solution of tin salts by an electric current. (SIM Page 18-19).

**A TREATISE ON COSMIC FIRE:-**

The spiritual truths dealt with involved in many cases the expression by the lower concrete mind (often with the insuperable restrictions of the English language) of abstract ideas and hitherto quite unknown concepts of spiritual realities. This unescapable limitation of truth has been frequently called to the attention of the readers of the books so produced but is all too often forgotten. Its constant remembrance will constitute in the years to come one of the chief factors in preventing the **crystallisation** of the teaching from producing yet one more dogmatic sectarian cult. (TCF Page vi).

STANZA VII

Riseth the cave of beauty rare, of colour iridescent. Shineth the walls with azure tint, bathed in the light of rose. The blending shade of blue irradiates the whole and all is merged in gleaming.

Within the cave of iridescent colour, within its arching circle, standeth the fivefold One demanding further light. He struggleth for expansion, he wrestleth towards the day. The Five demand the greater Sixth and Seventh. The surrounding beauty meeteth not the need. The inner warmth sufficeth but to feed the urge for FIRE.

The Lords of Flame look on; they chant aloud: "The time is come, that time for which We wait. Let the Flame become the FIRE and let the light shine forth."

The effort of the Flame within the **crystal** cave becometh ever greater. The cry goes forth for other aid from other Flaming Souls. The response comes.

The Lord of Flame, the Ancient One, the Mighty Lord of Fire, the Point of Blue within the hidden diamond, the Youth of Timeless Aeons, assisteth in the work. The inner burning light and the outer waiting fire,—together with the ROD,—meet on the sphere of **crystal**, and lo, the work is done. The **crystal** rends and quivers.

Seven times the work proceeds. Seven the efforts made. Seven the applications of the Rod, held by a Lord of Flame. Three are the lesser touches; four [Page 23] the divine assistance. At the final fourth the work is done and the whole cave disrupts. The lighted flame within spreads through the rending walls. It mounteth to its Source. Another fire is merged; another point of blue findeth its place within the diadem logoic. (TCF Page 22-23).

This Law of Economy has several subsidiary laws which govern its effects on the different grades of matter. As said before, this is the Law swept into action by the sounds as uttered by the Logos. The Sacred Word, or the uttered Sound of the Creator, exists in different forms, and though in reality but one Word, has several syllables. The syllables all together form a solar [Page 217] phrase; separated they form certain words of power, producing different effects. **92**

**92**  : ..."the Veda, the world song in human sound that was given to man for his use metaphysically from the standpoint of its meaning, and magically from the standpoint of its proper recitation. The world song obeying certain laws of proportions or the Pythagorean arithmetic and imparting its thrilling effect to the domain of cosmic substance, has induced the latter into a **crystallisation** process that the philosopher Plato called the geometry of the cosmos. The various forms that are observed from a molecule of salt **crystal** to the wonderfully complex organism of the human body are all the structures of the great cosmic geometriser known as Viswakarma, the deva carpenter in our Puranic writings. The revealed Veda whose function is to trace out the cosmos from one basic sound substance symbolised as Om, necessarily split itself into a primal three, a subsequent seven vowels and then into seven notes and then into seven combinations of the seven notes on a basic three and then into hymns. All these falling into the material field of the consonants, gradually produced the manifested **crystallised** forms which are collectively taken as the universe. The world to a thinker is the magic motion produced by the Orphean singer or the Hindu Saraswati...."

"In the Vishnu Purana, second part, you will see that the power that resides in the sun is represented as the three-sided Vedic power, that the power as Rik creates, as Yajus preserves and as Sama destroys. Rik is therefore the creative song of the Devas in the Sun. Yajus the song of preservation and Sama the song of destruction of the Devas in the sun and construction of the Devas in the moon. Rik therefore is the song of the Devas and Sama the song of the Pitris and Yajua the intermediate song. The functions of the Vedas must of course vary according to the standpoint. If you take the Pitris, Sama is their constructive song, and Rik is their destructive note. The three Vedas correspond to every trinity in Nature and I request you will search for further information in the much abused Puranas...."

"Of the various karmic agencies wielded by man in the way of moulding himself and surroundings, sound or speech is the most important, for, to speak is to work in ether which of course rules the lower quaternary or elements, air, fire, water and earth. Human sound or language contains therefore all the elements required to move the different classes of Devas and those elements are of course the vowels and the consonants. The details of the philosophy of sound in its relation to the devas who preside over the subtle world, belong to the domain of true Mantra Sastra which of course is in the hands of the knowers."—From *Some Thoughts on the Gita*. (TCF Page 217).

*Seventh*. Both work through forms made up of:

[Page 283] a. Three main types of forms: A mental form, one aspect of manifestation; an astral form, a second aspect; and a physical form, the third aspect. The mental vibration sets the key measure and seeks to utilise and co-ordinate the physical body at Will. It deals with or links up the consciousness to the three forms in one direction; it repulses and causes separation in another. The astral vibration deals with the quality, with the attractive measure. It is the psychic element. The physical is the meeting ground of consciousness with the material form. This last is the result produced by the union of the key measure and the quality of tone.

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

c. *Millions of infinitesimal cells*, each embodying a lesser life, each in a condition of constant activity, and each repulsing other cells so as to preserve individuality or identity, yet each held to each by a central attractive force. Thus we have produced the objective form of a **crystal**, a vegetable, an animal, a man, a planet, a system. (TCF Page 282-283).

Therefore we have (during a period of Attraction and Repulsion, or a life cycle) that which we call Time and Space, and this holds equally true in the life cycle of a Logos or an ant, or a **crystal**. There are cycles of activity in matter, due to some energising Will, and then Time and Space are known. There are cycles of non-being when Time and Space are not, and the energising Will is withdrawn. But we must not forget that this is purely relative, and only to be considered from the standpoint of the particular life or entity involved, and the special stage of awareness reached. All must be interpreted in terms of consciousness. (TCF Page 284).

*2. Manas and karmic purpose.*

If it is realised by the student that manas and intelligent purpose are practically synonymous terms, it will be immediately apparent that karma, and the activities of the Lipika Lords, will be involved in the matter. It will also be apparent that only as the lower mind is transmuted into the abstract or higher mind and from thence into the intuition, will man be able to understand the significance of manas. We may perhaps ask why this must be so. Surely it is because the abstract mind is the agent on cosmic levels whereby the Entity concerned formulates His plans and purposes. These plans and purposes (conceived of in the abstract mind) in due course of evolution **crystallise** into concrete form by means of the concrete mind. What we call the archetypal plane in connection with the Logos (the plane whereon He forms His ideals, His aspirations and His abstract conceptions) is the logoic correspondence to the atomic abstract levels of the mental plane, from whence are initiated the impulses and purposes of the Spirit in man,—those purposes which eventually force him into an objective form, thus paralleling logoic manifestation. First the abstract concept, then the medium provided for manifestation in form, and, finally, that form itself. Such is the process for Gods and for men, and in it is hidden the mystery of mind and of its place in evolution. (TCF Page 397).

*Increased facility in approaching the Path*. This will be based on the fact that so many of the then existent humanity will have personal knowledge of the ruling powers and forces, will perhaps be on the Probationary Path, or will be initiates of the first degree. Thus the present scepticism will become non-existent. The dangers then will be along other lines—those incident to the very influence of this ray itself: the dangers of **crystallisation** into form so that the true spiritual devotee may become rare, and the scientific aspirant will take his place. (TCF Page 454).

The following facts might also be pointed out:

*First.* That every kingdom of nature has its note or tone, and the mantric sounds, which concern any transmutative process within that kingdom, will have that note as the key or base note.

*Second*. That the note of the mineral kingdom is the basic note of substance itself, and it is largely the sounding of the note combinations, based on this key, which produces the great world cataclysms, wrought through volcanic action. Every volcano is sounding forth this note, and, for those who can see, the sound and colour (occultly understood) of a volcano are a truly marvellous thing. Every gradation of that note is to be found in the mineral kingdom which is itself divided into three main kingdoms:

a. The baser metals, such as lead and iron, with all allied minerals.

b. The standard metals, such as gold and silver, which play such a vital part in the life of the race, and are the mineral manifestation of the second aspect.

c. The **crystals** and precious stones, the first aspect as it works out in the mineral kingdom—the consummation of the work of the mineral devas, and the product of their untiring efforts.

When scientists fully appreciate what it is which causes the difference between the sapphire and the ruby, they will have found out what constitutes one of the stages [Page 496] of the transmutative process, and this they cannot do until the fourth ether is controlled, and its secret discovered. As time progresses, the transmutation, for instance, of coal into diamonds, of lead into silver, or of certain metals into gold, will hold no appeal for man, for it will be recognised that the outcome of such action would cause deterioration of the standard, and result in poverty instead of the acquirement of riches; man will eventually come to the realisation that in atomic energy, harnessed to his need, or in the inducing of increased radioactivity, lies for him the path to prosperity and riches. He will, therefore concentrate his attention on this higher form of life transference and

a. Through knowledge of the devas,

b. Through external pressure and vibration,

c. Through internal stimulation,

d. Through colour applied in stimulation and vitalisation,

e. Through mantric sounds

he will find the secret of atomic energy, latent in the mineral kingdom, and will bend that inconceivable power and force to the solution of the problems of existence. Only when atomic energy is better understood and the nature of the fourth ether somewhat comprehended, shall we see that control of the air which lies inevitably ahead.

*Third*. By the discovery of the note of the vegetable kingdom, by its conjunction with other of nature's notes, and by its due sounding forth in different keys and combinations will come the possibility to produce marvellous results within that kingdom, and to stimulate the activities of those devas who work with flowers, fruits, trees and herbs. (TCF Page 495-496).

