**POINT IN EVOLUTION**

**Hits: 252**

**THE DESTINY OF THE NATIONS:-**

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

1. There is, at this time, an emergence of certain powerful and dominating first ray personalities into the theatre of world activity. These people are in direct contact with this Shamballa force and are sensitive to the impact of the will energy of Deity. According to their type of personality and their **point in evolution** will be their reaction to this force and their consequent usefulness to the Lord of the World as He works out His plans of world unfoldment. The energy of the will of God works through them, though stepped down and often misused and misapplied, by their differing and limited personalities, and interpreted unsatisfactorily by their undeveloped consciousness. These people are found in every [Page 15] field of human affairs. They are the dominant persons, and the dictators in every aspect of human living — political, social, religious and educational. Who shall say (until at least a century has gone by) whether their influence and their efforts have been good or bad. Where they flagrantly infringe the Law of Love, their influence may be powerful, but it is passing and undesirable, at least where that phase of their activities is concerned. Where they meet human emergency and need, and work along lines of basic restoration and the preservation of "units of synthesis," their influence is good and constructive. …………. (DN Page 14-15).

It is too dangerous in these days of difficulty and world turmoil to express myself more definitely as to the future lines of unfoldment. The destiny and the future functioning of the nations lie hid in their present activities. The majority of my readers are far too nationalistic in their thinking, and too deeply engrossed with the prime importance of their own nation and its supreme significance, for me to be able to do more than generalise and indicate the major lines of progress. The role of the prophet is a dangerous one, for destiny lies in the hands of the people and no one knows exactly what the people will do — once aroused and educated. The time has not yet come when the bulk of the people of any nation can see the picture whole or be permitted to know the exact part their nation must play in the history of nations. Every nation — without exception — has its peculiar virtues and vices which are dependent upon the **point in evolution**, the measure of control of the personality ray, the emerging control of the soul ray, and the general focus of the nation. (DN Page 55).

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. (DN Page 69).

2. The plans, which embody these two differing ideals and objectives, are carried down on to the astral plane, and thus into the world of desire. The lines of demarcation remain ever entirely clear as far as the workers in these two groups are concerned, but are not so clear where ordinary human beings and the world disciples and initiates are concerned. There is much chaos on the plane of desire, and the world Arjuna is today sitting in bewilderment between the two opposing forces or camps, recognising his relationship both to form and to [Page 108] soul and at the same time wondering where his duty lies. His **point in evolution** determines his problem.

Thus the two groups are working in opposition upon the plane of desire. (DN Page 107-108).

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

There are certain simple but definite rules which should govern the interior spiritual life of neophytes in training for the various stages of discipleship. Let me here outline to you my suggestions for this simple and immediate work.

First of all, all disciples practise regular and daily meditation. These meditations are each individually suited to the disciple concerned and vary according to ray, **point in evolution** and the stage of discipleship which is the immediate objective. These cannot be given here. These meditations will be given to you as suggestions for your use and acceptance. Endeavour at some stage in your meditation to link up with me but let this linking up take place *after* you have worked at and brought about an alignment with your soul. The reason that it is essential that you link up after alignment is that you can then avoid the glamours and the illusions of the astral plane whereon thoughtforms and masquerading entities personalise the teachers and the Masters and do so in their myriads. Add also to your meditation a short period wherein you will try and link up with your co-disciples, sending them love, soul force, and help. (DINA I Page 13).

Other groups have the task of working with the energy which is the well known and much discussed prana or life energy—the energy of vitality. The right use of the pranic energies (and they are seven in number) will most assuredly dissipate disease and bodily ills and will cure the pains of the human physical vehicle. But in connection with this, two things are essential and these are seldom found together:

1. The energy of the soul—like the energy of the universal mind and the energy of buddhi, or the intuition—has to be set in action upon the physical plane by the one to be healed and by the healer. Both have to work in cooperation.

2. There must be right understanding of the disease and its cause, plus the karmic status of the patient and the condition of his centres, his alignment and his **point in evolution**.

As yet we are only dealing with the a.b.c. of these relatively new sciences and much of our initial work must be of a clarifying nature because there is so much distorted sensing of these occult systems of energy utilisation and so much misuse of these powers. (DINA I Page 70).

This means that your entire equipment is along the second ray line of force and, therefore, much wise balancing is required. But how can this be done? And along what line of difficulty will the problem, which this situation brings about, [Page 180] be expected to emerge? I wonder if I can make it clear to you by pointing out that as the vehicles of the lower nature are on the same line as the soul influence, two difficulties will be present and should be recognised:

1. The influence of the ego or soul will come so easily at your particular **point in evolution** that the chances are that you will not recognise it; its vibration will be similar to the accustomed notes of your various bodies. You have, therefore, to train yourself in the art of differentiation so that you can recognise at will the various tones of your three bodies and can easily distinguish when there is present the tone of the soul, and react to its note or vibration. The secret of the power to distinguish the nuances of any particular line (such as your predominating line of 2-4-6) is through an increasing, *planned* sensitivity.

2. Where all lines of influences are related and similar, there will always be a tendency to negativity and a failure (except in moments of emergency) to assume a positive attitude—particularly towards the soul. What is needed in your case is more of the positive vibration of the first ray line of force, and to this line your seventh ray personality is the only open door. The inauguration of a regime of the *power aspect of love* would greatly help you. The understanding, identifying aspects of love are yours in great measure; much will come to you however if you use the will aspect of love through the medium of your seventh ray personality. I do not here refer to the will-to-love, my brother. That you have. I refer to the power-to-love and, through love intelligently and powerfully applied, to evoke right conditions in your environment. I would have you ponder on this and do the following first ray meditation.... (DINA I Page 179-180).

These basic requirements in a disciple, expressed and understood, are conditioned by the quality of the energy pouring through the etheric body. I have given to each of you an analysis of your rays, five in number. Later, I will endeavour to show you all the state of the etheric body which is the prime conditioning factor as far as physical plane expression is concerned. This body is the aggregate manifestation of all the energies at any one moment which may be concentrated through the seven centres. It is these centres which indicate to us who watch the **point in evolution**, the immediate limitation, need and the inherent possibilities. The response of the physical body is purely automatic to the impression or impulses coming from the vital body. This in itself is responsive to certain sources of energy—these may be one or other of the personality vehicles, the personality note or the direction of the soul, producing impression in varying degrees. (DINA I Page 209).

But climaxing moments are of importance and the pursuit of an even tenor is not usually good for a disciple, if overlong perpetuated, especially at the point of evolution at which you find yourself. It is good for the aspirant who is working upon the control of the emotional body and the attaining of astral equilibrium. It is not so good for the pledged disciple whose career should have in it—as did the career of the Christ—the valley and the mountain top experience, and the cave experience also with its loneliness and its period of introspective culture. Therefore, my brother, I call you to a more dynamic living than heretofore. The attainment of the outer attitude in your chosen work has been good. The inner orientation to the soul as love, is also good. Let there be no doubt in your mind upon this point. But paralleling this steady progress must come an increasing crescendo of experience, and a more vivid interim living. I think you will apprehend that whereof I speak because I speak in terms of your own desire. (DINA I Page 229).

I would say to you, my brother, that the instructions which I last gave to you still carry for you the needed teaching—a teaching which, if followed, will lead to realisation. I have today but little to add. Will you again and with a lighted heart read what I there have said? Your progress on the Way and your power to take the kingdom of Heaven by violence is very real and the keys of the entrance lie within your grasp. But this power itself carries with it its own problem and its own solution. Only one vital thing stands in the way of a life of utter usefulness and that is the sixth ray quality of your personality. It is, as you know, the ray of devotion, of a fanatical idealism, of [Page 323] undue emphasis and this ray, when conditioning the personality, is apt to cause much trouble. The lesser light of that minor ray (in itself, divine) can shut out the full radiance of your soul. Study all you can find out about the nature of the sixth ray. Your **point in evolution** necessitates a dominant personality which must be understood by you if your full usefulness in my work is to be reached. Follow instructions, brother of mine. You can be used and when the lesser light is dimmed, the first ray quality of your soul will be turned increasingly to the work of illumined building with the aid of other souls. There is much to be accomplished if the work of the Hierarchy is to go forward as desired.... (DINA I Page 322-323).

There are also to be found three sixth ray lines of force. These produce that definite drive which tends towards ultimate success, but also a drift towards fanaticism. This must be guarded against; for disciples in training, fanaticism is not desirable. In this brief analysis of the ray forces present in this group, it is apparent that you should find points of contact. The problem of two of your fellow disciples, though not definitely similar, has many resemblances from the angle of the soul. May I add here, that the point of evolution of the disciples and their status upon the Path of Discipleship lies [Page 345] entirely between them, their own souls and myself, and need not engage the attention of any other person. It is an entirely futile speculation on the part of personalities. I have only called your attention to these points of rapport, because of their value in group integration. (DINA I Page 344-345).

MEDITATION OUTLINE

1. Achieve comfort, alignment and control. These I need not elaborate to you. You know.

2. Sound the O.M. as the soul, breathing it out in benediction upon the personality.

3. Sound the O.M. as the personality, responding to the soul.

4. Sound the O.M. as the synthesis of personality and soul.

5. Then, relaxing, deal each day of the week with the following seven questions:

[page 656]

Sunday Did I work as a soul in my service yesterday, or as a personality? Was my interest in myself, as a server? Or was I engrossed with the need of those I served?

Monday In helping others, or in speaking with anybody, did I speak (yesterday as I served) about myself at all?

Tuesday What was the general tenor of my thoughts during the day—the work I had to do, other people or myself?

Wednesday What was the centre of my life yesterday—the soul whose nature is impersonal love, or the personality whose nature (at my **point in evolution**) is that of the "one at the centre," the dramatic self, expressing consistently the lower nature?

Thursday How often did I refer to myself yesterday, either in pity, or as an illustration, or to evoke interest?

Friday What was my major preoccupation yesterday? Was I happy? Why? Was I unhappy? Why? Was I dramatic? Why?

Saturday . . . What effect did I have on people? Why did I have it? Did I speak of myself to them?

6. Then, humbly, gratefully and happily, make the following affirmations:

a. I press forward towards the goal of fuller service; I am the soul, whose nature is light and love and selflessness.

b. I orient my mind towards the light, and in that light, I see the soul. I am the Plan, and am at-one with all that breathes.

c. I purify my astral life and know myself to be nothing but a channel for the love of God. And, in this potent body of the lower self, naught can exist which blocks the outgoing love of God to all I meet.

d. I stand erect through love and strength divine. I manifest the nature of a Son of God. Thus can I [page 657] salvage those who suffer on the way of life, and lift the little ones.

Can you adjust yourself to this indicated need, my brother? Is your love of the work and of your group brothers adequate to enable you to face your problem? I believe that it is, and you know and must realise that, in love, I stand by, and will not fail you if you need me, and if you call. More than this I cannot say. (DINA I Page 655-657).

The question now arises: How does a Master form and organise His Ashram or inner group of which the personnel is provided from the outer group of aspirants? It must surely be apparent to you that a Master, in forming His Ashram, proceeds as automatically as does the Creator. He meditates; He visualises; He speaks and that which He seeks to create and to materialise (in line with the hierarchical Plan) begins to take form. By the power of His focussed and directed thought, He attracts to Him those whose type of mind synchronises with His, because of ray, karmic relationships, **point in evolution** and love for humanity. In the words focus and direction lie the key to any technique or method of contributing to what I might here call the reservoir of thought which is an Ashram. It is a sustained focus, plus a dynamic direction which makes this reservoir of thought contributory to world service and creatively effective. The important thing for an accepted disciple to grasp is what the Master is seeking to accomplish through the medium of His group. This entails, finally, the enquiry, in the mind of the disciple, as to whether he thinks, focusses and works along lines similar to that of the Master. How close is the disciple to the Master's thoughts? The Master is prevented by occult law from using any pressure or power in the effort to swing the minds of those whom He is influencing into unison with His. He may not impose His will upon the disciple; His desires, aspirations and wishes must not be the enforced directing agency in the lives of those with whom He is in touch. He may impress their minds with what He feels is needed in periods of world crisis. He can express to them what He feels should be done. But it remains for the disciple to decide and prove. Disciples are in a Master's group because of similarity of ideas, even though they sense and express those ideas far less clearly than He does and see the vision as through a glass darkly. But their innate convictions are [page 697] basically the same and their task is to discover the points of contact, the analogous idealism for the group effort and then to submerge their entire individual lives and activities in the recognised effort. Behind this effort stands the Master—an initiating and distributing centre of power. (DINA I Page 696-697).

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

VI. I shall, once a year, give to each of you a measure of *individual help, personal instruction and individual meditation*. The clue to your next step towards the door of initiation and towards the Presence will also be indicated by me. This I will do at the time of the Full Moon of May (Taurus) each year. This may involve at times an analysis of your group relation, of the effect that your national and racial thoughtforms have upon you, and also the assets and the liabilities of your personality and egoic rays. I shall endeavour to bring to your attention your personal **point in evolution**. I would remind you at this point that these seven rays are sharply different as to colouring and phenomenal effect and, at the same time, I would remark that—under the Law of Occult Paradox—the seven Lords of Being (the seven Rays) are widely different but remain non-separative. (DINA II Page 21).

Finally, my brothers, one parting word as I close this instruction. The world tension increases and will increase; anxiety grows and there is no sign of its immediate lessening; the darkest hour of human life is upon us and it frequently brings to the earnest disciple the experience—terrible yet beautiful—to which has been given the name of the "dark night of the soul." This dark night takes different forms and different degrees of intensity, according to the ray, the type and the **point in evolution** of the disciple. From it you cannot escape. But one error emerges if careful thought is given to this dark night as pictured by the mystics down the ages. Their emphasis has, in the past, been laid upon the suffering which the personality experiences and the agony through which the personality goes. But in reality and from the angle of the facts, that is not the true dark night. The real "dark night" is that of the soul as it participates in the pain of humanity as a whole, in the agony of humanity's separation from God (a separation based upon illusion but not on actuality) and upon the desperation of humanity's reaching forth towards what appears to be an unresponsive God. Personality pain, agony and desperation are very different things and are not concerned with the totality of pain and suffering to which mankind is subjected. (DINA II Page 29).

5. The danger of "Imperil," as the Master Morya has called it. This is somewhat erroneously interpreted as irritation by the neophyte, but it is not in fact irritation in the ordinary connotation of the word. The surface ripples of ordinary irritation and the evanescent angers to which all disciples are prone are relatively of small importance. They pass and, in the sum total of the soul's attitudes to the personality, evoke no response or registration whatsoever. What is referred to is the reaction of the disciple to world evil. This produces uncertainty as to the future, annoyance at what is being done throughout the planet by non-disciples, criticism of national and international planning and a general atmosphere of unhappiness, plus a sense of superior knowledge. All this is expressed in a negative, unconstructive manner. To this many disciples are today prone; they need to realise that world affairs are not and cannot be moulded or determined by any hierarchical knowledge in the possession of the disciple. World affairs and conditions have necessarily to be based upon the demand and the **point in evolution** of the mass of humanity, working through their representatives, chosen or imposed, in every country. This demand can be and is affected, modified and spiritualised by the attitude and the teaching of disciples everywhere who are vocal and of humanitarian instinct. If, however, the will and knowledge of disciples in all nations were to condition world affairs and control entirely the political, economic and social life of the people, it would produce a far more serious cleavage than now exists, for instance between the rich and the poor, or between the classes and the castes*. It would produce a pronounced line of demarcation between the Kingdom of God and the kingdom of men.* This would run counter to hierarchical intention, which is rapidly healing the existent breach, and thus offset the work which Christ set out to do on Earth. This point is often overlooked by well-intentioned disciples. It is humanity which determines its own destiny. Disciples point the way, indicate the vision, set a needed example and emphasise the ancient landmarks. (DINA II Page 68).

Everywhere, however, the newer type of groups are slowly being gathered together. Have you ever realised (I seek here to make you think and reason) that a group composed entirely of people upon the same ray, and who were also at exactly the same **point in evolution**, would be relatively futile and useless? Such a group would lack dynamic—the dynamic which comes into expression when many and different ray qualities meet and combine. When you speak of an Ashram being a first or a second ray Ashram—to mention only two out of the seven—it is essential that you bear in mind that though its members may have the same basic soul ray, they are apt to be found on one or other of the six subsidiary sub-rays; there is also a constant shifting of people as they make true progress from a minor ray to a major ray or (for service reasons) on to a different sub-ray of their own ray; this is a point which is very apt to be forgotten. It is wise to realise that an Ashram is composed of disciples and initiates of all degrees. It is this interplay of diverse elements that enriches an Ashram and tends inevitably to successful service in the three worlds. (DINA II Page 107).

This entire problem of group integrity and personnel-synthesis (if I may coin such a phrase) is at this time presenting a major problem to the Hierarchy. It is based, as you see, on the **point in evolution** which humanity has reached. There are many millions today—and this may surprise you—who have already achieved a definite measure of permanent personality integration. They are people in the fullest sense of the term although they may yet be lacking any contact with the soul or any desire for such contact. This means that they are relatively dominant men and women in their own setting, environment or milieu; they therefore constitute a problem in this preparatory cyclic era because they refuse—usually quite unconsciously—to form part of any group; they seek ever the position of leader. This is true of spiritual aspirants just as much as it is true of workers and group leaders in any other phase of human thought and procedure. (DINA II Page 108).

It is my intention this year to have you concentrate upon the new Invocation from the point of view that it embodies the divine intent and summarises the conclusions of the thinking of the planetary Logos. It is the most abstract form of meditation with which you have yet been presented. The meaning of this Invocation has been expressed in terms which are understandable, in a measure, to the average person because of its familiar wording, based on many Scriptural terms. But the true inner implications and significances are of very deep import and are not superficially apparent. I challenge you to penetrate, through meditation, more deeply into the vital meaning of these words, these amazing words. They embody, as far as is possible in modern language, a formula which has been in possession of the Hierarchy ever since it was founded on Earth, but which is only now available for use, owing to the **point in evolution** reached by mankind. The wonder of these mantric stanzas is that they are comprehensible to members of the human family and to members of the Kingdom of God. They mean one thing to the ordinary man, and that meaning is good, powerful and useful; they mean another thing to the man upon the Probationary Path, for he attaches to the words a deeper and more esoteric meaning than is possible to the man who is entirely polarised in his lower nature; these words mean still another thing to the disciple affiliated with and functioning consciously in an Ashram: to initiates and to the senior Members of the Hierarchy, they convey a still higher and more inclusive significance. (DINA II Page 156).

*Meditation VII . . . The Cross . . . Spiritual Position*

It is an occult truism to say that the disciple is crucified upon the Fixed Cross of the Heavens. This he is prepared always to accept, for he knows from bitter experience how true it is; he lives in the recognition that the life of the disciple is hard and its exigencies are inescapable. Curiously enough, a good deal of this recognition is based upon an unconscious and unrealised self-pity. To offset this unrecognised habit of thought, this meditation is intended to teach the disciple to create—with deliberate intention—his own cross, and in this manner do away with his idea (again unrealised) that the cross is the result of his **point in evolution**, that it is imposed upon him by astrological conditions, and that through it the Lords of Karma work, exacting from him the full price for all past misdeeds. This, in reality, is not so.

(DINA II Page 189).

7. *Ashramic Meditation*. This is based upon the evocation of human response to the higher spiritual values; it concerns itself with the creation of those conditions wherein these new values can, under the divine Plan, flourish; it is focussed on that immediate aspect of the Path which humanity needs to tread, and its intent is to swing into creative activity the desires, aspirations, [Page 217] reflections and concentrated meditation of men, at whatever may be their particular **point in evolution**, so that a mighty, coherent and invincible movement will be instituted which must and will result in the creation of the new heavens and the new earth. This is one way of expressing the significance of the coming of the Kingdom of God on Earth, and the creation of a new order and way of life. (DINA II Page 216-217).

The whole point, brother of mine, is that in both connections the incentive towards activity lies with the individual and there is no imposing authority. The only authority recognised is the truth as it emerges in the human consciousness, in any world or historical cycle. Today more truth is being recognised (and incidentally, repudiated) than at any other time in human history. Men have attained the **point in evolution** where they are able to know the truth if and when presented, because the concrete human mind is now more highly responsive to abstract truth, and therefore to the next evolutionary presentation. It is this which the Totalitarian Powers, the unconscious (and I mean that, brother of mine) agents of the Black Lodge are fighting; they will not win; in the long run they cannot, for the human spirit is eternally sound and sane. (DINA II Page 238).

I wish students would consider this fact with great intelligence and closer attention; they would then arrive at the [Page 329] knowledge that their limitations definitely provide a problem for those less limited. The time has to come wherein candidates for admission into an Ashram, and later, for initiation, must realise that their limitations, their relatively petty points of view and their circumscribed attitudes are a hindrance to ashramic progressive events. If the principle of sharing has any significance whatsoever, these are points of great importance and are supremely worthy of consideration. An illustration of this can be seen in the response of this group to the work which I have asked you to undertake over the years. A tiny handful of you have responded and have made sacrifices and worked hard to further the Triangle work, to spread the Invocation and to help in the Goodwill work, but it is a very tiny minority. The rest have either been interested intellectually but could not make the needed sacrifices, or they refused to put first things first, and secondary issues occupied their lives. This limitation, as you may realise, has handicapped the ashramic plans, and those who wholeheartedly have worked (and they know I know who they are) have had to share—with pain and distress—in the limitation. I have frequently stated that on entrance into an Ashram the disciple leaves behind him his personality life and enters as a soul. What I have stated in the above paragraph in no way contradicts this fact. It must, however, be remembered that a disciple has become what he is as a result of his personality aspiration, his struggles in the three worlds, and an attained point of spiritual unfoldment. Therefore, though he may leave behind his personality with its faults and problems, he indicates clearly to his co-disciples and to those more advanced than he is, exactly what is lacking in his equipment, what is his **point in evolution**, and what stage of discipleship he has achieved. In this connection, I recommend the rereading of all that is said anent the six stages of discipleship in Discipleship in the New Age (Vol. l); the material given there is of great importance here. (DINA II Page 328-329).

As you already know, a hint is susceptible of many interpretations, according to the **point in evolution** and the grade of the disciple. A Master can gauge a disciple's ability to pass onward and arrive at his attained status by his mode of handling a hint. In the preceding instruction I posited for you a series of questions relating to the subject of hints, but I did not tell you that they were in the nature of a test. They were framed in words that appeared to make them of general and personal application. Did you deal with them as such? There was no need to do so and (if you have truly understood what I have indicated re hints) you must have wondered why the questions were drafted in that particular form; you would then have proceeded to consider their themes and the answers required from the standpoint of the [Page 355] Ashram, which is not the standpoint of the individual. I know not what you did. I can only hope for your right approach. If—to illustrate—you interpret the sixth hint, which states among other things that "my one effort is to indicate relationship between initiation and revelation," by pondering upon the initiation which you believe lies ahead of you as an individual, and the consequent revelation which will then be made to you, then you will be functioning as an aspirant and not as a disciple. If, however, you sensed, no matter how dimly, that each initiate-group enriches the Ashram with its invoked revelation, you will then be arriving closer to the desired consciousness. (DINA II Page 354-355).

But in reality he is at fault, and the case as he visions it [Page 360] is not so. He must learn to function entirely differently. This hint is not concerned with a part which an aspirant must play as an individual, nor does it include the factor of mental appreciation of the qualities of his own nature. Where the true disciple is concerned, three things are involved and condition his whole approach to this problem of human planning:

1. Its relation to the Plan, as it has been communicated to him within the precincts of the Ashram.

2. His ability to use a measure of the true divine Will as it pours through the Ashram from Shamballa for the implementation of the Plan, and as constituting its directing agent.

3. The sequence of the planning as it materialises on Earth in relation to the time factor. Three things emerge in his thinking at this time:

a. The immediate steps to be taken in order to carry the Plan forward, logically, practically and with the least expenditure of the destroying aspect of the will.

b. The probable duration of the cycle in which the Plan can progress from its inception until its fulfilment.

c. An appreciation of *the unfolding pattern* of which the material planning is an expression. He needs to discover how far human planning conforms to that pattern. He must sense where nonconformity originates and what steps—as far as his particular **point in evolution** permits—the Ashram should take to offset the distortion of the Plan. Only in this way will he learn himself to plan.

You can see from the above what a different approach is here involved when a disciple deals with a hint, how wide are the vistas which are opened up, how subjective his predominating attitude must be, and how inevitably the group relationship to the planning becomes apparent and important to him as an individual as well as to the group as a whole. (DINA II Page 359-360).

These are some of the ideas which lie behind the particular hint which I have given to you, as far as the disciple is concerned. According to his development and his **point in evolution**, so will be his emphasis; some disciples can aid the Master in the planning process because they are becoming sensitive to impression by Shamballa; others are engrossed in the formulation of the programme and in imparting some of its features to more limited disciples, thus setting them to work. A group of carefully chosen disciples are always held in the Hierarchy to work solely with the pattern; this is a most important phase of the work, requiring a spirit of synthesis and an ability to hold streams of hierarchical energy under control. Disciples who are not so advanced, and who are therefore closer to human thinking at the particular moment in history, undertake to supervise the precipitation of the Plan. Their work is necessarily far more exoteric, but is most responsible, because it is when the Plan has reached the stage of human implementation that error is apt to arise and mistakes can occur. (DINA II Page 362).

There is nothing more that I need to say on this subject. Later teaching on the matter will be available next century. I have already given you more than you can understand, but not more than you can begin slowly to study and eventually to comprehend by direct programme-forming in your own life, and making it at the same time an essential part of the programme of the Ashram with which you find yourself affiliated. This you will have to do through self-devised formulas, thus producing a life-pattern which will be indicative to the watching Masters as to the **point in evolution** attained by the disciples. (DINA II Page 366).

Another question which might well be asked is: Do all the members of the group have to be at the same point upon the Path of Discipleship, or can they be at many differing [Page 383] stages of discipleship or initiation? What you really mean when you ask this question is: Is the group—composed as it is of individuals—taking the same initiation? Are all its members at exactly the same **point in evolution**? By no means. A group should be (and is) composed of individuals at varying points of development; some may be preparing for the second initiation; others may be in training for the third initiation, and a few may be ready for the fourth or the fifth initiation. The nature of the initiation to be undergone is known only to the disciple and his Master; it is of no interest to the group itself; the diversity of the initiations for which preparation is being made tends to enrich the group content; the more ray types which are found functioning in the group, the more valuable will be its service. It is the bringing together of groups in preparation for initiation which has led to the present basic change in the methods of the Hierarchy. A would-be-initiate does not, at first, work solely under the care of the Master of a particular Ashram. Certain of the Masters (usually Masters like myself who have only lately passed through the fifth initiation) have been chosen to train and instruct aspirants on all the rays until after the third Initiation of Transfiguration. (DINA II Page 382-383).

The apprehension of this Plan by the disciple will necessarily vary according to the disciple's **point in evolution**. In the very early stages of discipleship, his capacity to "modify, qualify and adapt" is small indeed, but each expansion of consciousness fits him increasingly to do this. You would find it of interest to study again the stages of discipleship as outlined in Volume I of *Discipleship in the New Age*. You would note how each stage (when it is a factual experience) enables the disciple to see the Plan from the angle of the Ashram and of the Master with increasing clarity; finally, there comes the time when the disciple arrives at the very heart of things and is so close to the heart of the Master that the hierarchical planning becomes something in which he shares and to which he contributes. (DINA II Page 390).