It might be of value here if I pointed out that the Egoic Ray of the human unit**67** with which we are concerning [Page 510] ourselves, manifests *as regards each ray* just as does the logoic manifestation. Each of the seven Rays, viewed in connection with the causal bodies of men, demonstrates as a unity on the first subplane, as a triplicity on the second and as seven on the third, forming there the forty-nine groups which most concern evolving man. According to the angle of vision, this numbering of groups may be increased or lessened, but for purposes of studying the aspects of mind, the above enumeration suffices. In the course of his many septenary lives, and as the cyclic sevens pass over him, man passes under the influence of the seven sub-rays of his own Ray. Then he begins to synthesise and merge the seven into the major three sub-rays, returning thus to unity on his own egoic Ray.

**67** : The human Ray. "Each human centre is a **crystallised** ray of the Absolute One that has worked through processes of evolution into what is known as a human being."—*Some Thoughts on the Gita*.

(TCF Page 509-51).

The third Ray, that of adaptability or activity, has a close connection with this law. It is through activity (or the adaptation of matter to need), that the form comes into being; through activity it is employed, and through that very adaptation it becomes a perfect form, [Page 583] and at the moment of perfection loses its usefulness; it **crystallises**, breaks, and the evolving life escapes to find for itself new forms of greater capacity and adequacy. It is so in the life of the reincarnating Ego; it is so in the rounds and races of humanity; it is so in the solar system; it is so in all cosmic processes. (TCF Page 582-583).

This law of the fifth, or mental plane is one of the most important laws with which we have to do at any time, and it will find its most complete demonstration in the next, or fifth round. In relation to this fourth round the following facts may be gathered about its working:

It is the law under which the evolving personality builds up, during the course of many lives, the causal body; it fixes the matter inhering in that body, placed there by the man as the ages slip away, and **crystallises** it. Before the fourth Initiation the **crystallisation** is complete, and the inevitable shattering that is the result of **crystallisation** in all forms, takes place, setting the [Page 592] indwelling life free for further progress. All forms are but hindrances and limitations, and ultimately must go, but they have their needed place in the development of the race. Eventually the causal body of the entire race itself disintegrates.

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

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

In the fifth round this law will act as the divider, temporarily **crystallising** and fixing into two great classes the human Monads, as they evolve. One group then (containing those who will reach the goal), will pass gradually out from under the domination of this law, and will come under the Law of Magnetic Control. The other will remain under the law in a static condition, until in a later period a fresh opportunity will come; old forms will break, and in another mahamanvantara, and in its fifth period, will come the chance for which they will have waited, when they can again swing into the current of evolution and the imprisoned spirits may mount again towards their source. (TCF Page 591-592).

Second, by the fostering care of the brothers of the shadow, and those representatives of what may be called "cosmic evil" who (under the karma of the fourth or human family, in this fourth round), assume stupendous responsibilities, make possible the secondary vitalisation of the thought form and produce conditions of such a dire description that under law rapid **crystallisation** supervenes, and ultimate destruction becomes possible. Students would do well to broaden their concept as to the purpose of evil and the place the evil forces play in the general scheme. (TCF Page 949).

These cosmic wheels, according to the esoteric books, are divided into forty-nine groups, each comprising millions of septenary constellations. For purposes of study by the Adepts, they are each known by a symbol, and these forty-nine symbols embody all that can be apprehended anent the size, magnitude, quality, vibratory activity, and objective of those great forms through which an Existence is experiencing. The Chohans of high degree [Page 1086] know the forty-nine sounds which give the quality of the consciousness aspect of these great Beings Who are as far removed from the consciousness of our solar Logos as the consciousness of man is removed from that of a **crystal**. The knowledge thus appreciated by the Chohans is naturally but theoretical and conveys only to their relatively limited consciousness the general nature of the group of constellations, and the force occasionally emanating from them which has at times to be taken into calculation. For instance, the interest awakened in the public mind lately by the giant star Betelgeuse in the constellation of Orion is due to the fact that at this particular time there has been an interplay of force between our tiny system and this giant one, and communication between the two informing Existences. (TCF Page 1085-1086).

**ESOTERIC PSYCHOLOGY - VOLUME I:-**

We shall seek to avoid as far as possible those loose generalities which are so distressing to the academic and critical mind, and in which the mystic finds such relief and joy. I will however ask those who study this treatise to reserve their opinion and come to no **crystallised** judgment until the entire proposition has been presented to them, and its outlines have been clearly sensed and its detail somewhat elaborated. (EPV I Page xxiii).

The desire of the Deity expresses itself through the second Ray of Love-Wisdom. Desire is a word which has been prostituted to cover the tendency of humanity to crave material things or those pleasures which bring satisfaction to the sensuous nature. It is applied to those conditions which will satisfy the personality, but in the last analysis, desire is essentially love. This desire expresses itself by attractiveness, by its capacity to draw to itself and into the radius of its influence that which is loved. It is the bond of coherence, and is that principle of magnetic cohesion which lies behind all creative work and which produces the emergence into the light of manifestation of those forms or appearances through which it is possible to satisfy desire. This second ray is pre-eminently the ray of applied consciousness, and works through the creation and development of those forms which are found throughout the universe. They are essentially mechanisms for the development of responsiveness or awareness; they are sensitive machines, responsive to an enveloping environment. This is true of all [Page 46] forms, from that of a **crystal** to that of a solar system. They have been created in the great process of satisfying desire and of providing the media of contact which will guarantee a progressive satisfaction. In the human family, the effect of this dual interplay of Life (desiring satisfaction) and of form (providing the field of experience) is a consciousness which is striving towards a love of the formless instead of desire for form, and the wise adaptation of all experience to the process of transmuting desire into love. Hence this ray is, par excellence, the dual ray of the solar Logos Himself, and hence colours all manifested forms, directing all consciousness in all forms in all kingdoms of nature, and in all fields of development; it carries the life through the range of forms in that basic search or urge for the attainment of bliss through the satisfaction of desire. This urge and the interaction of the pairs of opposites produced the varying types of conscious reaction to experience which, in their main stages, we call consciousness, animal consciousness, and allied differentiating phrases. (EPV I Page 45-46).

THE FIRST PURPOSE OF DEITY

Ray I. Will or Power.

……………..

This ray Lord is not yet in full expression, except as He causes destruction and brings cycles to an end. The Monads of power are much fewer in number than any others. Egos upon the power ray are relatively not so few. They are characterised by a dynamic will, and their power within the human family works out as the force of destruction, but in the last analysis it is a destruction that will produce liberation. We shall see as we continue to study first ray egos and personalities [Page 64] that death and destruction are always to be found in their work, and hence the apparent cruelty and impersonality of their reactions. Form does not count with first ray types their energy produces death to form, but ushers in great periods of cyclic pralaya; the first ray is the controller of the death drama in all kingdoms—a destruction of forms which brings about release of power and permits "entrance into Light through the gateway of Death." The intent of the Lord of the first ray is to stand behind His six Brothers, and when They have achieved Their purpose, to shatter the forms which They have built. This He does by passing His power through Their bodies, and Their united effort leads to abstraction and a return to the center whence the initial impulse came. The first ray purpose therefore is to produce death, and some idea of that purpose may be gleaned if we study some of the names by which the ray Lord is called:

The Lord of Death

The Opener of the Door

The Liberator from Form

The Great Abstractor

The Fiery Element, producing shattering

The **Crystallizer** of the Form

The Power that touches and withdraws

The Lord of the Burning Ground

The Will that breaks into the Garden

The Ravisher of Souls

The Finger of God

The Breath that blasts

The Lightning which annihilates

The Most High (EPV I Page 63-64).

This fifth ray is a Being of the intensest spiritual light and in His manifestation on this fifth plane, which is peculiarly His, He symbolises the three aspects in a way achieved by no other ray. Through His quality of higher mind, this ray is a pure channel for the divine will. Through the septenary grouping of the solar lives on the mental levels whereon they appear, He brought into functioning activity seven corresponding reflections of the seven centres of Deity, as far as our planet is concerned, a thing which none of His six brother rays have done. This statement means little to you, but the tremendous sacrifice and effort thus involved are paralleled only by the life of the Buddha, and this is one of the reasons why, [Page 77] in this fifth race, love and mind must eventually and mutually reveal each other.

Some of the names given to the Lord of this ray are as follows:

The Revealer of Truth

The great Connector

The Divine Intermediary

The **Crystallizer** of Forms

The Three-fold Thinker

The Cloud upon the Mountain-top

The Precipitator of the Cross

The Dividing Sword

The Winnower of the Chaff

The Fifth great Judge

The Rose of God

The Heavenly One

The Door into the Mind of God

The Initiating Energy

The Ruler of the Third Heaven

The Guardian of the Door

The Dispenser of Knowledge

The Angel with the Flaming Sword

The Keeper of the Secret

The Beloved of the Logos

The Brother from Sirius

The Master of the Hierophants (EPV I Page 76-77).

At the same time They organised the intermediate group of World Servers, who could act as liaison of officers, interpreters, and intermediaries between the inner active Hierarchy and the thinkers of the world, and also serve as agents in every country and in every group. Thus all groups which were animated by any desire to serve, and which were (in spite of errors in technique and method) of any usefulness in [Page 172] aiding their fellow men, were swept into a current of spiritual stimulation with the intent to increase their effectiveness. Groups that were **crystallised** and sectarian as a whole would fail to respond, but in all of them, even the most dead, there were found a few who were responsive to the new impulse. (EPV I Page 171-172).

Just as science has discovered the ninety-two elements so that the list of the possible elements is relatively complete, so eventually science will have arranged the progressive tables which will show the three stages of the life cycle of every mineral leading from the static mineral stage, such as carbon, through that of the **crystal**, semi-precious stone and precious stone to that of the radio-active substance. In the determining of this development it is impossible for man as yet to see the relations, for the cycles covered are so vast, the action of the fire in these tremendous periods so varying, and the recognition of the intermediate stages so difficult, that aught that I could say would but feed amusement and incredulity. But two basic premises can be laid down:

1. That the many mineral substances fall naturally into seven main groups, corresponding to the seven subdivisions of the influencing rays, those of organisation and power.