You will note, therefore, how this information—by pointing out the attitude of the third eye during this initiatory process and its new function in relation to the Monad—throws fresh light upon the work of the Monad. This third eye is now receptive to light from the highest source, is arresting in its outward-going activity and functions like a lens for the reflection of light and for the attaining of the highest possible inner vision for the particular **point in evolution** reached. All this embodies an activity which (except in the case of the highest initiates) remains very mysterious. However, a study of the use of the third eye at the third initiation will bring illumination of the teaching that the Monad is to the planetary Logos what the third eye (in its initiatory function) is to the disciple of the third degree of initiation. (DINA II Page 400).

I would call your attention to the fact that this point of revelation is related to the plane of pure reason or to the buddhic plane; this is the lowest of the cosmic etheric levels; it is therefore a plane of "transitional ejection"—a level from which the new and assembled energies are "let loose upon the world of outer forms." This process has been greatly facilitated since the entire Hierarchy shifted its location (since 1925 A.D.) from the higher mental levels to the buddhic plane, thereby making direct and unimpeded etheric reception possible. This is one of the significances of the words which we read in *The New Testament* that "the veil of the Temple was rent in twain from the top to the bottom"—a symbolic way of expressing the unveiling of an unimpeded channel. This was made possible by the Christ as the [Page 406] Avatar, working in cooperation with the Master Jesus, and also by the point of evolution reached by the humanity of that time. (DINA II Page 405-406).

These are the problems which the modern aspirant has to face, and therefore he must himself discover the hint which is related to his highest point in consciousness. I would ask you here to bear in mind that the point in consciousness is not necessarily identical with the **point in evolution**. A high **point in evolution** can be reached unconsciously and the disciple is frequently not truly aware of what he *IS*. He has to become consciously aware of his exact point of attainment before he can really know what the next step is which he must consciously take. He is presented at this stage with a vast body or structure of truth; his mental appreciation of these stages and principles can be very real, but there is apt to be much confusion when the concrete mind is unduly dominant (as it so often is); the abstract mind is likewise active, and faint indications of the functioning of the intuition and of the higher modes of knowledge and of realisation are given. The disciple then passes through the stage wherein he appropriates everything that comes his way; he seeks to use everything he knows or even senses in his effort to advance, to develop usefulness and to pass through the door of initiation. (DINA II Page 414).

In the above enquiry, my brother, you have asked nine questions, all bearing on the same subject. Some of them would not have needed a reply had you had the time to study A Treatise on Cosmic Fire, for in that book much of your question is answered.

The difficulty in distinguishing between thought and emotion is due entirely to two things:

1. The **point in evolution** of the Observer, which determines very largely the field of his observation and the focus of his directed attention.

2. The present status of the human race. Most of humanity is not, at present, thinking but is actively feeling. (DINA II Page 623).

Thoughts, again, are not "fossilised feelings," but emotions which can be registered by the image-making faculty of the mind, and the thoughtforms thus created (embodying the mind's reaction to the world of feeling) can be so powerful that they can persist in the treasure-house of the memory and can be constantly revitalised by a recurring emotion. It is the mind's activity in relation to feeling or to the range of feelings which reveals emotion. In the present time when the average human being and the average aspirant cannot distinguish accurately between mind, emotion, feeling and the thoughtforms which memory guards, it is impossible for a clear line of demarcation to be drawn. But this is owing simply to the point of evolution of the race. Such lines and differentiations can be drawn clearly by the developed disciple and the initiate. He then discovers that thoughts are the product of the principle of intelligence, dealing with life and enabling a man to say: I am not my body. I am not my feeling apparatus. I am not that which is developed through the interplay between myself and my environment. I am something other than all this. *I am*. (DINA II Page 625).

This year and in fact during the past three years, many problems have arisen in your life and these have been complicated by the fact that the physical vehicle is not functioning as it should. With that condition you must learn to live, treating it with due wisdom and at the same time ignoring it in the service of humanity and in ours. One attitude infers right physical care; the other attitude sets the note for the mental reaction. This I think you know and are working successfully towards this way of living. I mention it because one of the things all disciples have to achieve (prior to initiation) is a right mental attitude toward that aspect of the physical body which is not regarded as a principle and which is only the automaton of the inflowing forces and of the inner man. The energy which governs the physical body emanates from that aspect or integrated aspects where lies the focus of consciousness. Perfect health will come, therefore, when the focus of consciousness is permanently in the soul. This is not possible for any of you at present because of the **point in evolution** and because of the mass relation and the mass karma, superimposed upon the individual karma. (DINA II Page 640).

I approach you today with such complete understanding that I believe you will immediately recognise its reality. My last instruction to you is distant and remote in its implications, and you are today wondering if I meant all that I said there and if your spiritual status is as I stated. It most certainly is, and on that statement I would have you take your stand. Will you understand me if I say that one of the guarantees to you of the truth of the past instruction is that this instruction will be relatively short? The last instruction was the important one. In that instruction I emphasised two things:

1. That you were at the **point in evolution** where a definite rapport with the Christ was possible.

2. That you were in process of preparation for taking a certain important initiation (as, my brother, are several of this group). (DINA II Page 672).

In this connection and in order to enlarge your perspective, I would add that Christian Science is a fifth ray expression of thought and was one of the effects of the incoming fifth ray life. A very large number of Christian Scientists are either fifth or sixth ray egos, for this particular school of thought was one of the means whereby the fanatical emotional idealism (engendered by the potency of the sixth ray influence dominant for so many centuries) could be offset, and the mental grasp of truth and of life carefully fostered. Under its influence, the stage was set on which many mystics could begin to organise their mental bodies and discover that they had minds which could be used, and thus be prepared for the occult way. It is therefore a masculine or positive influence in its general effect, but its positivity is in relation to the personality—the mind as the factor dominating [Page 686] the human expression. It can, and eventually will, be negative to the soul, revealing the higher mind. It is interesting whilst considering the pairs of opposites (the negative and positive factors) to study the following groupings:

Spirit Positive

I. Soul Balancing

Personality Negative

Higher mind Positive

II. Soul The point of balance

Lower mind Negative

Lower Mind Positive

III. Emotional nature Field for balancing

Brain Negative

You have, in the above groupings, three great fields of reflection. These groupings can also be worked out in many ways. It must be borne in mind that (as H.P.B. points out) any such groupings, such as the seven principles, will vary according to the **point in evolution** of the investigator. (DINA II Page 685-686).

Those disciples who work today in the world and do so consciously in order to aid the Christ and His mission, come within the protecting aura with which the Head of the Hierarchy at all times surrounds certain work undertaken by the Hierarchy in connection with our planet. This work of preparation for His coming is curiously fraught with danger because of the immense and constant antagonism it arouses (and is arousing increasingly) in the opposing forces of evil. The main attack of these forces is upon disciples and particularly those in a position and at the **point in evolution** where they can act with potency and greatly help in the task of reaching others. This you can do, and *along with all disciples* are, therefore, marked "for protection," as it is esoterically called. This does not mean that you will be free from attack and—because you are a disciple—attack on all three bodies simultaneously, but it means that such attack will arouse in you no fear. Remember always, brother of [Page 749] mine, that it is fear that permits the entry of wrong potencies, and that such an attack may not be aimed at your weakest point but preferably at your strongest; it is there where disciples are often caught unawares and thus suffer a temporary setback. (DINA II Page 748-749).

This solitariness has to be faced and understood, and it results in two realisations: first of all, a realisation of your exact point on the ladder of evolution, or on the Path; and secondly, an intuitive perception of the **point in evolution** of those we contact along the way of life. For quite a long time every disciple refuses to do either of these two things. A false humility, which in reality borders on a lack of truthfulness, [Page 763] keeps him from clear-eyed recognition of status—a recognition which necessarily involves more intelligence and sounds out no call to pride. Few too dare trust themselves to see their fellowmen as they really are, for fear of a critical spirit—so hard it is to develop the true practice of loving understanding which leads to the seeing of all people in truth, with their faults and their virtues, their pettiness and their grandeurs, and still to love them as before and even more. (DINA II Page 763).

**EDUCATION IN THE NEW AGE:-**

It is precisely in this region of thought and of recognition that the distinction is found between the work of the Buddha and the work of the Christ. The Buddha achieved "Enlightenment" and was the first of our humanity to do so. Lesser grades of enlightenment have been frequently achieved by many previously incarnating Sons of God. Christ, because of the attainment of the Buddha and because of His own **point in evolution**, was enabled to inaugurate a new era and institute a new goal, wherein another divine principle was enabled to come into manifestation and to achieve [Page 53] general recognition. He inaugurated the "age of love" and gave to the people an expression of a new divine aspect, that of love. The Buddha culminated the "age of knowledge." The Christ began the "age of love." Both ages embody and express two major divine principles. Thus the new education has been made possible by the work of the Buddha. This will indicate to you how slowly evolution moves. The new religion has been made possible by the work and the life of the Christ. Speaking esoterically, the knowledge petals of the human egoic lotus have unfolded, and the Buddha accelerated the rapid action of this happening. Now the love petals of the egoic lotus of the human family are also unfolding—the rapidity of this occurrence being the result of Christ's action. Can you understand the significance of what I am attempting to tell you, and can you grasp the meaning of what I am going to say? (ENA Page 52-53).

THE NATURE OF ESOTERICISM

Educators in the new age will lay an increasing emphasis upon the esoteric approach, and it might be of service if I here attempted to define esotericism in terms of the general average intelligence of esoteric students and their **point in evolution**. I would remind you that true esotericism is a far deeper thing (from the angle of the Hierarchy) than you can appreciate. (ENA Page 59).

The esotericist in training has, therefore:

1. To become aware of the nature of the forces which constitute his personality equipment and which he himself magnetically brought into expression in the three worlds. They form a combination of active forces; he must learn to differentiate between strictly physical energy, which is automatic in its response to other and inner energies, and those which come from emotional and mental levels of consciousness, focussing through the etheric body which, in turn, motivates and galvanises his physical vehicle into certain activities.

2. To become sensitive to the impelling energies of the soul, emanating from the higher mental levels. These seek to control the forces of the threefold man when a certain definite **point in evolution** is reached.

3. To recognise the conditioning energies in his environment, [Page 62] seeing them not as events or circumstances but as energy in action; by this means he learns to find his way behind the scene of outer happenings into the world of energies, seeking contact and qualifying for the bringing about of certain activities. He thus acquires entrance into the world of meaning. Events, circumstances, happenings and physical phenomena of every kind are simply symbols of what is occurring in the inner worlds, and it is into these worlds that the esotericist must enter as far as his perception permits; he will sequentially discover worlds which will call for his scientific penetration.

4. For the majority of aspirants, the Hierarchy itself remains an esoteric realm which demands discovery and which will accept penetration. I am choosing my words with care in an effort to evoke your esoteric response. (ENA Page 61-62).

You might inquire here, after considering these four types of atmosphere regarded as essential preliminary steps to the new education: How, in this case, do you make allowance for inherited instinct, normal inclination based upon the **point in evolution** and character tendencies which are determined by ray forces and astrological influences? (ENA Page 78).

**THE EXTERNALISATION OF THE HIERARCHY:-**

It might be asked what ground this training should cover. I would suggest that teaching should be given as to the nature of man and the purpose and objectives of the soul; training can be offered as to the technique of expression, and careful instruction also given as to the use of the centres in the etheric body and in the development of the ability to preserve inviolate the attitude of the positive onlooker, who is always the directing, controlling factor. There will have to be careful analysis of the type and character of the psychic, and then the application of differentiated and suitable methods so that he may progress with the least hindrance. Training schools and classes which seek to develop the student must be graded according to his **point in evolution**, and his passing into a group, optimistically hoping that something will happen to him whilst in it, will have to cease. (EOH Page 14).

*The Cause of the Present Crisis*

It is well known to you that the great Law of Rebirth is the controlling and major law in all the processes of manifestation. It governs the exoteric expression of a solar Logos or of a human being, and the object of this constantly recurring process is to bring an increasingly perfect form to the expanding service of the soul. For the first time since its inception, the human family is in a position to note for itself the processes of the rebirth of a civilisation as an expression of spiritual culture at a particular **point in evolution**. Hence the magnitude of this crisis as it assumes its place in the human consciousness. Many lesser crises, initiating specific tribal, national and racial experiments in the renewal of form have gone on and have been registered by some group within a nation or by a nation itself (if advanced enough). Such a national registration took place for the first time in connection with the French Revolution. Such registrations of evolutionary intent have taken place with increasing clarity and understanding during the past two hundred years. Such crises have taken place in practically every nation in modern times and have been recognised to some degree, and upon them historians have enlarged and philosophers speculated. But the crisis today is far vaster, embracing as it does the majority of nations in both hemispheres. No nation remains at this time unaffected and the results are and must be registered in some aspect of the national life. (EOH Page 112).

If the above is true of the O.M. and of its group effects, it is infinitely more true of the Great Invocation. Words of Power (and this is true also of the O.M.) are all of second ray origin. This is the ray of the manifestation of consciousness. They are, therefore, intended for soul use because the soul is the expression of the second aspect of divinity, and only the soul can really employ these Words and sounds and thus produce the desired results which are always in line with the divine Plan. It is frequently forgotten that they must be used by the soul in a dynamic manner, involving the serious recognition of the *will aspect.* The Great Invocation, the O.M. and all such Words of Power must go forth from the soul (whose nature is love and whose purpose is solely group good), backed by or "occultly propelled forth" (to use a translation of an almost untranslatable occult idea) by the dynamic will aspect, and carried outwards as an integrated thoughtform upon a stream of living, illumined mental substance. This process therefore brings into activity the will, the love and the intelligence of the man who is using these words and formulas. Frequently, however, an hiatus occurs even when a man has integrated these three controlling factors within himself as far as he is able to do so at his particular **point in evolution**. All that he has succeeded in doing is the retaining of the created thoughtform upon the mental plane; he fails to make its presence felt upon the physical plane and to achieve the desired results because his brain (the lower receiving and distributing centre within the head) is incapable of the needed dual activity—retaining awareness of the intent, meaning and purpose of the formula being used and, at the same time, carrying on the task of sending forth the potency, [Page 146] hidden yet conveyed by the Words or sounds. These two activities must be carried on simultaneously by the soul on its own plane through the medium of the mind and the brain. Here again is one of the objectives of all meditation work but one which is not emphasised as it is a sequential happening and not an objective. Effectiveness is, therefore, dependent upon a grasp of the above facts and a developed and trained integration between soul, mind, desire, brain and the spoken Word or sound. (EOH Page 145-146).

The three aspects of divinity in man achieve practical expression through the influence of the Great Invocation, both in living usefulness and true comprehension—true at least in so far as man's present **point in evolution** permits of his correct apprehension of significance. Goodwill, as the practical and possible expression of love demonstrates on earth, evoking right relationship; light, as the expression of the Hierarchy pours into the human consciousness, irradiating all dark places and evoking a response from all [Page 165] forms of life in the three worlds of manifestation, and in the three subhuman kingdoms through the medium of the human; peace, as the expression of the will of Shamballa produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action, producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of God. (EOH Page 164-165).

Divine intervention could also take the form of a cataclysmic happening which would bring aggression to an end through destruction. It would probably be at such a cost of human life that there is definite hesitation over employing it by the custodians of natural law and the workers who understand divine purpose, apart from the fact that humanity has now reached the **point in evolution** where the expression of human free will is definitely possible. The use of cataclysm was the method employed in Atlantean days, as you well know from the tales of the flood; and through the flood there was almost complete destruction of the civilisation of that time. It is hoped that such a drastic step will not be needed today, though there are ancient prophecies which foretell the possibility of the destruction of this world at this time through fire—instead of flood. Which of the two methods—divine embodiment and natural cataclysm—will be employed will really be decided by humanity through its use or non-use of free will and understanding. If humanity fails to unite under the banner of the Forces of Light against the forces of material aggression and selfishness, then the "fiery ordeal" might be unavoidable. (EOH Page 259).

*Divine Intervention*

In considering the subject of Avatars I would like to point out that (from the standpoint of mankind at his present **point in evolution**) Avatars are of two kinds, as might be expected when the consciousness of humanity is subject to the control of the pairs of opposites. These two are:

1. Those Avatars Who are the embodiment of the Angel of the Presence, whether that Presence is the [Page 293] soul in man, the planetary Logos, some extra-planetary Entity, some Cosmic Being, or an Expression of Cosmic Good.

2. Those Avatars who are embodiments of the Dweller on the Threshold, whether that Dweller is the human Dweller on the Threshold, planetary Forces of Materialism, or some Aspect of Cosmic Evil.

(EOH Page 292-293).

AN IMPENDING CRUCIAL DECISION

December 1941

As the last month of the present sad year is upon us, I come to you with a message. The determination and the inner purpose of humanity will be so definite during the period when the Sun will begin to move northward—from December 25th until June 22nd, 1942—that the future of humanity for many hundreds of years will be decided. From that decision will date the coming New Age; on that decision, the Hierarchy will be able to make prediction and determine action; in that decision will be discovered the **point in evolution** of the mass of men. I urge you to face the future with strength, to free your minds from all vestiges of doubt, and to know (in your own life and for the race) that the forces of materialism and cruelty will not triumph. Again I say to you, the Hierarchy stands. Go forward with assurance. (EOH Page 337).

*Such Messengers embody divine intention*. The response of mankind to Their messages is dependent upon the **point in evolution** which has been attained by man. Back in the early history of the race these Approaches were rare indeed. [Page 409] Countless ages passed between them. Today, owing to the greatly increased power of the human mind and the growing sensitivity of the human soul to the spiritual values as they express themselves through major world ideologies, these Approaches of the divine to the human can become more frequent and are taking on a new form. Man's inner realisation of his own innate spiritual potency and the unfoldment of his sense of relationship are bringing about an effort on his part—consciously undertaken—to make true progress towards the good, the true and the beautiful, and this in spite of the fact of the war and the misery and suffering present upon our Earth. It has therefore become possible to synchronise the Approach of the divine to the human and to instruct the masses of men in the technique of thus invoking the Approach. This attitude of humanity will lead to a new revelation, to the new world religion and to new attitudes in the relation of man to God (religion) and of man to man (government or social relationships). (EOH Page 408-409).

2. *The Forces of Light*. I would here correct an impression which exists among esotericists. By this phrase, (the Forces of Light), they are apt to mean that the Hierarchy is literally fighting against the Axis nations. This is not so in the physical sense. The Hierarchy works—as you well know—with the souls of men and with those minds which are so oriented and disposed that they react to soul impression. When I use the expression "the Forces of Light" I mean those enlightened nations upon whom the light of Freedom shines and who will refuse, at all costs, to relinquish that light. There is no freedom in Germany or in [Page 429] Japan. In a lesser sense and for a brief time, there was no freedom in Italy, but Italy must be counted among the enlightened nations, for it could not be held in duress. The Forces of Light comprise those nations (working through their armies and in the diplomatic arena) who are today fighting for the freedom of humanity, for the eternal rights of man, for liberty of conscience, for the position of the individual in any nation, and for freedom of religion or the right of man's self-chosen approach to the spiritual realities. Behind these nations stands the Hierarchy. Freedom is the birthright of mankind, and free will is the highest of the divine characteristics. Freedom is misinterpreted and misused by many, owing to the **point in evolution** of the mass of humanity, but it is a fundamental, divine principle; and where principles are involved the Hierarchy knows no compromise. There is no spiritual principle behind any of the activities of the Axis Powers, behind German activity or Japanese aggression. Therefore, the Hierarchy does *not* stand with power or strength behind any of their efforts. (EOH Page 428-429).

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).

It must not be forgotten that only those souls who are on the Probationary Path or the Path of Discipleship will form the nucleus of the coming world religion. It exists on the inner planes for the purpose of gathering out of all the churches those who have reached the **point in evolution** where they can consciously and of their own free will place their feet upon that PATH which leads to the centre of peace; who can in full awareness turn their eyes upon the Great Lord, and transmute the life of worldly endeavour into the life of service. The first detachment gathered into the coming Church will be found to be a part of the present great band of servers. These have, down the ages, been associated with the Christ in His work. Remember always the fact of the work He did in connection with the last advent, and remember likewise that in the turning of the cyclic wheel, in the evolution of the spiral, similar conditions will eventuate, the same needs arise, and the same egos incarnate that were present in the days of old in Palestine. The numbers of those associated with Him will be greatly increased, [Page 514] for all who knew Him in earlier incarnations in the ancient East, all whom He cured or taught, all who contacted Him or in any way incurred karma with Him or with the Master Jesus, will have the opportunity to cooperate at this time. Each sincere aspirant who is closely connected with the present Church organisations, who feels a close link with the Christ and who loves Him, can be practically sure that in Palestine they saw Him, knew Him and mayhap served and loved Him. (EOH Page 513-514).

It can be expected that the orthodox Christian will at first reject the theories about the Christ which occultism presents; at the same time, this same orthodox Christian [Page 590] will find it increasingly difficult to induce the intelligent masses of people to accept the impossible Deity and the feeble Christ which historical Christianity has endorsed. A Christ Who is present and living, Who is known to those who follow Him, Who is a strong and able executive and not a sweet and sentimental sufferer, Who has never left us but Who has worked for two thousand years through the medium of His disciples, the inspired men and women of all faiths, all religions and all religious persuasions; Who has no use for fanaticism or hysterical devotion but Who loves all men persistently, intelligently and optimistically, Who sees divinity in them all and Who comprehends the techniques of the evolutionary development of the human consciousness (mental, emotional and physical, producing civilisations and cultures appropriate to a particular **point in evolution**)—these ideas the intelligent public can and will accept.

(EOH Page 589-590).

When I began my exoteric work in 1919, I had not expected to be frustrated by the second world war, or rather by the final phase of World War I. The Hierarchy had hoped that the lesson had been severe enough to force those changes which were essential to the future of mankind. But humanity had not learned the needed lessons. As I have often told you, the Hierarchy—because of the divine principle of free will in humanity—cannot foretell how men will act in times of crisis; the Hierarchy cannot enforce the good way of life against normal human desire, for this good way of action must come from out the very depths of human thinking and feeling, and must emerge as a free and non-supervised endeavour; the Hierarchy may not take those possible steps which will prevent men making mistakes, for it is through those mistakes that men learn "by the means of evil that good is best," as your great initiate-poet has expressed it. All that the Hierarchy can do is to present the needed teaching which will direct man's thinking along right lines, to point the way of true relationships, and at the same time demonstrate objectively the nature of the bad way. This the Hierarchy has always done. As a spiritual group, They can and do set Their faces against selfishness, greed, and against all that seeks to imprison the human spirit and impair its freedom. To illustrate—the Hierarchy demonstrated against the totalitarianism which the two great Powers, Germany and Japan expressed when they precipitated the second world war. This They still do and will continue to do when any aspect of totalitarian greed and aggressiveness in any form (subtle and undeclared or openly demonstrated) attempts to limit the freedom of the individual, the free spiritual man, no matter what his **point in evolution**. (EOH Page 636).

It will be obvious (if you have considered my words with care) that a great spiritual movement is under way—perhaps the greatest of all time, if we except the great spiritual crisis which brought the fourth kingdom into being, the human kingdom. I have mentioned above only three of the most important results for which the Hierarchy hopes. Humanity is deemed to have reached a **point in evolution** where much can be done, because the minds of men—for the first time on a worldwide scale—are sensitive to spiritual impression; the opportunity of the moment is unique, because minds everywhere are showing themselves superlatively receptive to both good and evil. Men are not today governed so much by blind impulse as by considered thought. There have always been small groups and rare souls who have demonstrated the capacity to respond to spiritual impression. The line of least resistance for the masses is the selfish impulse, and there lies the major point of attack by the Forces of Light. (EOH Page 649).

The necessary detachment cannot be based upon the innate instinct of self-preservation, even when that is carried into the realm of the soul; it must be motivated by an occult absorption in the task, and implemented by the will which keeps the channel of contact open between the disciple and the ashram and between the disciple and his sphere of activity; this channel must be kept entirely clear of all lower identifications. This might be termed a method of eliminating all tendencies to register anything save a wise apprehension of the **point in evolution** of those contacted; a sound appreciation of the problem to be faced on their behalf, and a process of directing the needed energy of love in such a manner that the stream of projected love not only aids the recipient, but protects the disciple from undue contact; it will then evoke in the person to be helped, or the group to be aided, no reciprocal personality expression; instead, it lifts the entire quality of the personality life or the group life on the purificatory way on to higher levels of awareness. (EOH Page 691).

**FROM BETHLEHEM TO CALVARY:-**

The difference lay in the **point in evolution** which humanity itself had reached. The cycle which Christ inaugurated has been one in which men have become strictly human. Up till that Incarnation there had always been those who, having achieved humanity, had then passed on to demonstrate divinity. But now the whole race is at the point of so doing. Although today men are predominantly animal-emotional, yet through the success of the evolutionary process—leading as it has to our widespread educational systems and the general high level of mental awareness—men have reached the point where the masses themselves, given proper encouragement, can "enter into the kingdom of God." Who can say that it is not this realisation, dim and uncertain as it may be, which prompts the universal unrest and the widespread determination to better conditions? That we interpret the kingdom of God in terms of the material is inevitable at first, but it is a hopeful and spiritual sign that we are today so [page 192] busy cleaning house, and thus attempting to raise the level of our civilisation. Christ incarnated when, for the first time, humanity was a complete whole, as far as the form side of its nature was concerned, with all the qualities manifesting—physical, psychic and mental—which distinguish the human animal. He brought to us a manifestation of what the perfect man could be who, regarding that form side as the temple of God, but recognising his innate divinity, strives to bring it to the foreground, first of all in his own consciousness and then before the world. This Christ did. The mysteries had always been revealed to the individual who fitted himself to penetrate into a hidden arcanum or temple, but Christ revealed them to humanity as a whole, and enacted the whole drama of the God-Man before the race. This was His major achievement, and this we have forgotten—the living Christ—in the emphasis we have laid upon man himself, on his relation to himself as a sinner, and to God as the One against Whom he has sinned. (BTC Page 191-192).

The achievement of human perfection is not the simple matter of building a good character and being nice and kind. More than that is involved. It is a question of understanding and of a new and regulated inner attitude, one which is oriented to God because it is oriented to the service of man, in whom God is expressing Himself. "If we do not love our brother whom we have seen, how can we love God whom we have not seen?"4 This is the question which St. John, the beloved Apostle, asks and which we have not yet, as a race, attempted to answer. The vital need is to return to the simple fundamental instruction which Christ gave, and to learn to love our brother. Love is not a sentimental, emotional state of consciousness. It takes into account the **point in evolution** and the development of character of those to be loved; but in spite of all, it is a love which sees truly, and which, because it sees so truly can act wisely. It is a love which realises that the world needs love, and that a spirit of love (which is a spirit of inclusiveness, of tolerance, of wise judgment and far-sighted vision) can draw all men together into that outward unity which is based upon a recognised inner relationship. (BTC Page 266).

**FROM INTELLECT TO INTUITION:-**

In *A Treatise on Cosmic Fire* the following words occur:

"The wise student regards all forms of expression as in the nature of symbols. A symbol has three interpretations; it is itself the expression of an idea, and that idea has behind it, in its turn, a purpose or impulse inconceivable as yet. The three interpretations of a symbol might be dealt with as follows:

"1. *The exoteric interpretation* of a symbol is based largely upon its objective utility, and upon the nature of the form. That which is exoteric and substantial serves two purposes:

[Page 114]

"a. To give some faint indications as to the idea and concept. This links the symbol...with the mental plane, but does not release it from the three worlds of human appreciation.