2. That only in those world cycles when the seventh ray is in manifestation, and therefore supremely powerful, do certain hidden changes take place in these seven groups. These are the correspondences, in the mineral evolution, to the seven initiations of man. (EPV I Page 225).

Again speaking symbolically (and what else is possible when dealing with a mechanism as yet so inadequate as the mind and brain of the average aspirant?), the mineral kingdom marks the point of unique condensation. This is produced under the action of fire and by the pressure of the "divine idea". Esoterically speaking, we have, in the mineral world, the divine [Page 227] Plan hidden in the geometry of a **crystal**, and God's radiant beauty stored in the colour of a precious stone. In miniature and at the lowest point of manifestation, we find the divine concepts working out. The goal of the universal concept is seen when the jewel rays forth its beauty, and when radium sends forth its rays, both destructive and constructive. If you could really understand the history of a **crystal**, you would enter into the glory of God. If you could enter into the attractive and the repulsive consciousness of a piece of iron or lead, you would see revealed the complete story of evolution. If you could study the hidden processes which go on under the influence of fire, you would enter into the secret of initiation. When the day comes when the history of the mineral kingdom can be grasped by the illumined seer, he will then see the long road that the diamond has travelled, and—by analogy—the long road that all sons of God traverse, governed by the same laws and unfolding the same consciousness. (EPV I Page 226-227).

In the turning of the great wheel, cycle after cycle, these two rays come into functioning activity, and in between their objective cycles the other rays dominate and participate in the great work. The result of this interplay of psychic potencies will manifest in the eventual transmutation of the earth substance, and its resolution back again into that of which it is the objective condensation. Again language fails to find the needed terms. They are as yet non-existent. I mention this as an indication of the difficulty of our subject. Intangible etheric substance has been condensed into the dense tangible objective world. This—under the evolutionary plan—has to be again transmuted into its original condition, plus the gain of ordered rhythm and the tendencies and qualities wrought into the consciousness of its atoms and elements through the experience of externalisation. This resolution is noted by us as radiation and the radio-active substances. We are looking on at the transmutation process. The resolving agencies are fire, intense heat and pressure. These three agencies have already succeeded in bringing about the divisions of the mineral kingdom into three parts: the baser metals, as they are called, the standard metals (such as silver and gold and platinum), and the semi-precious stones and **crystals**. The precious jewels are a synthesis of all three,—one of the basic syntheses of evolution. In this connection, some correspondences between the [Page 230] mineral kingdom and the human evolutionary cycles might here be noted:

1. The base metals physical plane. Dense Consciousness. The first initiation.

2. The standard metals astral plane. Self-consciousness. The second initiation.

3. The semi-precious stones mental plane. Radiant consciousness. The third initiation.

4. The precious jewels egoic consciousness and achievement. The fourth initiation.

The correspondences of fire, heat and pressure in the evolution of the human being are self-evident, and their work can be seen paralleling that in the mineral kingdom. (EPV I Page 229-230).

Ray three has been the longest in incarnation, but in 1875 it occultly "completed its outgoing, and began to curve upon itself, and thus return". It is therefore just beginning to wane. When this event occurs in connection with any type [Page 349] of energy, the effect produced is always of a **crystallising** nature and is apt to produce "set forms which warrant prompt destruction". This causes mental conditions of a set and static nature. The inference is therefore clear that in the later stages of this ray's activity we have the demonstration of those dogmatic, sectarian and theological attitudes, for instance, which mark the decline and consequent uselessness of the various schools of thought which have in their time embodied man's ideas and sufficed for his helping during the period of their growth. (EPV I Page 348-349).

Under this seventh ray influence the Masonic Fraternity will come into a new and pronounced spiritual activity and begin to approximate its true function and to fulfill its long-seen destiny. One point it might be of interest here to note. During the period of the activity of the sixth ray the Fraternity fell into a **crystallised** and sectarian attitude, along with the many other grouped circles. It fell also into the snare of materialism, and the outer form has for centuries been of more importance in the eyes of Masons than the inner spiritual meaning. The symbols and the system of allegories have been emphasized, whilst that which they were intended to convey and to reveal to the initiated has been quite forgotten. Also, the trend of the attention of a lodge of Masons, and the main emphasis, has been potently placed on the function and place of the W.M., and not upon the inner significance of the work upon the floor of the Temple. The lodge has not been regarded as an integrated functioning entity. This must and will be changed, and the potency and the effectiveness of the lodge work and ceremonial will be demonstrated. [Page 369] It will be seen that in the regularity of the rituals and the sanctified formality of the ordained ceremonials lies the true meaning of the work and the use of the *Word*. The coming era of group work and power and of organised synthetic ritualistic activity will profoundly affect Masonry, as the importance of a central dominating figure passes out with the sixth ray influence and the true spiritual work and function of the lodge itself is understood. (EPV I Page 368).

Three final points I wish to touch upon. As you may have noted from some of our earlier tabulations, there is a definite relation between the first kingdom in nature, the mineral kingdom, and the final kingdom, the solar kingdom, the seventh and last to appear in manifestation upon our planet. There is a mysterious unity of response existing between the lowest kingdom in the scale of nature and the highest, between that which expresses the densest manifestation of the divine life and that which embodies its final and glorious consummation. This response is fostered by the play of the seventh ray, which produces those initial reactions to organised movement and ritual which, at the close of our great world period, will demonstrate the response of our entire solar system to the same basic seventh ray influence. What can now be seen in the organisation of a **crystal**, a jewel and a diamond, with their beauty of form and line and colour, their radiance and geometrical perfection, will appear likewise through the medium of the universe as a whole. The Grand Geometrician of the universe works through this [Page 373] seventh ray, and thus sets His seal upon all form life, particularly in the mineral world. This the Masonic Fraternity has always known, and this concept it has perpetuated symbolically in the great world cathedrals, which embody the glory of the mineral world and are the sign of the work of the Master Builder of the universe. (EPV I Page 372-373).

SOME NOTES ON THE FOUR KINGDOMS

1. The Mineral Kingdom is divided into three main divisions:

a. The base metals.

b. The standard metals.

c. The **crystals** and precious stones.

*A Treatise on Cosmic Fire*, p. 588. (EPV I Page 413).

**ESOTERIC PSYCHOLOGY - VOLUME II:-**

The following tabulation is an attempt to define that which it is almost impossible to make intelligible in words. From the angle of the illumined occultist it is meaningless, even more than it is to the average student, because as yet the mystery of electricity and the true nature of electrical phenomena (than which there is naught else) is at this time an unrevealed secret, even to the most advanced of the modern scientists.

[Page 83]

Ray Energy Technique Quality Source

1..Power or Will Grasping Dynamic Purpose Dynamically electrified forms.

2..Love-Wisdom Attracting Love Magnetically electrified forms.

3..Intelligent Activity Selecting Intellect Diffusively electrified forms.

4..Beauty or Art At-one-ing Unification Harmonisingly electrified forms.

5..Science Differentiating Discrimination **Crystallising** electrified forms.

6..Idealism Responding Sensitivity Fluidic electrified forms.

7. Organisation Coordinating Appearance Physical electrified forms.

(EPV II Page 82-83).

Serve and obey! These are the watchwords of the disciple's life. They have been distorted into terms of fanatical propaganda and have thus produced the formulas of philosophy and of religious theology; but these formulas do, at the same time, veil a truth. They have been presented to the consideration [Page 159] of man in terms of personality devotions and of obedience to Masters and leaders, instead of service of, and obedience to, the soul in all. The truth is, however, steadily emerging, and must inevitably triumph. Once the aspirant upon the Probationary Path has a vision of this (no matter how slight it may be), then the law of desire which has governed him for ages will slowly and surely give place to the Law of Repulse, which will, in time, free him from the thralldom of not-self. It will lead him to those discriminations and that dispassionate attitude which is the hallmark of the man who is on his way to liberation. Let us remember, however, that a discrimination which is based upon a determination to be free, and a dispassion which is the indication of a hard heart, will land the aspirant in the prison of a **crystallized** shell, which is far harder to break than the normal prison of the life of the average selfish man. This selfish spiritual desire is oft the major sin of so-called esotericists and must be carefully avoided. Therefore, he who is wise will apply himself to serve and obey. (EPV II Page 158-159).

*The Direction of Ray V.*

"Deep in a pyramid, on all sides built around by stone, in the deep dark of that stupendous place, a mind and brain (embodied in a man) were working. Outside the pyramid, the world of God established itself. The sky was blue; the winds blew free; the trees and flowers opened themselves unto the sun. But in the pyramid, down in its dim laboratory, a Worker stood, toiling at work. His test tubes and his frail appliances he used with skill. In rows and rows, the retorts for fusing, and for blending, for **crystallising** and for that which sought division, stood with their flaming fires. The heat was great. The toil severe....

Dim passages, in steady progress, led upward to the summit. There a wide window stood, open unto the blue of heaven, and carrying one clear ray down to the worker in the depths....He worked and toiled. He struggled onwards toward his dream, the vision of an ultimate discovery. He sometimes found the thing he sought, and sometimes failed; but never found that which could give to him the key to all the rest....In deep despair, he cried aloud unto the God he had forgot: 'Give me the key. I alone can do no more good. Give me the key.' Then silence reigned....

Through the opening on the summit of the pyramid, dropped from the blue of heaven, a key came down. It landed at the feet of the discouraged worker. The key was of pure gold; the shaft of light; upon the key a label, and writ in blue, these words: 'Destroy that which thou has built and build anew. But only build when thou has climbed the upward way, traversed the gallery of tribulation and entered [Page 170] into light within the chamber of the king. Build from the heights, and thus shew forth the value of the depths.'

The Worker then destroyed the objects of his previous toil, sparing three treasures which he knew were good, and upon which the light could shine. He struggled towards the chamber of the king. And still he struggles." (EPV II Page 169-170).

*Ray Five*

IN UNEVOLVED MAN

1. The power to develop thought.

2. The spirit of materialistic enterprise, the divine urge, as it evidences itself in the early stages.

3. The tendency to enquire, to ask questions and to find out. This is the instinct to search and to progress, which is, in the last analysis, the urge to evolve.

4. The tendency to **crystallise**, to harden, or to have an "idee fixe." In this connection, it will usually be discovered that the man who succumbs to an "idee fixe" has not only a fifth ray mental body but either a sixth ray personality or a sixth ray emotional body.

IN THE ADVANCED MAN

1. The true thinker, or mental type—awake and alert.

2. The one who knows the Plan, the purpose and the will of God.

3. The one whose intelligence is being transmuted into wisdom.

4. The scientist, the educator, the writer. (EPV II Page 293).

It is difficult to make easily comprehensible the nature and [Page 347] purpose of these techniques. All that it is possible to do is to indicate the seven ray techniques as they are applied to the rapidly aligning bodies of the lower man. We will divide our theme, for the sake of clarity and for an understanding of the significance, into two parts. The first one is that in which the first ray aspect of the technique is applied to the form nature, producing destruction through **crystallisation**. This brings about the "death of the form" in order that it may "again arise and live". The other is the second ray aspect of the technique, wherein the rebuilding, reabsorption, and recognition of the form takes place in the light which is thrown around, over and upon the personality. In that light, the man sees Light, and thus becomes eventually a light-bearer. (EPV II Page 346-347).

You will, therefore, have a man who is ambitious for power, but with right motive, because he is truly idealistic; who will fight intelligently to achieve it, but will fight fanatically to bring about these ends because his fourth ray personality and sixth ray astral body will force him to do so, and his first ray body and brain will enable him to put up a strong fight. At the same time, his first ray soul energy is seeking to dominate, and will eventually do so through the medium of third ray mental energy, influencing the first ray brain. The first result of soul influence will be an intensification of every thing in the personality. The trouble will be localised in the mental body or in the brain and can range all the way down from idee fixe and mental **crystallisation** to insanity (if the stimulation becomes unduly powerful or the heredity is not good.) He can express arrogant success in his chosen field of work, which will make him a dominant and unpleasant person, or he can express the fluidity of the third ray mind which will make him a scheming manipulator or a fighter for immense schemes which can never really materialise. In this analysis I have not considered the tendencies evoked in past lives and lying hidden in the subconscious, or his heredity and environment. I have simply sought to show one thing: that the conflict of energies within a man can produce serious situations. But most of them can be corrected through right understanding. (EPV II Page 444).

*Mental problems.*

It is with this theme that we shall now deal primarily. Mental stimulation is comparatively rare, if the total population of the planet is considered; nevertheless among the peoples of our Western civilisation and among the cream of the [Page 454] Eastern civilisation it is frequently to be found. These particular problems can, for the sake of clarity, be divided into three groups or categories:

1. Those problems which arise out of intense mental activity, which produce undue mental focus and emphasis, one-pointed intellectual approach and **crystallisation**.

2. Those problems which arise out of meditation processes, which have successfully brought about illumination. This, in its due turn, produces certain difficulties, such as—

a. Over activity of the mind, which grasps and sees too much.

b. The revelation of glamour and illusion. This leads to bewilderment and the unfoldment of the lower psychism.

c. Over sensitivity to the phenomena of the inner light, registered in the etheric body.

3. Those arising out of the higher psychic unfoldments, with consequent sensitivity to—

a. Guidance.

b. Cooperation with the Plan.

c. Soul contact.

The last three groups of problems under sensitivity are most definite and real in the experience of disciples.

The first group of problems (those arising out of intense mental activity) are those of the pronounced intellectual and they range all the way from a narrow **crystallised** sectarianism to that psychological phenomenon called idee fixe. They are largely the problems of thought-form making, and by their means the man becomes the victim of that which he has himself constructed; he is the creature of a Frankenstein of [Page 455] his own creation. This tendency can be seen working out in all schools of thought and of cultures and is primarily applicable to the leader type of man and to the man who is independent in his thought life and, therefore, capable of clear thinking and the free movement of the chitta or mind stuff. It is necessary, therefore, in the coming days to deal with this particular problem, for *minds* will be met with increasing frequency. As the race proceeds towards a mental polarisation which will be as powerful as the present astral polarisation from which it is emerging, it will be found increasingly necessary to educate the race in—

1. The nature of mental substance.

2. The triple purpose of the mind:

a. As a medium for expressing ideas, through the construction of the needed embodying thought forms.

b. As a controlling factor in the life of the personality through the right use of the creative power of thought.

c. As a reflector of the higher worlds of perceptive and intuitive awareness. (EPV II Page 453-455).

The seventh ray, working as it does through the centre at the base of the spine, will in time have a peculiar effect upon the entire circulatory system, for this basic centre is connected with the life-force and, as you know, the "blood is the life". It works with the highest centre in the body and is therefore related to the entire problem of the polarities. It is consequently one of the factors which will increase the difficulties connected with the various psychological "cleavages" with which we have earlier dealt. It concerns the human triplicity of spirit-soul-body, the duality of soul and personality and [Page 623] the major aspects of Deity, spirit and matter, as well as the many groupings of the pairs of opposites with which the mystic is so constantly concerned and which he has eventually to resolve into a unity. The recognition of this will make clear how complex are the problems and the possibilities arising out of the stimulation which will be felt as the "will to circulate, the will to relate and the will to express" makes its presence felt with the manifestation of the seventh ray. This force, as far as the individual is concerned, will play upon the centre at the base of the spine, arousing it into a hitherto unknown activity. These aspects of the will life are fortunately for humanity far from full development, but much of the present world confusion and the swing between the expressed extremes, are to be attributed to the play of these new forces. Much of the untimely and over-emphasised expression of the Will aspect of certain nations and individuals is connected with the coming into manifestation of this seventh ray and the passing out of the old. The problem is greatly increased by the fact that there is apparently a pronounced affinity between the fanatical idealistic will of the sixth ray—which is **crystallised**, directed, unwavering. emotional emphasis—and the will force of the untrained magical worker who is influenced by seventh ray energy, working through the centre at the base of the spine. (EPV II Page 622-623).

The call for the help of the world disciples and aspirants, who constitute the New Group of World Servers, has gone forth from the side of the Hierarchy and it has been made abundantly clear that no one is too weak or too unimportant to have something to offer; all can do something to bring to an end this present impasse, and thus make it possible for us to inaugurate a new era of peace and of good will. I would like to make clear, however, that it is no millennium for which we are working, and that our prime objective at this time is twofold:

1. To break an ancient rhythm and to establish a new and better one. To do this, Time is a paramount factor. If we can delay the **crystallisation** of an evil necessity, and so prevent that which might occur of a calamitous nature, it will give time for the processes of transmutation, for the dissipation of that which must precipitate in some form or other, and for the applied activities of the New Group of World Servers, who constitute our instrument in the world today.

2. To fuse and blend the united aspiration of all peoples at each May full moon—so that a channel can be cleared, opened and established between the New Group of World Servers (composed of all true disciples, aspirants, and men of real good will, no matter what their nationality or faith) and the waiting Hierarchy. Once this channel is permanently established and a large enough number of thinking men and women realise its function and possibilities, it will be easier for the Guides of the race to impress the public consciousness, and so sway public opinion. Thus humanity can be more [Page 696] definitely guided, for there will emerge some conscious cooperation. *The establishing of such a channel by the world aspirants is possible*. (EPV II Page 695).

**ESOTERIC ASTROLOGY:-**

Astrologers will eventually be able to cast the horoscope of the soul, which is sensitive to different combinations of forces to those controlling the personality life. The disciple and the initiate respond distinctively to the incoming influences and their response differs from that of the undeveloped man or the self-centred person. This will have to be recognised. Those who "live below the diaphragm" and who react to the incoming energies through the medium of the lower centres will have a very different type of chart to that of the disciple and initiate. It will require a different mode of interpretation. I have referred to this before and would remind you of some of the points which I made.

1. Disciples upon the Path of Discipleship are strongly influenced by *Mercury and Saturn*—one bringing illumination and the other offering opportunity.

2. At the various initiations, the influence of the planets affects the candidate in a totally different manner than earlier. Cyclically the energies from the constellations pour through the planetary centres.

a. At the first initiation, the disciple has to contend with the **crystallising** and destroying forces of *Vulcan and Pluto*. The influence of Vulcan reaches to the very depths of his nature, whilst Pluto drags to the surface and destroys all that hinders in these lower regions.

b. At the second initiation, the candidate comes under the influence of three planets—*Neptune, Venus and Jupiter*. The three centres—solar plexus, heart and throat—are actively involved.

c. At the third initiation, *the Moon* (veiling a hidden planet) and *Mars* bring about a fearful conflict, [Page 71] but at the end the man is released from personality control.

d. At the fourth initiation, *Mercury and Saturn* again bring about great changes and unique revelation, but their effect is very different to the earlier experience.

e. At the fifth and final initiation, *Uranus and Jupiter* appear and produce a "beneficent organisation" of the totality of energies found in the initiate's equipment. When this reorganisation is complete, the initiate can then "escape from off the wheel and then can truly live."

All this time the energy of the sun (veiling a sacred planet, hitherto unknown) is steadily and persistently reaching the man via the solar angel. (EA Page 70-71).

It is interesting to note that each of these three signs of death is to be found in a different cross:

1. Aries . . . . . The cardinal cross

2. Scorpio . . . The fixed cross

3. Pisces . . . . The mutable cross

It is the influence of these three which brings about the [Page 97] "three needed and determined deaths" in the life of the human being. I am here referring to the signs, independently of their planetary rulers. There is something in the energy which pours in through these signs which predetermines a **crystallising** process and the eventual destruction of some type of form control. *The Old Commentary* expresses these ideas in the following terms:

"The fire blazed forth and through that fire I died to life and so was born to death. And then again I died to form (Aries).