"b. To limit and confine and imprison the idea and so adapt it to the **point in evolution** which the man has reached. The true nature of the latent idea is ever more potent and complete than the form or symbol through which it seeks expression. Matter is a symbol of a central energy. Forms of all kinds in all the kingdoms of nature, and the manifested sheaths in their widest connotation and totality are but symbols of life — what that Life itself may be remains as yet a mystery. …………………. (ITI Page 113-114)

**GLAMOUR: A WORLD PROBLEM:-**

V. Distortion now sets in. This is brought about by various causes. These might be enumerated as follows:

1. The ray type of the ego colours the man's interpretation of the idea. It colours the emerging thoughtform. Symbolically speaking, the pure light is changed into coloured light. The idea is then "clothed with colour, and thereby the first veil descends."

2. The **point in evolution** which the man has reached has also its effect, plus the quality of the [Page 57] integration existing between the three aspects of the personality, and the alignment established between soul-mind-brain. This, being necessarily imperfect, produces indefiniteness of outline and consequently of the final form. Therefore we have:

a. Imperfect integration of the personality.

b. Indefiniteness of the proposed thoughtform.

c. The wrong material consequently attracted for the building of the thoughtform.

d. A shifting focus of attention, owing to the dimness of the seen ideal.

e. The rapport of the mind, with the sensed idea, is not stable.

3. The quality of the development of the mental body of the disciple produces the next "veiling" of the idea, as it is called. The idea has become changed through the ray colouring of the soul, and now a still more distorting change is brought about by the ray type of the mental body itself, which may be, and usually is, different to that of the soul ray.

These are the second steps towards materialisation. The form of the embodiment is qualified. Thus illusion is produced. (GAWP Page 56-57).

The question arises as to what produces this glamour and illusion. The subject is so vast (embracing as it does the whole field of planetary history) that I can do little more than indicate some of the causes. Few of them have, as yet, been susceptible of correction except in the case of individuals. This means that when individuals reach the **point in evolution** where they can identify themselves with their higher aspect, the soul, and can then bring in soul energy to offset, subdue and dominate the lower forces of the personality, then correction becomes possible and inevitably takes place. When, therefore, the time comes when a very large number of persons become aware of the condition of world glamour (through discovering it and dealing with it in their own lives), then we shall have a group approach to the problem. Then we shall have a definite attack upon the world glamour, and when this does take place—speaking esoterically—"an opening will be made which will admit the light of the solar orb. The fogs will slowly disappear, subdued by the solar radiance, and the pilgrims will then find the enlightened WAY which leads from the heart of the fog, straight to the door of light." (GAWP Page 104).

**INITIATION, HUMAN AND SOLAR:-**

This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite **point in evolution** reached by the pupil, and gives two things:—

1. An expansion of consciousness that admits the personality into the wisdom attained by the Ego, and in the higher initiations into the consciousness of the Monad.

2. A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares consciously in the great plan of evolution.

After initiation, the work to be done consists largely in making that expansion of consciousness part of the equipment for the practical use of the personality, and in mastering that portion of the path that has yet to be traversed. (IHS Page 15).

It is not sought, in this book, to deal with the steps which led to the founding of the Hierarchy on the planet, nor to consider the conditions preceding the advent of those great Beings. This can be studied in other occult books in the occident, and in the sacred Scriptures of the East. Suffice it for our purpose to say that in the middle of the Lemurian epoch, approximately eighteen million years ago, occurred a great event which signified, among other things, the following developments:—The Planetary Logos of our earth scheme, one of the Seven Spirits before the throne, took physical incarnation, and, under the form of Sanat Kumara, the Ancient of Days, and the Lord of the World, came down to this dense physical planet and has remained with us ever since. Owing to the extreme purity of His nature, and the fact that He is (from the human standpoint) relatively sinless, and hence incapable of response to aught on the dense physical plane, He was unable to take a dense physical body such as ours, and has to function in His etheric body. He is the greatest of all the Avatars, or Coming Ones, for He is a direct reflection of that great Entity who lives, and breathes, and functions through all the evolutions on this planet, holding all within His aura or magnetic sphere of influence. In Him we live and move and have our being, and none of us can pass beyond the radius of His aura. He is the Great Sacrifice, Who left the glory of the high places and for the sake of [Page 29] the evolving sons of men took upon Himself a physical form and was made in the likeness of man. He is the Silent Watcher, as far as our immediate humanity is concerned, although literally the Planetary Logos Himself, on the higher plane of consciousness whereon He functions, is the true Silent Watcher where the planetary scheme is concerned. Perhaps it might be stated thus:—That the Lord of the World, the One Initiator, holds the same place in connection with the Planetary Logos as the physical manifestation of a Master holds to that Master's Monad on the monadic plane. In both cases the intermediate state of consciousness has been superseded, that of the Ego or higher self, and that which we see and know is the direct self-created manifestation of pure spirit itself. Hence the sacrifice. It must here be borne in mind that in the case of Sanat Kumara there is a tremendous difference in degree, for His **point in evolution** is as far in advance of that of an adept as that adept's is in advance of animal man. This will be somewhat elaborated in the next section of our subject. (IHS Page 28-29).

The three planetary schemes wherein the great experiment of initiation is being tried are the Earth, Venus, and one other. Venus was the first sphere of experiment, and the success of the endeavour and the force generated was the cause of a similar effort being made on our planet. No planet increases its store of force, and consequently its sphere of influence, without incurring obligations and affecting other schemes; the interchange of force and energy between these two planets, Earth and Venus, is continuous. A similar process has but lately been instituted on another planetary scheme, and when, in the next round, our Earth attains a **point in evolution** analogous to that of the Venusian scheme at the time its influence was felt by us, then we shall aid in the stimulation of still another group of planetary Egos; we shall assist in the institution of a similar procedure among the sons of men in another scheme. (IHS Page 96).

6. There are certain Words also committed to each of the Planetary Logoi, and they are the basis of planetary manifestation. As is well known, the sound of the Brahma aspect, or the third aspect of our particular Planetary Logos, is FA, and herein lies much of illumination as to His **point in evolution**, for it is immediately apparent that the A sound is reaching even the dense physical. (IHS Page 154).

At the fourth initiation another of the great secrets is revealed to him. It is called "the mystery of polarity," and the clue to the significance of sex in every department of nature on all the planes is given to him. It is not possible to say much along these lines. All that can be done is to enumerate some of the subjects to which it gives the clue, adding to this the information that in our planetary scheme, owing to the **point in evolution** of our own Planetary Logos, this secret is the most vital. Our Planetary Logos is at the stage wherein He is consciously seeking the at-one-ment with his polar opposite, another Planetary Logos. [Page 173] The subjects on which this secret throws a flood of light are:—

a. Sex on the physical plane. It gives us a key to the mystery of the separation of the sexes in Lemurian days.

b. The balancing of forces in all departments of nature.

c. The clue as to which Scheme forms with ours a duality.

d. The true name of our Planetary Logos and His relation to the Solar Logos.

e. "The Marriage of the Lamb" and the problem of the heavenly bride. A clue to this lies in the solar system of S.... which must be read astrologically.

f. The mystery of the Gemini, and the connection of our particular Planetary Logos with that constellation. (IHS Page 172-173).

We must also endeavour to realise the fact that initiation may be seen taking place on the three planes in the three worlds, and the thought must ever be borne in mind of the relative value and place of the unit, or cell, in the body of a Heavenly Man. The point must here be emphasised that *the major initiations, or the initiations of manas, are those taken on the mental plane and in the causal body*. They mark the **point in evolution** where the unit recognizes in fact, and not only in theory, his identity with the divine Manasaputra in Whose body he has place. Initiations can be taken on the physical plane, on the astral, and on the lower mental, but they are not considered major initiations, and are not a conscious, co-ordinated, unified stimulation that involves the whole man. (IHS Page 179).

**LETTERS ON OCCULT MEDITATION:-**

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

[Page 23]

a—The **point in evolution**.

b—The specific gravity of the causal body.

c—The size and circumference of the causal body.

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

*The* ***Point in evolution****.*

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

*The first division* of progress might be measured from the moment when animal-man became a thinking entity, [Page 24] a human being, to that of the conscious functioning of the emotional body or to the point where the emotions are very largely paramount. It corresponds to the period covered by the Lemurian and early Atlantean days. During this period, the man is polarised in his physical body and is learning to be controlled by his desire body, the body of feeling or of emotion. He has no aspirations save such as pander to the pleasures of the body; he lives for his physical nature, and has no thought for aught that may be higher. This period parallels that of the child from one to seven years. At this time the watching Teachers of the race see the indwelling Flame as a tiny pin-point, and the permanent atom of the physical plane holds the polarisation. No attention is called for from the Teachers, for the instinctive force inherent in the Higher Self does the work, and the driving force of evolution carries all on to perfection.

*The second period* covers a point in development when the polarisation is largely in the emotional body and when lower mind desire is being developed. Later Atlantean days hold the analogy hid. The desires are not so purely physical, for mind is beginning to permeate, much as yeast causes a movement and a rising in a mass of dough. The man is conscious of vague pleasures not associated with his physical body; he is capable of a deep love for teachers and guides wiser than himself, of a wild unreasoning devotion for his environing associates, and of an equally wild and unreasoning hatred, for the equilibrium that mind achieves, and the balance that is the result of mental action, is wanting in his make-up. He suffers from extremes.

The polarisation lies now in the emotional permanent atom but, (when this point of development is reached) a light plays between the two atoms that have [Page 25] known polarisation—the emotional and the physical. What I am seeking to bring out at this stage is that the mental unit has not known the force of polarisation, the emotional is holding it, and the result is an integral difference within the periphery of the atom itself. The electronic combinations that compose the atom which has suffered polarisation are grouped in a different geometrical form to those which have not yet experienced the process. It is the effect of the life of the Ego, playing on the matter of the atom and causing various approximations and differentiations unseen in a non-polarised atom. The matter is abstruse and complex.

This period is an analogous one to that in the life of a child from seven to fourteen years, or that period when adolescence is traversed and the child is maturing. This maturity is the product of emotional and physical polarisation in alignment. Alignment is now easily achieved between the physical and emotional bodies. The problem is to bring both under alignment with the mental and later with the egoic bodies.

To the watching Guides of the race, the indwelling Flame or Light can be seen slightly more enlarged, but still so small as to be inappreciable. But, if I can in any way make clear without misleading by the use of words—whereas in the first period the physical atom could be seen illuminated, now in the second period the emotional atom is similarly lit up, a signal to the Teachers that the work progresses. All this covers a vast period of time, for progress at this period is inexpressibly slow. My allusion to the Atlantean and Lemurian races was but to trace analogy in object, and not analogy in time.

Now, on entering *the third period*, comes the most vital point in the development of the man, that in which [Page 26] mind is developing and the polarising life shifts to the mental unit. Speaking in terms of the solar system and viewing humanity as a unit, all of whose permanent atoms form the molecules in a corresponding cosmic atom, the work has progressed from physical to emotional polarisation and remains there. Not till the seventh cycle of the greater cycle, not till the calling of the system into obscuration and out of manifestation will the cosmic mental atom in the body of the Logos achieve polarisation. Here and there individuals are, as units, accomplishing the work and demonstrating therefore the hope for all.

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

The man has control of the physical body and each life he builds a better; he has a desire body of more refined requirements (note the occult significance of that word); he realizes the joys of intellect and strives ever for a mental body of greater adequacy; his desires turn upward instead of downward, and become transmuted into aspiration,—at first aspiration towards the things of mind, and later towards that which is more abstract and synthetic. The indwelling egoic Flame or Light now radiates from an inner centre to the periphery, lighting the causal body and giving indication of burning. To the on-looking Hierarchy it is apparent that the divine fire is permeating and warming and radiating throughout [Page 27] the causal body., and that the Ego is becoming ever more conscious on his own plane, and ever more interested—*via the permanent atoms*,—in the life of the Personality. The physical brain of the Personality is not yet aware of the difference between inherent mental capacity and the directed impress of the indwelling Ego, but the time is becoming ripe for a change of some kind, and evolution is moving with rapidity. The fourth period approaches. I would here sound a warning. All this proceeds not in ordered sections, if so I may term it. It proceeds as proceeds the greater system, with constant overlapping. and with parallelism, due to the inherent ray of the spirit or Monad, to cyclic changes, to diversity of forces playing astrologically and oft from unknown cosmic centres upon the palpitating life within the atoms....

The *fourth period* is that within which co-ordination of the Personality is completed, and that wherein the man comes to himself (as did the prodigal in the far country) and says: "I will arise and go to my Father." This is the result of the first meditation. The three permanent atoms are functioning and the man is an active, feeling, thinking entity. He reaches the consummation of the personality life and he begins to shift consciously his polarisation from the personality life to the egoic. He stands upon the Path of Discipleship or Probation, or is close to it. He commences the work of transmutation; he laboriously, painfully and carefully, forces his consciousness higher and to expand at will; at any cost he determines to dominate and function in full liberation on the three lower planes; he realises that the Ego must have perfect expression,—physical, emotional and mental,—and he makes, therefore, at infinite cost, the necessary channel. He attracts the attention of the Teachers. [Page 28] In what way does he do this? The causal body begins to radiate the indwelling Light. It has been constructed to a point where it is fine enough to act as a transparency and, where the contact of the Ego is made with the Triad, a point of Flame appears....The light is no longer under the bushel, but suddenly flames forth, and catches the eager eye of the Master.

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

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

The polarisation shifts during the fifth period (the period of the Path of Initiation) entirely from the Personality to the Ego, until, at the close of that period, liberation is complete, and the man is set free. Even the [Page 29] causal body is known as a limitation and the emancipation is completed. The polarisation then shifts higher into the Triad—the shifting beginning at the third Initiation. The physical permanent atom goes and the polarisation becomes higher mental; the emotional permanent atom goes and the polarisation becomes intuitional; the mental unit goes and the polarisation becomes spiritual. The man then becomes a Master of the Wisdom and is of the symbolic age of forty-two, the point of perfected maturity in the solar system.