The heat of earth, the fiery temper of the mother, destroyed the form, released the soul and so the lesser self was killed (Scorpio).

The waters drowned the man. The fish was made to disappear. It then appeared again only to die or else to die and bring salvation" (Pisces). (EA Page 96-97).

The keynotes of this sign are all indicative of a **crystallisation** process. This concretising faculty of Capricorn can be considered in several ways.

First of all, Capricorn is an earth sign, and in it we have expressed the densest point of concrete materialisation of which the human soul is capable. Man is then "of the earth, earthy" and is what the New Testament calls "the first Adam." In this sense, Capricorn holds in itself the seeds of death and finality—the death which takes place finally and eventually in Pisces. Ponder on this. When **crystallisation** has reached a certain degree of density and so-called "hardness," it is easily shattered and destroyed and man, born in Capricorn, then brings about his own destruction; this is due to his fundamentally materialistic nature, plus the "blows of fate" which are the enactments of the law of karma. Again and again, a certain measure of concreteness is achieved, only again to undergo destruction, prior to the release of the life and the rebuilding of the form. (EA Page 158).

ON THE WHEEL TURNING CLOCKWISE

(Aries to Taurus, via Pisces)

For ordinary humanity.

1. Aries-Libra.—Unstable embryonic beginnings leading to the balancing of the lower psychic nature and its expression through form. Embryonic desire for expression consummates in the passion of satisfaction. Lower love controls.

2. Taurus-Scorpio.—Powerful focussed lower desire leads to death and defeat. The triumph of the lower nature which eventuates in the awakening to satiety and death. The man is the prisoner of desire and at the moment of consummation knows his prison.

[Page 338]

3. Gemini-Sagittarius.—Fluid interplay and instability leads to personality focus and determination. The man is one-pointedly devoted to personality achievement. The threefold lower nature, synthesised and directed controls all activity.

4. Cancer-Capricorn.—The urge to incarnate leads to the densest incarnation and immersion in form. The pull of form life and the processes of concretisation control. The man arrives after many incarnations at a point of **crystallisation**.

5. Leo-Aquarius.—The individual seeks full expression and arrives finally at the point where he uses his environment for purely individual ends. He dominates his fellowmen for entirely personality objectives. The isolated individual becomes the group ruler or dictator.

6. Virgo-Pisces.—Virgin matter attracts the soul and the divine Mother becomes more important than the son. The life of the soul is hidden. (EA Page 337-338).

In considering these points it should always be remembered that great shifts in consciousness, or great expansions of awareness, are followed inevitably by upheaval in the outer forms. This is true in the life of the solar Deity, of a planetary [Page 411] 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, **crystallisation** 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. (EA Page 410-411).

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 unrealised effect upon the individual people. They bring about changes in his life focus and in his centres just as they have wrought corresponding changes in the three planetary centres. In view of this certain basic ideas can here be emphasised:

1. The influence of Capricorn, via Mercury, will have a dominant effect in the human kingdom—itself a planetary centre.

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 **crystallisation** and of concretion. …………………….. (EA Page 450).

The completely atheistic approach of Russia to the problem of religion at the time of, and during the period of, the revolution is much more sound than the German approach. The spirit of man in its essential divinity can be trusted to arise unhurt from the experience in answer to the call of the undying spirit. This call can sound forth clearly in a void and be evoked by time and circumstance—unopposed if the only difficulty with which it is confronted is the spirit of agnosticism and an attitude of questioning. But the imposition of the ancient myths in an effort to still the demand for truth and the carefully planned attack upon the Christ of the world is dangerous, evil, and will cause retrogression. Of these, the rulers of Germany were guilty. They did not succeed in quenching the spiritual life of the nation because religion in Germany was not corrupt as it was in Russia and needed not such a drastic purification. These are points which thinkers would do well to remember. In mystical Russia, the seeds of the spiritual life are emerging to fresh beauty and a triumphant religious ideal is on its way to manifest; in Germany, ancient **crystallised** forms of belief are met with something more ancient still and the combination of world dislike and decadent forms will make the lot of the German people one of great tragedy. In the consequent struggle for that which is spiritually alive and in the effort to regain belief in the realities of divine revelation, and in the determination to right the evil wrought by her rulers to the world, Germany may some day regain the expression of soul life. To this end, she must be first released [Page 547] from evil rule and then aided to regain her spiritual standing.

Pluto, therefore, comes into full force and expression in order to stage the testings of the world disciple and to this end brings in the potency of Scorpio, the sign of discipleship. Under these influences, the death of forms must eventuate leaving the disciple free; the dissolution of old group structures of thought, embodying worn-out ideas and ideals must necessarily supervene; **crystallised** old forms must dissolve and disappear, but in their place the undying spirit—impressed by revelation and sensitive to the emerging new concepts of truth—will create the needed new forms of appropriate expression. (EA Page 546-547).

In the four signs of this Cross we find Him also manifesting their energies in their highest forms (from the angle of human understanding), though these are more by implication than by direct statement.

Aries.—This sign, which is the sign of beginnings, provided the impulse and energy which enabled Him to inaugurate the Christian era; it initiated, through Him, the "age of Love" which is only now beginning to take form, and its potency is now so great that it has brought about (paradoxically) the present world cleavage.

Cancer.—The potency of this sign is expressed for us by Christ in the oft misinterpreted words: "Other sheep I have which are not of this fold, them also I must bring." This refers to the mass consciousness in contradistinction to the initiate consciousness of His disciples. Cancer is a mass sign.

Libra.—Christ stood at the point of balance in human evolution; He stood between the old world and the new, between the East and the West. In the Christian era comes a "point of balance" or that "crisis of equilibrium" in the human kingdom.

Capricorn.—This sign marks the point of concretion and of **crystallisation** which results eventually in the death of the form. This we see happening today. In His triumph over death and in His resurrection into life, Christ indicated the deep mystery of Capricorn. (EA Page 567).

**ESOTERIC HEALING:-**

7. From one angle, disease is a process of liberation, and the enemy of that which is static and **crystallised**. Think not, from what I say, that therefore disease should be welcomed, and that the process of death should be cherished. Were that the case, one would cultivate disease and put a premium on suicide. Fortunately for humanity, the whole tendency of life is against disease, and the reaction of the form life upon the thought of man fosters the fear of death. This has been rightly so, for the instinct of self-preservation and the preservation of form integrity is a vital principle in matter, and the tendency to self-perpetuation of the life within the form is one of our greatest God-given capacities and will persist. But in the human family this must eventually give place to the use of death as the organised, freeing process in order to conserve force and give to the soul a better instrument of manifestation. For this liberty of action, mankind as a whole is not yet ready. The disciples and aspirants of the world should now, however, begin to grasp these newer principles of existence. The instinct to self-preservation governs the relation of spirit and matter, of life and form as long as the Deity Himself wills to incarnate within His body of manifestation—a planet, or a solar system. I have in the above statement given to you a hint as to one of the basic causes of disease, and to the endless fight between the imprisoned spirit and the imprisoning form. This fight uses for its method that innate quality which expresses itself as the urge to preserve and the urge to perpetuate—both the present form and the species. (EH Page 14).

*Three Major Laws of Health*

There are three major laws of health and seven minor laws. These work out in the three worlds, which is all that concerns you at this time. In all teaching to be given in the immediate future, the main emphasis will eventually be laid upon the technique of the etheric body, for that is the next step forward. The three major laws are:

[Page 106]

1. The law controlling the will to live, a manifestation of the first aspect of the Logos, will or power.

2. The law controlling equality of rhythm, a manifestation of the second aspect of the Logos, love or wisdom.

3. The law controlling **crystallisation**, a manifestation of the third aspect of the Logos, the activity or foundational aspect. (EH Page 105-106).

4. The Heart Centre. This is located between the shoulder blades and is—in this day and age—the centre which is receiving the most attention from Those Who are responsible for the unfoldment of the human consciousness. It might be truly said, brother of mine, that the rapid unfoldment of this lotus is one of the reasons why the world war could not be avoided. In one sense, it was a necessary happening (given the blind selfishness of the bulk of humanity) because it had become necessary to do away with all the old forms of government, of religion and of the **crystallised** social order. Humanity has now reached a point of group awareness and of group interplay of a deeply spiritual kind, and new forms were required through which this new spirit could function more adequately.

a. The heart centre corresponds to the "heart of the Sun," and therefore to the spiritual source of light and love.

b. It is brought into functioning activity after the second initiation. That initiation marks the completion of the process whereby the emotional nature (with its outstanding quality of desire) is brought under soul control, and the desire of the personal lower self has been transmuted into love. It is the organ for the distribution of hierarchical energy, poured out [Page 157] via the soul into the heart centre of all aspirants, disciples and initiates; in this way this energy is made available and brings about two results:

1. The regeneration of humanity through love.

2. The relationship, firmly established, between a rapidly developing humanity and the Hierarchy. In this way two great planetary centres—the Hierarchy and Humanity—are brought into a close contact and relationship. (EH Page 156-157).

It is the inability of these groups to recognise the good in the other groups striving for the physical well-being of humanity which makes it almost impossible for me to do more specific teaching and more direct talking on these matters. Have you any idea of the wall of antagonistic thinking and speech against which a new or pioneering idea has to batter itself? Have you ever seriously considered the aggregated and **crystallised** thoughtforms with which all such new ideas (and shall I call them hierarchical proposals) have to contend? Do you appreciate the dead weight of preconceived and ancient determinations which have to be moved before the Hierarchy can cause a new and needed concept to penetrate into the consciousness of the average thinking (or again should I say, unthinking?) public. The field of medicine is a most difficult field in which to work, for the subject is so intimate, and fear enters so strongly into the reactions of those who must be reached. The gulf between the old and established and the new and the spiritually demanded, needs much long and careful bridging. A great deal of the difficulty is, curiously enough, to be found fostered by the newer schools of thought. Orthodox medicine is slow, and rightly slow, in adopting new techniques and methods; it is at times too slow, but the case of the new mode of treatment or diagnosis must be rightly proven and statistically proven before it can be incorporated in the medical curriculum and method; the risks to the human subject are too great, and the good humanitarian physician will not make his patient the subject of experimentation. However, within the last few decades, medicine has advanced by leaps and bounds, the science of electricity and light therapy and many other modern techniques and methods have already been added to the various other sciences of which medicine avails itself. The demands of the intangible and the treatment of the nebulous—if such [Page 256] peculiar terms are in order—are being recognised increasingly and are known to play an orthodox and recognised part in the newer approaches to disease. (EH Page 255-256).

*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 [Page 299] to plane, this hardening proceeded; it grew and stiffened. His will was set, and **crystal**-like, brilliant, brittle and hard. The power to **crystallise** was His. He brought not will-to-live but will-to-die. Death was His gift to life. Infusion and diffusion pleased Him not. He loved and sought abstraction."

As far as we can understand the significance of this stanza in relation to our theme of disease, the imperfection of this divine energy produces a peculiar attitude which expresses itself in the power to **crystallise**, to harden, to bring about attrition and cause the great abstracting process which we call death. Other results are the many **crystallising** processes going on in the physical form, all atrophying processes, and old age. (EH Page 298-299).

**THE RAYS AND THE INITIATIONS:-**

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 **crystallising**, 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. (RI Page 236).

It will be useful if we repeat here a few statements made in an earlier book:

Students should train themselves to *distinguish between the sutratma and the antahkarana*, between the life thread and the thread of consciousness. The one thread is the basis of immortality and the other the basis of continuity. Herein lies a fine distinction for the investigator. One thread (the sutratma) links and vivifies all forms into one functioning whole, and embodies in itself the will and the purpose of the expressing entity, be it man, God or a **crystal**. The other thread (the antahkarana) embodies the response of the consciousness within the form to a steadily expanding range of contacts within the environing whole. One is the direct stream of life, unbroken and immutable, which can be regarded symbolically as a direct stream of living energy flowing from the centre to the periphery, and from the source to the outer expression, or the phenomenal appearance. It is the life. It produces the individual process and the evolutionary unfoldment of all forms. (RI Page 449).

The Masonic Work is an ancient and laudable attempt to preserve in some germinal form the spiritual truth anent initiation. In spite of distortion, some loss of the Ancient Landmarks and a deplorable **crystallisation**, the truth is there and at a later date (in the early part of the next century) a group of enlightened Masons will re-arrange the rituals and adapt the present forms and formulas in such a manner that the spiritual possibilities, symbolically indicated, will emerge with greater clarity and a deepened spiritual potency; the coming form of Masonry in the New Age will necessarily rest upon the foundation of a newly interpreted and enlightened Christianity, having no relation to theology and being universal in [Page 534] nature. Its present form, resting as it does on a Jewish foundation which is nearly five thousand years old, must disappear. This must take place, not because it is Jewish, but because it is old and reactionary and has not followed the evolutionary passage of the sun through the zodiac. That passage should and does symbolise human evolution, and just as the sin of the children of Israel in the wilderness was their reverting to a dispensation and religious ritual which had passed and gone (the religion of the people in the time of Taurus, the Bull, symbolised by their falling down and worshipping the golden calf), so today modern Masonry is in line to do the same; and the ancient usages and forms, consistent and right in the Jewish dispensation, are now obsolete and should be abrogated. It is equally true of the Jewish race that in the rejection of the Christ as the Messiah they have remained, metaphorically and practically, in the sign of Aries, the Ram, or of the Scapegoat; they have yet to pass into the sign (again speaking symbolically) of Pisces, the Fishes, and recognise their Messiah when He again comes in the sign Aquarius. Otherwise they are repeating their ancient sin of non-response to the evolutionary process. (RI Page 533-534).

3. The response of humanity, from the angle of a spiritual realisation of the presented opportunity, was the emergence of the New Group of World Servers. They appeared in every country, conscious of their task of **crystallising** and making effective human goodwill, though generally unconscious of their hierarchical relationship. Their appearance evoked an immediate reaction from the Spiritual Hierarchy, and experienced disciples made their appearance in the ranks of the New Group of World Servers, directing their efforts, voicing their aims and stimulating their understanding. The new group worked in and through every department of human thinking, human welfare and human planning; as a result, and almost immediately, the men of goodwill everywhere in the world took heart of grace (a most appropriate phrase) and became active. (RI Page 554).

At other times, during the process of being withdrawn "to their own place," they cause the fading out or the dying of form aspects, of institutions, and the "organising [Page 569] organisms" (to use a peculiar phrase); they therefore produce cycles of destruction and of cessation and thus make room for those new forms and life expressions which an incoming ray will produce. It has been the gradual withdrawing of the sixth Ray of Idealism and of one-pointed Devotion which has been responsible for the ferment, **crystallisation**, destruction, death and cleavages of the past century; old things are passing away as the Lord of the sixth Ray withdraws His attention, and therefore His energy; His radiation is today no longer centred or focussed in the life of the three worlds. Simultaneously, the energy and radiation of the Lord of the seventh Ray are becoming steadily more powerful in the three worlds. (RI Page 568-569).

The coming Christ will therefore initiate two groups of aspirants within the near future and in preparation for His coming; it is the closer approach of the Christ and of the Hierarchy of Masters to humanity which is implementing the initiatory energies, which is **crystallising** the ideologies present today in the human consciousness, and fostering—if I may so express it—the latent ideology of the Kingdom of God.

(RI Page 581).

The effect of sixth ray activity upon the mental nature is, as you may imagine, a tendency—first of all—to the **crystallising** of thought, a reaction to imprisoning ideologies, and a fanatical mental adherence to mass ideals, with no understanding of their relationship to the need of the time or to their intended creative aspects. Later, as the disciple prepares for the second initiation, these tendencies are transformed into spiritual devotion to human welfare and to a one-pointed adherence to the Plan of the Hierarchy; all *emotional* reaction to the Hierarchy of Masters fades out, and the disciple can now work without being hindered by constant astral disturbances. (RI Page 582).

Let me sum up what I have said anent the effect of sixth ray energy:

1. The energy of the sixth ray produces two major results:

a. An embryonic realisation of the will nature which determines the life of the initiate.

b. A pronounced conflict between the lower and the higher self. This reveals to the initiate the ancient conflict between the emotional nature and true realisation.

This brings about a basic reorientation of the life of the initiate and of humanity as a whole.

2. In connection with humanity, the effects of the sixth ray are as follows:

a. The development of a tendency to clarify the world atmosphere, thus releasing the energy of goodwill.

b. The production of a condition wherein "the race of men" can take either the first or the second initiation.

c. The sudden and powerful emergence of the world ideologies.

d. A basic transformation within the astral plane itself which is producing points of crisis and a point of tension.

3. In relation to the individual initiate, the sixth ray produces:

a. An acute situation wherein a vortex of force is generated.

b. In this vortex all the emotional and ideological reactions of the aspirant are intensified.

c. Later, when this subsides, the initiate's alignment becomes astral-mental-soul.

d. There takes place, in connection with his mental vehicle, a **crystallisation** of all thought and a fanatical adherence to mass idealism.

[Page 584]

e. These tendencies are later transformed into spiritual devotion to human welfare.

f. The personality becomes definitely astral-buddhic in nature and expression.

You will see, therefore, how immediate and important is the opportunity confronting humanity today. Vast numbers of men will take the first step towards the unfolding of the Christ consciousness and thus pass through the first initiation. This often (I might well say usually) takes place without the conscious realisation of the physical brain. This first initiation is—and always has been—mass initiation, even when individually registered and recorded. Thousands of aspirants in every country (as a result of conscious effort to understand) will stand before the initiator and undergo the Baptism Initiation; bread and water are the symbols of these first two initiations; both are basic essentials for life in the physical sense, and are equally basic in their implications spiritually; this the initiate knows. These two initiations are the only two of significant importance at this time, owing to their *relative immediacy*. (RI Page 583-584).

The creation (and, I should add, the over-creation) of the millions of material things which men everywhere regard as essential to their well-being is also the result of the creative activity of the fifth ray consciousness. This is, of course, as it demonstrates upon the physical plane. When it demonstrates upon the mental plane, we then talk of ideas, concepts, philosophies and ideologies. When it demonstrates upon the astral plane, we are aware of the religious impulse, of mysticism and of the emotional and conditioning desires. All these aspects are present in the consciousness of men everywhere today. Everything is **crystallising** in human consciousness, and this takes place in order to make man aware of where he stands upon the ladder of evolution, and of what is wrong and what is right. All this again is due to the influence of fifth ray energy. This will begin to transform human living and human desires and also human affairs and attitudes, and will lead eventually (in the middle of the sixth root race) to the great Transfiguration Initiation in which the reality that lies behind all human phenomena will stand revealed. (RI Page 597).

India, whose personality or material ray is that of Harmony through Conflict. This could be seen in full expression in that unhappy country during the years 1947-1948. India is old and **crystallised** in her separativeness, in her myriads of diversified sects and religious groups, in her manifold languages and in her ancient antagonisms; [page 624] it will be long before there is any basic synthesis or harmony. There lies her problem, and unfortunately she lacks pure disinterested leadership; as is the case elsewhere in the world, party politics and religious cleavages condition her many peoples. The soul energy of India is that of the Will to Power or government, but that spiritual energy will not come into true activity until she has resolved her many differences and has returned to the old ways of spiritual understanding and of enlightened wisdom which distinguished her many centuries ago. India has nearly lost the light, but when she has passed through the coming points of crisis, and has achieved a point of united tension, then she will find the door or point of emergence into light. (RI Page 623-624).