A still later period comes, corresponding to the ages forty-two to forty-nine, wherein the sixth and seventh Initiations may be taken, but this period concerns not the readers of these letters.... (LOM Page 22-29).

*The factor of activity*. This is largely a matter of ray, and affects closely the relationship between egos. Those on similar rays coalesce and vibrate more readily to each other than those on different rays, and it is only as the second or wisdom aspect is developed that synthesis becomes possible.

On the third subplane of the mental plane egos are separated into groups—individual separation exists not, but group separation can be felt, incidental to ray and **point in evolution**. (LOM Page 38).

2—The second group, which is of importance in the life of the pupil, is his family group, involving its special family heredity and characteristics. Every man, who has reached a **point in evolution** where occult meditation is desirable and possible, has entered some particular family from deliberate choice:—

a—To work off karma as rapidly as may be.

b—Because of the physical vehicle it provides.

You will easily see, therefore, that in the assigning of occult meditation to be carried out on the physical plane and in a physical vehicle, it will be the concern of the Teacher to know somewhat of the physical pedigree and the inherent characteristics of the pupil, both from the point of view of finding the line of least resistance and of demonstrating what must be overcome. (Some of you who meditate are apt to be so engrossed straining after intuitional consciousness that you overlook the very necessary physical vehicles.) The physical brain and the conformity of the head play a large part in the process and must not be overlooked in the future as they are at present. This is necessarily so, for the dearth of trained teachers in the physical bodies is so insuperable at present. (LOM Page 47).

I have but hinted in these last few communications at the many things that arise for consideration in the assignment of a meditation. You have three rays to consider, the **point in evolution** of the causal body and its interrelation on its own plane with its group, with the Hierarchy and with its reflection, the Personality. You have also the factor of karma, the need of the time and of the man himself, and his relationship with four different groups. (LOM Page 48).

You may ask here: Why have I thus apparently digressed? It seems to you wide of the mark and beside the question? Let me elucidate. The microcosm has but to repeat the work of the macrocosm. The Spirit or monad on his own plane sounds forth the note (his hierarchical note) and descends into incarnation. It is both [Page 57] the note of attraction and of out-breathing. The personality—the reflection of that monad at the densest **point in evolution**,—is linked to the monad by the attractive force of the Sacred Word sounded by its monad on its note and on its own subtone. (LOM Page 56-57).

For such an one, meditation helps not, but mainly hinders. As before I have said, meditation (to be wisely undertaken) is for those who have reached a **point in evolution** where the rounding out of the causal body is somewhat matured and where the student is in one of the final grades in the Hall of Learning. You need to remember that I refer not here to the mystic meditation but to the scientifically occult meditation. The dangers are, therefore, practically those of wasted time, of an intensification of a vibration out of ill proportion to the key of the other vibrations, and of an unequal rounding out and a lop-sided building that will necessitate reconstructing in other lives. (LOM Page 109).

A mantram, when rightly sounded forth, creates a vacuum in matter, resembling a funnel. This funnel is formed betwixt the one who sounds it forth and the one who is reached by the sound. There is then formed a direct channel of communication. You will see therefore why it is that these forms are so carefully guarded and the words and keys concealed. Their indiscriminate use would but result in disaster. A certain **point in evolution** has to be reached, and a similarity of vibration somewhat achieved, before the privilege is afforded the pupil of being custodian of a mantram whereby he may call his Master.

(LOM Page 164).

The united sounding of the Sacred Word.

This is one of the most usual methods, and the most direct way of forming a funnel for the transmission of power. If it is so effective in the case of the individual, as has been again and again demonstrated, surely its united use will be tremendously effective, and even dangerously potent. It is the loss of the use of this Word that has crippled and hindered the efficiency of all the present exoteric faiths, but this loss has been deliberately brought about owing to the dangers incident to the low point of evolution of the human hierarchy. When the use of this word is restored collectively, and when congregations of men can sound it correctly on the right note and in the right cadence or rhythm, then the downflow of force from above (the quality of that force depending on key and tone) will be such that the vivification of the microcosm will affect the surrounding country and environment. It will cause corresponding stimulation in all the kingdoms of nature, for the human kingdom forms a link between the higher and the lower, and, in conjunction with the deva kingdom, provides a meeting ground for the forces of life. (LOM Page 194).

Colour in the microcosm and in the macrocosm.

Here lies much of difficulty owing to the process of constant mutation. Colour in the microcosm is subject to the following factors:—

1. The factor of the ray of the Ego.

2. The factor of the ray of the Personality.

3. The factor of the **point in evolution**.

One hint may here be given. At a low **point in evolution** the colours are largely based on the activity aspect. Later comes the working in the love, or wisdom aspect, which has three effects:—

a. The dropping out of colours from the lower sheaths which are the left-overs from a previous system. It involves the elimination of such hues as brown and gray.

b. The transmutation of certain colours into those of higher tone.

c. An effect of translucence, or an underlying radiance or brilliance, which is the result of the greater purity of the bodies and the dimensions of the ever-growing inner flame. (LOM Page 230).

What access to the Master entails.

We deal today with the second point in our eighth letter, and we have to look at the subject in two ways, briefly from the standpoint of the Master, and rather lengthily from the viewpoint of the pupil.

We have in these letters given a broad outline of the magnitude of the task that lies ahead of the man who proposes to attain. Much that has been written has no interest for the man who is only of average development, but chiefly concerns the man who has reached a specific **point in evolution**, and stands upon the Path of Probation. Much that might be said upon this matter has been covered in that earlier series I communicated to you. I seek not to cover the same ground here, but to deal more specifically with the internal relationship which exists between Master and pupil.

That relationship exists in four grades, in each of which a man progresses nearer to his Master. These four grades are as follows and cover the period wherein the man is under training until the time when he himself becomes an adept.

They are:—

a. The period wherein he is on probation.

[Page 266]

b. The period wherein he is an accepted disciple.

c. The period wherein he is regarded as the Master's intimate, or—as it is esoterically termed—the "Son of the Master."

d. The period wherein the final three initiations are taken, and he knows himself as one with the Master. He ranks then as the "Beloved of the Master," a position analogous to that which John, the beloved disciple, held in the Bible story. (LOM Page 265-266).

The length of a pupil's stay in the school depends entirely upon the progress made, the inner powers of assimilation and the outer life of service. It depends therefore upon the **point in evolution** at which he enters the school. Those just entering the Path of Probation will be there for five to seven years and on occasion even longer; those who are old disciples and those who have taken initiation in earlier lives will be there but a brief time, pushing rapidly through the curriculum and simply learning to produce for use the knowledge earlier stored. The period of their stay will be anywhere from one to five years, usually about three. Their innate knowledge will be developed by encouraging them to teach the younger brethren. A pupil passes out of the school, not as a result of an exoteric examination but simply on the notification of the Head of the School, who bases his decision upon esoteric results in the bodies of the pupil, upon the clarity of his auric colours and upon the tone of his life and the key of his vibration. (LOM Page 327).

**THE LIGHT OF THE SOUL:-**

In the *Yoga Sutras* there are embodied for us the laws of that becoming, and the rules, methods, and means which—when followed—make a man "perfect even as your Father in Heaven is perfect." Step by step there is unfolded for us a graded system of development, leading a man from the stage of average good man, through those of aspirant, initiate and master on to that exalted **point in evolution** at which the Christ now stands. John, the beloved disciple, has said that "we shall be like him, for we shall see him as he is" and the revelation of the soul to man in physical plane incarnation works ever the great transformation. Christ himself has said that "Greater works than I do shall ye do," holding out to us the promise of the "kingdom, the power and the glory" provided our aspiration and endurance suffice to carry us along the thorny way of the Cross, and enable us to tread that path which "leads up hill all the way" to the summit of the Mount of Transfiguration. (LS Page xiii).

**33. The peace of the chitta (or mind stuff) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain, or towards all forms of good or evil.**

In this sutra we are dealing with the physical body, which undergoes experiences on the physical plane and which utilises the brain consciousness. The tendency of that body is towards all other objective forms, and it is apt (in its unregenerate state) to gravitate with facility towards material objects. The nature of those objects will be dependent upon the **point in evolution** of the experiencing ego. This must be carefully remembered [Page 76] when studying this sutra, otherwise there will be a misapprehension of the final clause. Discriminative action must ever be taken with reference to all demonstrations of good and evil force, and the law works in this connection, but emancipation from all the physical forms which that energy may take, eventuates when dispassion towards these objective forms is practiced. It might be useful if we note that the *sympathy* dealt with concerns our relation to all other pilgrims, or towards the fourth kingdom in nature; *tenderness* covers our relation to the animal or third kingdom; *steadiness of purp*ose deals with our relation to the Hierarchy of the planet, and *dispassion* concerns our attitude to all the reactions of the lower personal self. The comprehensiveness of this sutra is therefore apparent and concerns all the brain vibrations of the disciple. (LS Page 75-76).

There is a great mystery concerned with the astral body of man and with the astral light, and the nature of the mystery is still only known to advanced initiates. The astral light is thrown into objectivity by two producing factors, and the astral body of a man is responsive to two types of energy. They seem essentially in themselves to lack character or form but to be dependent for manifestation upon "that which is above and that which is below." The desire nature of man, for instance, seems to respond to the lure of the great world of illusion, the maya of the senses, or to the voice of the ego, using the mental body. Vibrations reach the astral body from the physical plane and from the mental world, and according to the nature of the man and to the **point in evolution** which he has reached, so will be the response to the higher or the lower call. (LS Page 216).

The impress of the will upon the mind will naturally lead to the mind assuming the shape that controls it and it will be thrown into a modification, dependent largely upon the **point in evolution** the aspirant has reached, the trend of his daily thought, and the extent of his egoic contact. This is not the true and highest form of contemplation. It is but one of the earlier stages, but it is much higher than concentration and meditation with seed as usually understood, for it is inevitably succeeded by the third stage which is one of great interest. (LS Page 260).

In a curious way these three aspects cover the three aspects of the time equation or of the relationship of the object to its environment.

1. *Characteristics of the form*. In this phrase the tangible outward aspects of the form are seen. The matter-side of the manifesting idea is dealt with, and that which can be contacted through the medium of the senses is first considered and dismissed. This form is the result of the past, and the limitations due to the **point in evolution** are recognised. Every form carries in itself the evidence of the previous cycles and this can be seen in:

a. Its rate of vibration,

b. The nature of its rhythm,

c. The amount of light which it permits to manifest,

d. Its occult colour.

2. *Symbolic nature*. Every object is but the symbol of a reality. The difference in the development of the forms which symbolize or embody that reality is the guarantee that at some future date all the symbols will achieve the fruition of their mission. A symbol is an embodied idea, the working out in objective existence of some life. This is the consciousness aspect and two great revelations are latent in every symbol or form.

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a. The revelation of full consciousness, or the streaming forth of that response to contact which is potential or differing as yet in all forms but which can and will be carried forward to the full flood-tide of awareness.

b. The revelation of that which the consciousness aspect (the second aspect) is in its turn veiling. The unveiling of the soul leads to the manifestation of the one life. The manifestation of the Son of God leads to a knowledge of the Father. The shining forth of the higher self, through the medium of the lower self, produces the revelation of the divine or spiritual self. The matrix holds the diamond and when the matrix reveals its hidden gem, and the work of cutting and polishing is accomplished, the glory of the jewel will be seen. When the lotus plant has grown to maturity, the flower comes to fruition and in the centre of its petals the "Jewel in the Lotus" (Om mani padme hum) can be seen.

This symbolic aspect of forms is true of all, and whether the symbol is the atom of substance, the mineral, or a tree, an animal or the "form of the Son of God" the jewel of the first aspect will be found hidden. It will make its presence known through the quality of consciousness in one or other of its many states.

3. *Specific use in time conditions*. As the yogi one-pointedly concentrates on the form, or object, meditates on its quality (the subjective aspect or symbolic nature), and contemplates the life veiled by the form but testified to by the factor of consciousness, he becomes aware of the present stage [Page 267] of development, and thus the future, past and present, stand revealed to his intuition.

It will be apparent therefore to even the casual reader, that if meditation in its three above mentioned stages is carried forward correctly, all knowledge becomes possible to the yogi, the Eternal Now is a realized fact in nature and intelligent cooperation with the evolutionary plan becomes possible. Service is then based on complete understanding. (LS Page 265-267).

The study and understanding of this sutra would result in the complete equipping of the white occultist for all forms of magical work. Students must remember that this does not refer to the elements as we have them, but has relation to the elemental substance out of which all gross forms are made. According to the Ageless Wisdom there are five grades of substance having certain qualities. These five grades of substance form the five planes of monadic evolution; they compose the five vibratory spheres in which man and superhuman man are found. These five planes have each an outstanding quality, of which the five physical senses are the correspondence.

*Plane Nature Sense Centre*

Earth Physical Smell Base of spine

Astral Emotional Taste Solar Plexus

Manasic Mental Sight Head

Buddhic Intuitional Touch Heart

Atmic Spiritual Sound Throat

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As pointed out in *A Treatise on Cosmic Fire*, these senses and their correspondences are dependent upon the **point in evolution** of the man, just as H. P. Blavatsky stated in connection with the enumeration of the principles. (LS Page 342-343).

Through the bringing in of spiritual force, he will also realize the **point in evolution** at which his brothers stand, and cease to criticize them for what may be to him wrong action, but which is for them the natural activity of the form during the cycle wherein form and soul are identified and considered the same.

(LS Page 403).