But their opportunity will come again, and they may change all this when the fires of suffering at last succeed in purifying them and burning away their ancient **crystallisation**, thus liberating them to the extent that they can recognise their Messiah, Who will not, however, be the world Messiah. The Jews need humility more than any other nation. By humility they may learn something of value as well as a needed sense of proportion. They are dear to the heart of the Christ for—in the performance of His greatest work—He chose a Jewish body, but their materialism and their repudiation of spiritual opportunity has negated His use of their racial type again. It would provide too great a handicap. The probability is that the Master Jesus will assume (under instruction from the Christ) the part of the Messiah.

(RI Page 706).

AN ESOTERIC FRAGMENT

*Where is the gate, O Lanoo, which guards the triple-way?*

Within the sacred heart of Him Who is the threefold Path. I reach the gate and pass within, entering thus the Heart, through the means of wide compassion.

*How many gates are there, O Passer on the Way?*

The gates are seven, each leading to the centre of a great sphere of bliss. By the one who seeks to know, the first gate must be found. That entered, in periodic cycles he will find the other six.

*You speak of wide compassion as the key that opens wide the gates. Explain in words the simplest the need that this involves.*

The need of gentle mercy, which knows and sees yet understands; the need of tears of **crystal** to wash away a brother's sins; the need of fiery courage that can hold a brother's hand, and lift and elevate him though all the world cry "nay"; the need of comprehension, that has experienced and knows; the occult sense of oneness must guide unto the gate.

*What else will lead a man to the portal of the Path?*

Compassion first and conscious oneness; then death to every form that holds and hides the life; next wisdom linked with learning, and the wise use of the Word; speech of an occult nature and the silence of the Centre, held in the noise of all the world.

*Can you, O Lanoo, blend these thoughts into a threefold charge?*

First Oneness, then the Word, and lastly Growth. (RI Page 764).

**A TREATISE ON WHITE MAGIC:-**

Yet where this differentiation of God into a trinity is universal and age-long in use, where every people—ancient and modern—employ the same triplicity of ideation to express an intuitive realisation, there is warrant for the usage. That some day we may think and express the truth differently may indeed be so, but for the average thinker of today the terms spirit, soul, and body stand for the aggregate of divine manifestation, both in the deity of the universe and in that lesser divinity, man himself. As this treatise is intended for the thinking human being and not for the **crystallised** theologians or the theoretically biassed scientists we will adhere to the well-used terminology and seek to understand what has lain back of the phrases in which man has sought to explain God Himself. (TWM Page 22).

In all great movements you have some thought or aggregation of thoughts cast into the minds of the so-called idealists by the Great White Brotherhood. The idea is sounded forth by Them. They choose a man or a group of men and cast into their minds some idea. There it germinates and is embodied by them in other thoughts, not so pure or so wise but necessarily colored by the individuality of the thinker. These thought-forms are, in their turn, picked up by the concrete thinkers of the world who—grasping the main outline of the idea—**crystallize** it and build it into more definite shape, into one more easily apprehended by the general public. It has therefore now reached the lower levels of the mental plane, and a further development becomes possible. It is then seized upon as desirable by those who are focussed upon the astral plane; to them it makes an emotional appeal, becoming public opinion. It is now practically ready to take shape upon the physical plane, and we have the practical adaptation of an ideal to the needs of the physical life. It has been stepped down; it has lost much of its original beauty; it is not as pure and as lovely as when first conceived, and it is distorted from its original shape but it is, nevertheless, more adapted to public use and can be employed as a stepping-stone to higher things. (TWM Page 131).

Or again, there are lines of thought which draw forth from the emotional body a reaction of a poisonous nature. A certain line of thought is followed by a human being in relation to his brethren. It breeds hatred, jealousy and envy, and works through into manifestation in such a manner that it produces those physical plane activities which cause the death of their creator. This may be literal as in the case of murder, which is in many cases the result of **crystallised** intent, or it may result in disease. Pure thought, right motive and loving desire are the true correctives of disease, and where the desire for these (which does animate many) is raised to constructive thinking there will be the gradual elimination of disease. As yet, though many desire, few think. Let it never be forgotten that the Great Ones do not look for those who only desire and aspire. They look for those who blend with their desire the determination to learn to use their mental bodies and become creators, and who will work constructively towards these ends. (TWM Page 163).

Speaking symbolically the substance of the astral plane is animated by three types of divine force, which, when brought together, produce the great Illusion. These are:

First, the force of selfish desire. This involutionary energy plays a big part in bringing about evolution, for selfishness is the nursery of infant souls. Hence the aspirant refuses to be held by it.

Second, the force of fear. This is the product of ignorance, and in its initial stages it is not the product of wrong thinking. It is basically instinctual and is found dominating in the non-mental animal kingdom as well as in the human kingdom. But in the human, its power is increased potently through the powers of the mind, and through *memory* of past pain and grievance and through anticipation of those we foresee, the power of fear is enormously aggravated by the thought-form we ourselves have built of our own individual fears and [Page 239] phobias. This thought form grows in power as we pay attention to it, for "energy follows thought" till we become dominated by it. Second ray people are peculiarly a prey to this. For the majority of them it constitutes the "dweller on the threshold", just as ambition and love of power, backed by frantic desire and unscrupulousness form the "Dweller" for the first ray types. The **crystallized** thought form of intellectual achievement for selfish ends, and the use of knowledge for personality objectives stand before the portal of the path in the case of the third ray person, and unless broken up and destroyed will dominate him and turn him into a black magician. (TWM Page 238-239).

In these days you will need to ponder on this matter of the form, for with the entering in of a new ray, and the commencement of a new era comes ever a period of much disruption until the forms that be have adapted themselves to the newer vibration. In that adaptation those who have cultivated pliability and adaptability, or who have that for their personality ray, progress with less disruption than those more **crystallized** and fixed.

Particularly now should pliability and responsiveness of form be aimed at, for when He Whom we all adore comes, think you His vibration will not cause disruption if **crystallization** is present? It was so before; it will be so again. (TWM Page 265).

As regards the problems occupying the attention of all of you who are living in this time of world unrest and upheaval, I have a word of cheer to give you. Though, to you, the whole situation may have seemed clouded and the horizon darkened by storms, bear in mind that when the disturbance is general, as now, and the whole area involved, then the end is near. In nature, a general electric storm serves to clear the atmosphere, and ushers in a period of sunshine and more grateful living conditions. We have had the electrical storm of the world war, and the period of gradual dispersion of the clouds has been with us, with the thunder rumbling round, and sudden sharp storms of wind and rain upsetting the hopefulness of those desiring sunshine. Those who with patience carry on the work, who keep the inner calm and surety who lose sight of the foreground of personalities, and bear only in mind the formless forces that are at work through all forms and seasons, will see order brought out of chaos, construction out of past destruction and present adjustments; they will see the setting loose of fresh life forces, hitherto shut out by the **crystallising** shells built by man. So hold the inner vision steadily and have that long patience which endures through the lesser cycle, because the key to the greater cycle has been held with firmness.

(TWM Page 325).

This leads to much disputation; to the rejection of old established ideas as to God, the soul, man and his destiny. Schools of thought have ever existed differing in their ideas and methods and the six Schools of Indian Philosophy have embodied in themselves practically all the basic speculations of man as to the why and wherefore of manifestation. Little which is new has been added by the occident to these six speculative schools, though the western mind, with its genius for scientific techniques and method, has elaborated the ideas and differentiated the six theories into a multiplicity of lesser propositions. Out of the medley of ideas, theories, speculations, religions, churches, cults, sects and organizations, two main lines of thought are emerging—one doomed eventually to die out, the other to strengthen and grow until it, in its turn, gives birth to that (for us) [Page 328] ultimate formulation of truth which will suffice for the next age and carry man to a high pinnacle of the Temple to the Mount of Initiation. These two lines are:

1. Those who look back to the past, who hang on to the old ways, the ancient theologies, and the reactionary rejection methods of finding truth. These are the people who recognize authority, whether that of a prophet, a bible or a theology. These are those who prefer obedience to imposed authority to the self-imposed guidance of an enlightened soul. These are the followers of a Church and a government, who are distinguished by a pure devotion and love, but refuse recognition to the divine intelligence with which they are gifted. Their devotion, their love of God, their strict but misguided conscience, their intolerance mark them out as devotees, but they are blinded by their own devotion and their growth is limited by their fanaticism. They belong mostly to the older generation and the hope for them lies in their devotion and the fact that evolution itself will carry them forward into the second group.

To this first group is committed the work of **crystallization** which will result in the complete destruction of the old form; to them is given the task of defining the old truths so that the mind of the race will be clarified, that non-essentials and essentials will be recognized for what they are, and fundamental ideas so contrasted with the formulation of dogmas that that which is basic will be seen and the secondary and unimportant beliefs therefore rejected, for only the basic and causative will be of value in the coming age.

2. The second group is as yet a very small minority, but a steadily growing one. It is that inner group of lovers of God, the intellectual mystics, the knowers of reality who belong to no one religion or organization, but who regard themselves as members of the Church universal and as "members one of another". They are [Page 329] gathered out of every nation, race and people; they are of every color and school of thought, yet they speak the same language, learn by the same symbols, tread the same path, have rejected the same non-essentials, and have isolated the same body of essential beliefs. They recognize each other; they accord equal devotion to the spiritual leaders of all races, and use each other's Bibles with equal freedom. They form the subjective background of the new world; they constitute the spiritual nucleus of the coming world religion; they are the unifying principle which will eventually save the world. (TWM Page 327-329).

3. In teaching others comes further knowledge. The definition of truth in teaching **crystallises** the facts learnt, and, in the play of other minds, the aspirant's own vibration becomes keyed up to ever higher planes, and this fresh intuition and fresh reaches of truth pour in. (TWM Page 352).