**PROBLEMS OF HUMANITY:-**

The true expression of this realized brotherhood must inevitably come through the establishing of right human relations and the cultivation of goodwill. Churchmen have forgotten the sequence in the angel's song: "Glory to God in the highest, on earth peace, goodwill towards men". They have failed to realize and, therefore, to teach that only as goodwill is manifested in the daily lives of men are right human relations thereby established and peace on earth can come; they have failed also to realize that there is no glory to God until there is peace on earth through goodwill among men. The churches have forgotten that all men are sons of the Father and, therefore, brothers; that all men are divine, that some men are already God-conscious and expressing divinity and that some are not; they have overlooked the fact that because of their **point in evolution** some men know Christ, because the Christ in them is active while others are only struggling to bring the Christ life into activity; still others are entirely unaware of the divine Being hidden deep within their hearts. There is only difference in degree of consciousness; there is no difference in nature. (PH Page 148).

**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).

3. Then in the Garden of Gethsemane He said, "Father, not My will but Thine be done," thus indicating His realisation of divine destiny. The meaning of these words is not (as is so often stated by Christian [Page 29] theologians) a statement of acceptance of pain and of an unpleasant future and of death. It was an exclamation, evoked surely by His realisation of the universal implications of His mission and the intense focussing of His life in a universal sense. The Gethsemane experience was an experience uniquely possible only to those Sons of God Who have reached His rare **point in evolution**; it had no real relation to the Crucifixion episode, as the orthodox commentators emphasise. (RC Page 29-30).

It is at this stage that most aspirants today find themselves. However, the will is in reality something very different to these expressions of it which exist in the human consciousness as men attempt to interpret the divine Will in terms of their present **point in evolution**. The clue to understanding is to be found in the words, "blotting out all form." When the lure of substance is overcome and desire dies, then the attractive power of the soul becomes dominant, and the emphasis (so long laid upon [Page 72] individual form and individual living and activity) gives place to group form and group purpose. Then the attractive power of the Hierarchy and of the Masters' groups of disciples supersedes the lower attractions and the lesser focal points of interest. When these then assume their rightful place in consciousness, then the dynamic pull of the Will Aspect of divinity can be felt—entirely unrelated to form or forms, or to groups or a group.

(RC Page 71-72).

At the time of the Full Moon of April 1945, during the Easter season of that year and covering approximately a period of five weeks, the Forces of Restoration began their work, emerging first upon the subtler planes [Page 91] of human experience. This type of energy is peculiarly creative in nature and carries the "life which produces the birth of forms." It poured into the Hierarchy, via certain of the Masters and Their groups of disciples, and was immediately transmitted by Them to humanity as a whole. This energy is a mass energy and is related to the stimulation of the mass intelligence; it is not the energy which we have earlier considered when dealing with the Christ consciousness in man. This is the energy which makes men think, plan and take action; it produces neither bad nor good results but simply brings about the awakening of men's minds so that they take intelligent action. That action is necessarily dependent upon the type of mind of the man who responds to the forces of restoration, conditioned by his **point in evolution**, his racial and national background, his tradition and his religious and civilised reactions. These forces are active now in every land, frequently producing increased initial difficulties but leading eventually to a definite reorganisation of the national or planetary life. Their effects will be primarily physical; they will bring about a new world in which the evidences of war will have disappeared, the physical health of men and animals will be bettered, and cities and villages will be rebuilt. Their objective is the production of the new Earth and all the outer evidences of an inflowing new life. (RC Page 90-91).

In June 1945, Christ set in motion the forces of reconstruction which are related to the Will aspect of divinity and which remain as yet the least powerful of the three streams of energy, released during the three Full Moon Festivals in 1945. These forces of reconstruction are effective mainly in relation to those entities which we call *nations*. The Hierarchy is at this time attempting to channel them into the Assembly of the United Nations; the use made of these impersonal energies is dependent upon the quality and the nature of the recipient nation, on its measure of true enlightenment and on its **point in evolution***. Nations are the expression today of the massed self-centredness of a people and of their instinct to self-preservation*. These energies can, therefore, increase that aspect of their lives. They can, however, and in spite of this, increase the potency of the objective which the United Nations (at present) theoretically hold before the eyes of men everywhere. The main object of the Hierarchy is so to distribute these constructive, synthesising energies that the theory of unity may slowly be turned into practice, and the word "United" may come to have a true significance and meaning. It is with this type of energy that the Avatar of Synthesis is peculiarly allied. He will convey to humanity, with the aid of the Christ, [Page 94] something for which we have as yet no name. It is neither love nor will, as we understand them. Only a phrase of several words will bring to us something of the meaning. This phrase is "the principle of directed Purpose." This principle involves three things:

1. Understanding—intuitive and spiritually instinctual, but intelligently interpreted—of the Plan, as it can be worked out in the immediate future by the Christ and His disciples.

2. Focussed intention, based upon the above and emphasising an aspect of the will, hitherto undeveloped in man.

3. Capacity to direct energy (through understanding and intent) towards a recognised and desired end, overcoming all obstacles and destroying all that stands in its way. This is not the destruction of forms by force such as we have seen imposed upon the world, but a destruction brought about by the greatly strengthened life within the form. (RC Page 93-94).

**TELEPATHY AND THE ETHERIC VEHICLE:-**

In any consideration of this theme, it is obvious that there are three major factors which must be considered:

1. The *initiating agent*. I use this word with deliberate intent, as the power to work telepathically, both as initiating agent and as recipient, is closely connected with initiation, and is one of the indications that a man is ready for that process.

2. The *recipient* of that which is conveyed to him on the "wings of thought."

3. The *medium* through which it is intended to convey the transfer of thought, of idea, of wish, of imprint, and therefore of some form of knowledge.

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This is the simplest statement of the elementary mechanics of the process. This indicates, likewise, the most elementary comprehension of the thought covered so frequently by the Bhagavad Gita in the words which we have translated in the West by the terms: the Knower, the Field of Knowledge, and the Known. You have oft been told that every sacred book, such as the Bhagavad Gita, for instance, has various interpretations, dependent upon the **point in evolution** of the reader, or seeker after truth. This interpretation of the Bhagavad Gita in terms of Communicator, Communication and Communicant still demands elucidation, and in the idea which I have above conveyed to you, I have given you a hint.   
(TEV Page 14-15).

The problem of the human kingdom is, however, very great. Humanity is the recipient of so many impacts, so many impressions, so many telepathic and mental currents and so many qualified vibratory impressions from all the seven kingdoms in nature that aeons have elapsed in developing the adequate discriminative sensitivity and in establishing the certitude of the **point in evolution** from which conscious invocation must arise and upon which the evoked impression must be registered. Unconscious invocation proceeds all the time; when it becomes conscious, it becomes exceedingly powerful. (TEV Page 81).

You can see, therefore, how the theme of revelation runs throughout the entire evolutionary process; it must never be forgotten that step by step, stage by stage, expansion after expansion, initiation after initiation, the divine WHOLE is realised by man. The method is impressed from a hitherto unrecognised environment; this only becomes possible in this particular form when "the Sons of Mind who are the Sons of God and whose nature is at-one with His began to move on Earth". The Science of Impression is in reality the technique whereby Humanity has been taught by the Spiritual Hierarchy from the moment of its first appearance upon Earth; it is the technique which all disciples have to learn (no matter which of the Seven Paths they may eventually choose) and it is also the sublime art which every Master practises on inspiration from Shamballa; it is a technique which is implemented by the Will, and its consummation is the complete assimilation of the "little wills of men" into the divine Purpose; it is the acceptance on their part of the promotion of that Purpose through right impression on all forms of life at any particular point of evolution. Disciples then become agents of the divine will and are entrusted with the direction of energies, with the plan and with the secrets and the inspiration which are hidden in the Mind of God. (TEV Page 91).

All of us, therefore, carry around with us a subjective mechanism which is a true and perfect picture of our peculiar **point in evolution**. It is the aura which a Master watches, and this is a factor of major importance in the life of the disciple. The light of the soul within the aura and the condition of the various aspects of the aura indicate whether or not the disciple is nearing the Path of Discipleship. As the emotional reactions lessen, and as the mental apparatus clarifies, the progress of the aspirant can be exactly noted. I would have you distinguish carefully between the astral and the mental bodies and that which they emanate. The bodies (so called) are substantial in nature; the aura is essentially radiatory and extends from each substantial [Page 99] vehicle in every direction. This is a point which should be most carefully noted. (TEV Page 98-99).

When dealing with the fifth Point of Revelation\* I said that it concerned itself with the highest aspect of the Will—with that which produces the highest synthesis, the final synthesis. The planetary Purpose is the eventual synthesis of the initial thought of the planetary Logos, and to this thought we give always the unmeaning name of "GLORY"; this stands for all that we can conceive of the divine purpose; it is, for us, a "blaze of glory." The human mind is at this stage (in time and space) unable to register any aspect of the Purpose; all that we can do is to cooperate with the efforts of the Hierarchy to activate those things and events which will make the manifestation of the Purpose eventually possible. This purpose will constitute the ultimate revelation to the final root-race of men; it therefore lies a very long way ahead of our present **point in evolution**. (TEV Page 119).

This teaching has always been implicit in the esoteric doctrines but has not been sufficiently emphasised, owing to the **point in evolution** of mankind. Today, mankind has made such progress that these points can be made effectively. I would call to your attention that this was the keynote of the Gospel story: the human-divine nature of the Christ, [Page 128] relating Him to the Father through His essential divinity, and also to man through His essential humanity. The Christian Church gave a wrong slant to the teaching by making Christ appear as unique, though the higher criticism (deemed so shocking fifty years ago) has done much to correct this false impression. (TEV Page 127-128).

One of the main obligations of occult students today is to testify to the fact of the etheric body; modern science is already thus testifying because its researches have now landed it in the realm of energy. Electro-therapy, the growing recognition that man is electrical in nature, and the realisation that even the atom in apparently inanimate objects is a living vibrant entity substantiate this occult point of view. Generally speaking, science has preceded esotericism in its recognition of energy as a dominant factor in all form expression. Theosophists and others pride themselves on being ahead of human thinking, but such is not the case. H.P.B., an initiate of high standing, presented views ahead of science, but that does not apply to the exponents of the theosophical teaching. The fact of all manifested forms being forms of energy, and that the true human form is no exception, is the gift of science to humanity and not the gift of occultism. The demonstration that light and matter are synonymous terms is also a scientific conclusion. Esotericists have always known this, but their aggressive and foolish presentations of the truth have greatly handicapped the Hierarchy. Frequently the Masters have deplored the technique of the theosophists and other occult groups. When the new presentation of the occult teaching made its appearance through the inspired activity of H.P.B., a number (an increasing number as the years slipped by) of theosophical members presented the occult [Page 141] teaching in such a manner that it travestied the true teaching and outraged the intellectual perception of the mass of enquiring and intelligent men. The teaching on the etheric body is an instance of this. H.P.B. was largely responsible, because of utilising the word "astral" to cover a mass of information anent the etheric as well as the astral. This was due to the realisation of the fact that the astral body was doomed in a few generations (relatively speaking) to disappear, and for H.P.B. in particular was already nonexistent, owing to the advanced **point in evolution** reached by this disciple. (TEV Page 140-141).

5. The dense physical body, composed of atoms—each with its own individual life, light and activity—is held together by and is expressive of the energies which compose the etheric body. These, as will be apparent, are of two natures:

a. The energies which form (through interlocked "lines of forceful energy") the underlying etheric body, as a whole and in relation to all physical forms. This form is qualified then by the general life and vitality of the plane on which the Dweller in the body functions, and therefore where his consciousness is normally focussed.

b. The particularised or specialised energies by which the individual (at this particular **point in evolution**, through the circumstances of his daily life and his heredity) chooses to govern his daily activities.

(TEV Page 143).

From one point of view the etheric body can be looked at in two ways: first, as it interpenetrates, underlies and occupies the entire physical organism and, secondly, as it extends beyond the physical form and surrounds it like an aura. According to the **point in evolution** will be the extent of the area which the etheric body covers beyond the outside of the physical body. It may extend for a few or many inches. It is only in this area that the vital body can be studied with relative ease, once the emanatory activity of the physical atoms is offset or allowed for.

Within the physical body, the network of the etheric body is to be found permeating every single part. It is peculiarly associated at this time with the nervous system, which is fed, nourished, controlled and galvanised by its etheric counterpart. This counterpart is present in millions of tiny streams or lines of energy, to which the Eastern occultist has given the name "nadis." These nadis are the carriers of energy. They are in fact the energy itself and carry the quality of energy from some area of consciousness in which the "dweller in the body" may happen to be focussed. This may be the astral plane or the planes of the Spiritual Triad, for none of the energies can control the physical body from any plane, no matter how high, except in this manner. According to the focus of the consciousness, the psychic state of awareness, the potency of aspiration or desire, and the **point in evolution** or the spiritual status, so will be the type of energy carried by the nadis, passing from them to the outer nervous system. This general proposition must be accepted, for the whole subject is as yet too intricate, and the mechanism of observation of the student too undeveloped, for me to enter into greater detail. This will suffice as an initial hypothesis upon which to work. (TEV Page 145).

9. It must also be remembered that the substance of which these etheric channels or channelling tubes are composed is planetary prana, the life-giving, health-giving energy of the planet itself. Through these tubes, however, may flow all or any of the possible energies—emotional, mental, egoic, manasic, buddhic or atmic, according to the **point in evolution** which the man concerned has reached. This always means that several energies are pouring through these tubes, unless the **point in evolution** is exceedingly low or unless one is dealing with a cleavage; these various energies are fused and blended together but find their own focal points in the etheric body when entering directly within the circumference of the dense physical body. Just as it can be said of the soul or of the Deity, so it can be said of the energetic or vital etheric body or entity: "Having pervaded this whole universe with a fragment of myself, I remain."

(TEV Page 154).