We who watch and guide on the inner side, watch with loving care all of you who struggle in the thick of the fray. We are like the General Headquarters staff who follow the course of the battle from a secure eminence. In our security lies your ultimate success, for we hold in our hands the solution of many problems, and apply that solution when the battle goes contrary. One thing always would I have you remember. It is of vital importance. It is this statement, that in the destruction of the form lies hid the secret of all evolution. Think not this is truism. You will see it in constant application and need to be prepared for its demonstration. The Masters utilize the form to the uttermost; They seek to work through it, imprisoning the life in confining walls for just as long as the purpose is served and the race instructed through that form. Then the time comes that the form no longer serves the purpose intended, when the structure atrophies, **crystallises** and becomes easily destructible. Its destruction then becomes the matter of greatest concern and usefulness, and it goes, whilst a new form takes its place. Watch and see if this be not so. Always the building of the form, always its utilisation for as long as possible, always the destruction of the form when it hinders and cramps the expanding light, always then the rapid reconstruction of a new form. Such has been the method since the commencement of the aeon.

(TWM Page 371).

4. Let us consider the founding of the Temple of Ibez. To do this it will be necessary to consider the period of the coming of the White Brotherhood to earth and the immediate problem before Them; this will involve the recognition of certain facts that have never been adequately considered. It is an acknowledged fact in occultism that for our earth humanity the advent of the occult Hierarchy was epochal; it brought about two things:

The definite **crystallization** of that group soul which is now called the fourth or human kingdom.

[Page 378]

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 vitalisation 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. (TWM Page 377-378).

Let us begin with the past. About the year 1400, the Hierarchy of Masters was faced with a difficult situation. As far as the work of the second ray was concerned (which had to do with the impartation of spiritual truth) there had come to be what I might call a complete exteriorisation of that truth. The activity of the first ray had also brought about an intense differentiation and **crystallisation** among the nations and governments of the world. These two conditions of concrete orthodoxy and political differences persisted for many generations and are still manifesting. Today we have a similar condition both in the world of religion and in that of politics. This is true whether one is considering India or America, China or Germany, or whether one is studying the history of Buddhism with its many sects, Protestantism with its myriads of warring groups, or the many schools of philosophy in the orient or the occident. The condition is widespread, and the public consciousness tremendously diversified, but this state of affairs marks the summation [Page 402] of the period of separativeness and the end, before so many centuries, of this intense distinctiveness of thought. (TWM Page 401-402).

The two most modern groups are the psychologists [Page 412] who work under the Delphic injunction "Man, know thyself", and the financiers who are the custodians of the means whereby man can live upon the physical plane. These two groups necessarily, and in spite of apparent divergences and differences are more synthetic in their foundational aspects, than any of the others. One group concerns itself with mankind, with the varying types of humanity the mechanism employed, and man's urges, characteristics, and with the purpose—apparent or hidden—of his being. The other group controls and orders the means whereby he exists, controlling all that can be converted into energy and constituting a dictatorship over all modes of intercourse, commerce and exchange. They control the multiplicity of form—objects which modern man regards as essential to his mode of life. Money, as I have before said, is only **crystallised** energy or vitality,—what the oriental student calls pranic energy. It is a concretisation of etheric force. It is therefore vital energy externalised, and this form of energy is under the direction of the financial group. They are the latest group in point of date, and their work (it should be borne in mind) is most definitely planned by the Hierarchy. They are bringing about effects upon the earth which are most far reaching. (TWM Page 411-412).

We are told in the rule under consideration that the aspirant has three things to do:

1. Ascertain the formula which will **crystallise** the form he has built, much in the same way that we find architects and bridge builders reducing the desired form to a mathematical formula.

2. Pronounce certain words which will give the form vitality and so carry it forth on to the physical plane.

3. Utter the phrase which will detach the thought-form from his aura and so save the drain upon his energies.

It will be noted that the *formula* has relation to the thought-form, *the words of power* to the objective for which the form has been constructed, and the *mystic phase* concerns the severing of the magnetic link which binds together the creator and his creation. One therefore concerns the form, another the soul embodied in the form (whose lowest characteristic is desire, the reflection of love) and the last the life aspect with which the creator has endowed the creation. We are consequently face to face again with the eternal triplicities of spirit, soul and body. It should be remembered that the Rules for Magic, as understood by the true esotericist, are as true of a created universe, solar system or planet as they are true of the tiny thought creations of a chela or aspirant. (TWM Page 449).

This tendency to aspiration and to service is right and good and should be seen as forming part of the coming universal consciousness and equipment of the race as a whole. It is steadily coming to the surface owing to the growing strength of the Aquarian influence which (from about the year A.D. 1640) has been gaining in potency and is producing two effects: it is breaking down the **crystallised** old forms of the Piscean age, and is stimulating the creative faculties, as they express themselves in group concepts, and group plans. As all of you well know, this is the cause of the present disturbed conditions, and these conditions can be summed up in the words: impersonalization wherein the state, group or groups are regarded as of more importance than the individual and his rights; *amalgamation*, which is the tendency to fuse, blend, and cohere and to produce that interrelation which must eventually mark the intercourse of humanity and produce that "synthesis of all the single men", which Browning so truly remarks is the goal of the evolutionary process and marks the conclusion of the journey of the divine prodigal; and *sensitive intercommunication* between units, groups and combinations of groups, both on the subjective and objective sides of manifestation. In these three words—impersonalization, amalgamation, and intercommunication—you [Page 620] have summed up for you the outstanding phenomena which are appearing among us at this time. Students are urged to consider the plan as it is thus expressing itself, and to study these growing tendencies in human affairs. The fact that they are so prominent will appear, if the student will take the trouble to consider the panorama of history; he will then note that even the history of five hundred years ago will reveal to him the fact that at that time great individuals were the prominent factors, and that history is concerned largely with the doings of powerful personalities who cast their spell over their time and age; then isolation and separateness governed human affairs and every man fought for his own land and every man forgot his brother and lived selfishly; then there was little interrelation between different races or between human families, and there was no real means of communication, except that of personal contact, which was frequently impossible. (TWM Page 619-620).

**THE UNFINISHED AUTOBIOGRAPHY:-**

The valley was large and oval shaped, rocky and with high mountains on either side. The people, crowded in the valley, faced towards the East and towards a narrow, bottle-necked passage at the end. Just before this funnel shaped passage there stood an immense rock, rising out of the floor of the valley like a great table, and on the top of the rock was a **crystal** bowl which looked as if it was three feet across. This bowl was full of water. Standing ahead of the crowd and in front of the rock were three Figures. They formed a triangle and, to my surprise, the one at the apex of the triangle seemed to me to be the Christ. The waiting crowd appeared to be in constant movement, and as they moved they formed great and familiar symbols—the Cross in its various forms, the circle with the point in the centre, the five-pointed star and various interlaced triangles. It was almost like a solemn, rhythmic dance, very slow and dignified but quite soundless. Suddenly, the three Figures before the rock stretched out Their arms towards the heavens. The [Page 40] crowd froze into immobility. At the far end of the bottle-neck a Figure was seen in the sky, hovering over the passage and slowly approaching the rock. I knew in some subjective and certain fashion that it was the Buddha. I had a sense of recognition. I knew at the same time that in no way was our Christ belittled. I got a glimpse of the unity and of the Plan to which the Christ, the Buddha and all the Masters are eternally dedicated. I realised for the first time, though in a dim and uncertain manner, the unity of all manifestation and that all existence—the material world, the spiritual realm, the aspiring disciple, the evolving animal and the beauty of the vegetable and mineral kingdoms—constituted one divine and living whole which was moving on to the demonstration of the glory of the Lord. I grasped—faintly—that human beings needed the Christ and the Buddha and all the Members of the planetary Hierarchy, and that there were happenings and events of far greater moment to the progress of the race than those recorded in history. I was left bewildered, because to me (at that time) the heathen were still heathen and I was a Christian. Deep and fundamental doubts were left in my mind. My life was henceforth coloured (and is today) by the knowledge that there were Masters and subjective events upon the inner spiritual planes and in the world of meaning which were a part of life itself, perhaps the most important part. How could I fit these things into my limited theology and my daily life. I did not know.

(UA Page 39-40).

We need, also, to free ourselves from the impression which history and its **crystallising** nationalisms have laid upon us. The past history of every nation is a sorry story but it conditions our thinking. Great national thought-forms rule the activities of every nation and it is from these that we need liberation. This can be easily seen if we look at some of the leading nations and their characteristics. Take the United States. The Pilgrim Fathers have set their seal or stamp upon this country, but I am inclined to agree with a friend of mine who remarked that the real founders of America were the brave Pilgrim mothers because they managed [Page 146] to live with the Pilgrim fathers, for the United States is a feminine civilisation. The Pilgrim Fathers must have been a very narrow, hardboiled, superior set of men and most difficult to get on with, for they were always right. (UA Page 145-146).

Another real need in the esoteric field was a type of discipleship teaching and action which would help to offset the **crystalisations** of the esoteric schools that had been produced in the Piscean era, which is now closing. These errors and unfortunate aspects were in a certain sense inevitable and do not justify criticism of any other esoteric group or work. They nevertheless existed and were proving a stumbling block and were shutting off the reception of the newer forms of spiritual expression. A.A.B. saw this clearly and has always persistently worked with this in mind. Among other things this effort is exemplified by her insistence on the achieving of a relationship of *co-operation with the work of the Hierarchy* as compared to the position of the devotee who operates on the principle of obedience, in a more childlike way. She insisted that a life of selfless service was the most important factor and that physical plane disciplines particularly as to diet and the often fanatical allegiance given to the tidbits of Hatha and Laya Yoga that had found their way into the Western world, and are so prevalent among esotericists, were largely outmoded and were, therefore, generally limiting sidetracks. (UA Page 301).