The sphere of radiation is conditioned always by the point of evolution of the life within the form; the correlating, integrating factor, relating centre to centre, is life itself; life establishes contact; livingness is the basis of every relation, even if this is not immediately apparent to you; consciousness qualifies the contact and colours the radiation. Thus again we are returned to the same fundamental triplicity to which I gave the names of Life, Quality, Appearance in an earlier book.\* A form is therefore a centre of life within some aspect of the etheric body of the Entity, Space, where a living animated existence, such as that of a planet, is concerned. The same is true also of all lesser forms, such as those found upon and within a plane.

(TEV Page 180).

The fundamental concept of hylozoism underlies all the esoteric teaching upon the theme of manifesting life. All forms are composed of many forms, and all forms—aggregated or single in nature—are the expression of an indwelling or ensouling life. The fusion of life with living substance produces another aspect of expression: that of consciousness. This consciousness varies according to the natural receptivity of the form, according to its **point in evolution**, and to its position also in the great chain of Hierarchy. (TEV Page 182).

*Man’s Integral Relationship and Creative Function Within the Whole*

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

1. Man's etheric body is an integral part of the planetary etheric body and is responsive to the free distribution of the many circulating energies.

2. The three periodical vehicles which compose the expression of the human being and which make him what he is (the Monad, the Soul, and the Personality) are each related to the three planetary centres: Shamballa, the Hierarchy, and Humanity, and therefore to each of man's individual three major centres.

3. The three centres in the human being which are to be found above the diaphragm (the head, the heart and the throat centres) are the organs of reception for energies coming from the three planetary centres.

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4. The agent for the distribution of the energies received via the head, the heart and the throat centres is the ajna centre between the eyebrows.

5. The agent for the purification, transmutation and transmission of the energies of all centres below the diaphragm is the solar plexus centre. It is this centre through which the majority of human beings are at this time working. It is the major controlling centre, both for the reception and the distribution of energies, until such time as the heart centre is awakening and beginning to control the personality.

(TEV Page 192-193).

**A TREATISE ON COSMIC FIRE:-**

b. *The Grand Man of the Heavens*. The seven Heavenly Men are the seven centres in the body of the Logos, bearing to Him a relationship identical with that borne by the Masters and Their affiliated groups, to some planetary Logos. Systemic kundalini goes forward to the vivification of these centres, and at this stage of development certain centres are more closely allied than others. Just as in connection with our planetary Logos, the three etheric planets of our chain—Earth, Mercury and Mars77—form a triangle of rare importance, so it may be here said that at the present **point in evolution** of the logoic centres, Venus, Earth and Saturn form one triangle of great interest. It is a triangle that is at this time undergoing vivification [Page 182] through the action of kundalini; it is consequently increasing the vibratory capacity of the centres, which are becoming slowly fourth-dimensional. It is not yet permissible to point out others of the great triangles, but as regards the centres, we may here give two hints:

*First*. Venus corresponds to the heart centre in the body logoic, and has an inter-relationship therefore with all the other centres in the solar system wherein the heart aspect is the one of greater prominence.

Second. Saturn corresponds to the throat centre, or to the creative activity of the third aspect.

As evolution proceeds, the other centres attain a more pronounced vibration and the fire (circulating triangularly) will bring them into greater prominence; the two above mentioned, however, are of prime importance at this time. These two, with the lesser triangle of our chain, constitute the focal point of energy *viewed from our planetary standpoint*. (TCF Page 181-182).

The Venus scheme, being in the fifth round, had the fifth principle of manas co-ordinated and developed, the minor four manasic aspects had been synthesised, and the buddhic aspect was being provided with a means of expression through the medium of the perfected fifth. Our Heavenly Man, in the fifth round, will have attained a paralleling **point in evolution**, and the fifth principle will, as stated, be no longer the object of His attention as regards the human units. (TCF Page 376).

A permanent atom is the positive nucleus or germ substance to the sheath wherein it is found. It is that which is the basis of form-building, and it is literally a vibrant point of force, emanating from the second aspect of the Monad, which aggregates to itself, and subsequently builds into form, the negative or third aspect. But it must here be remembered that this second aspect is itself dual, and that in considering the permanent atoms we are dealing with the feminine aspect of the second Person. The spirillae therefore are but streams of force, or second aspect vitality which circulates geometrically within the circumscribing wall of substance, composed of third aspect force or substance. What has been said of objectivity, or of the cosmic atom can be equally well predicated of the permanent atom of man the microcosm:

"The primordial ray is the vehicle of the divine Ray."72 *Negative force forms a receptacle for positive force. Atoms are but force centres, and the centres as we know of them are but aggregates of force points which have reached a specific* ***point in evolution****, and are responding to the first great aspect in some degree, or to electric fire.*

This sentence, is one to be seriously pondered, for it holds hid much information for the student, and when duly comprehended will result in the light of knowledge being shed upon the problems of manifestation. It concerns the secret of the position of the different kingdoms of nature within the logoic body, and their place and part, for all depends upon the type of force which animates, upon the interplay of that force in substance, upon the dual, triple, or united aspect of force, and upon its septenary demonstration in form-building. (TCF Page 527).

This complexity is for us very much increased because we do not yet understand the principle governing this mutation. Nor is it possible for even the highest human mind in the three worlds to do more than sense and approximate that principle. By mutation I mean the fact that there is a constant changing and shifting, an endless interweaving and interlocking, and a ceaseless ebb and flow, in the dramatic interplay of the forces that stand for the dual synthesis of Spirit and matter. There is constant rotation in the Rays and planes, in their relative importance from the standpoint of time which is the standpoint most closely associated with us. But we can rest assured that there is some fundamental principle directing all the activities of the Logos in His system, and by wrestling to discover the basic principle on which our microcosmic lives rest, we may discover aspects of this inherent logoic principle. This opens to our consideration a wide range of vision, and [Page 599] though it emphasises the complexity of the subject, it also demonstrates the divine magnitude of the scheme, with its magnificent intricacies. The reason the fourth is a major round is because in this round two things happened—the spark of mind was implanted and the door was opened from the animal kingdom into the human; and later, another door opened, on to the Path leading from the human kingdom into the spiritual—again a dual reason. The fifth round is a major round because it marks a **point in evolution** where those who will achieve the goal, and those who will not, are sharply differentiated into two groups; the seventh is a major round because it will mark the merging of the two evolutions, the human and the deva. (TCF Page 598-599).

FORM PRODUCTION

1. Divine thought...The cosmic mental plane.

2. Divine desire.....The cosmic astral plane.

3. Divine activity....The cosmic physical plane (our seven systemic planes).

*The logoic Breath...First plane...The Sound***85 A**.

This is the first etheric appearance of a solar system upon the atomic subplane of the cosmic physical plane. The seeds of life are all latent. Faculty inheres from an earlier solar essence.

**85 A** : Mantric Sounds.

A mantram is a combination of sounds, of words and of phrases that, through virtue of certain rhythmic effects, achieve results that would not be possible apart from them. The most sacred of all the Eastern mantrams given out as yet to the public is the one embodied in the words: "Om mani padme hum." Every syllable of this phrase has a secret potency, and its totality has seven meanings and can bring about seven different results.

There are various mantric forms, based upon this formula and upon the Sacred Word, which, sounded rhythmically and in different keys, accomplish certain desired ends, such as the invoking of protective angels or devas, and definite work, either constructive or destructive upon the planes.

The potency of a mantram depends upon the **point in evolution** of the man who employs it. Uttered by an ordinary man it serves to stimulate the good within his bodies, to protect him, and it will also prove of beneficent influence upon his environment. Uttered by an adept or initiate its possibilities for good are infinite and far-reaching.

Mantrams are of many kinds, and generally speaking might be enumerated as follows:

1. Some very esoteric mantrams, existing in the original Sensa, in the custody of the Great White Lodge.

2. Some Sanskrit mantrams employed by initiates and adepts.

3. Mantrams connected with the different rays.

4. Mantrams used in healing.

5. Mantrams used in the departments of either the Manu, the Bodhisattva, or the Mahachohan.

6. Mantrams used in connection with the devas and the elemental kingdoms.

7. Special mantrams connected with fire.

All these mantrams depend for their potency upon the sound and rhythm and upon the syllabic emphasis imparted to them when enunciating and intoning. They depend too upon the capacity of the man who uses them to visualise and to will the desired effect. (TCF Page 926).

The devas of the etheric doubles fall into two groups. They are those who are the lesser builders, and who, under direction from the greater builders, form the etheric doubles of all that can be seen and all that is tangible on the dense physical plane. They exist in vast hosts and are omnipresent; they gather and build the material needed to form the etheric double of everything, and they do this under certain laws and work under certain restrictions. They are called in occult phraseology "the listening devas," for they are the ones who pick up that particular note and tone from the transmitters of [Page 931] the physical plane sound which is needed to gather the substance for any intended material form. Again, they are spoken of as "having ears but seeing not." They work in close co-operation with the elementals of the dense physical body. This second group are spoken of as the "seeing elementals," for they exist in matter of the three lower subplanes and can therefore see on the objective plane in the occult sense which always implies an analogy between sight and knowledge. The "listening builders" gather the material; the "seeing elementals" take that gathered material, and build it into any specific form. They exist in many groups according to their **point in evolution**, and some of them might be tabulated as follows:

1*. The builders of the human vehicle*.

This is the highest group of lesser builders, who are highly specialised. These will be dealt with somewhat in detail later.

2. *The builders of the forms in the three kingdoms of nature in their two divisions*. ……………… (TCF Page 930-931).

a. Alignment with the Ego. This, as we know, is only possible to the man who has reached the Probationary Path, or a certain very definite **point in evolution**. Through knowledge and practice, the power has been acquired of automatically and scientifically utilising the sutratma (or channel) as a means of contact. When to this ability is added that of utilising with equal ease the antaskarana (or bridge between the Triad and the personality) then we have a powerful agent of the Hierarchy on the earth. We might generalise in the following manner as to the stages of growth and consequent ability to become the agent of ever increasing powers, tapping the resources of dynamic energy in the three worlds.

*Lower types* of humanity use the sutratma as it passes through the etheric body.

*Average men* utilise almost entirely that part of the sutratma which passes through the astral plane. Their reactions are largely based on desire, and are emotional.

*Intellectual men* utilise the sutratma as it passes through the lower levels of the mental plane, down through the astral to the physical in its two sections. Their activities are energised by mind and not by desire, as in the earlier cases.

*Aspirants on the physical plane* use the sutratma as it passes through the two lower subplanes of the abstract levels of the mental plane, and are beginning gradually to build the antaskarana, or the bridge between the Triad and the Personality. The power of the Ego can begin to make itself felt.

*Applicants for initiation* and initiates up to the third initiation use both the sutratma and the antaskarana, employing them as a unit. The power of the Triad begins to pour through, thus energising all human [Page 960] activities upon the physical plane, and vitalising in ever increasing degree the man's thought forms. The key to the formation of the Mayavirupa is found in the right comprehension of the process.

If students will study carefully the above differentiations, much light will be thrown upon the quality of the energy employed in thought-form building. (TCF Page 959-960).

a. *The condition of the Magician*. It is of value to remember that when the physical head centres are awakened (through alignment of the etheric centres) we have *the very lowest aspect of egoic influence*. From these three centres, man on the Probationary Path, and up to the third Initiation, directs and controls his sheath, and from them spreads that illumination which will irradiate the physical plane life. By the time the third Initiation is reached, the internal triangle is in full process of circulatory transmission, and the whole life of the Personality is subjected to the will of the Ego. "The Star absorbs the light of the moon, so that the rays of the Sun may be reflected back" is the occult way of expressing the truth anent this **point in evolution**. It might be of value here also to point out the condition of the etheric centres during this process of direct solar control. (TCF Page 964).

RULE II. *When the shadow hath responded, in meditation deep the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth.*

Here the work of the two, the Ego on its own plane, and its instrument in the three worlds, is shown as linked and co-ordinated. As we well know, the main function of meditation is to bring the lower instrument into such a condition of receptivity and vibratory response that the Ego, or solar Angel, can use it, and produce specific results. This involves, therefore, a downflow of force from the upper levels of the mental plane [Page 999] (the habitat of the real Man) and a reciprocal vibration, emanating from Man, the Reflection. When these two vibrations are attuned, and the interplay is rhythmic, then the two meditations proceed synchronously, and the work of magic and of creation can proceed unimpeded. It will, therefore, be apparent that the brain is the physical correspondence to the force centres upon the mental plane, and that the vibration has to be consciously set up by the man when meditating. When this is effected, the man can be a conscious creator, and the work proceeds therefore in a triple manner; the force circulates freely via three points of centralised activity:

*Firs*t. From that circle of petals in the egoic lotus which the Ego chooses to use, or is in a position to use. This is conditioned by the objective in view, and the state of egoic unfoldment.

*Secondly.* The centre in the physical brain which is active in meditation. This is also conditioned by the man's **point in evolution**, and the particular goal in mind.

*Thirdly*. The centre of force generated by the man upon the lower mental plane, as he proceeds to form the necessitated thought form, and to sweep into activity those builders who can respond to the vibration sent forth. This is likewise conditioned by the strength of his meditation, the fullness of the note sent forth by him, and the strength of his initiated vibration. (TCF Page 998-999).

In contemplation, the inner eye is fixed upon the object of contemplation, and this produces (unconsciously in most cases) a steady stream of energy which is focussed upon the objective, producing vitalisation and activity. It is the basis of the "work of transmutation," for instance, when the human substance is transmuted into solar substance. The Ego contemplates his lunar bodies, and gradually the work is accomplished. When his reflection, man, has reached a **point in evolution** where he can meditate and contemplate, the work is more rapidly accelerated, and transmutation proceeds with rapidity, particularly on the physical plane. In the work of thought-form building, the man, in contemplation, pursues the work of energising and vitalising. It might here be said that the eye is the great directing agency. When the third eye is used, which is the case in contemplation, it is the synthesiser and director of triple energy; hence the powerful work performed by those in whom it is functioning. The third eye only begins to function when the third circle of egoic petals is beginning slowly to unfold. (TCF Page 1007).

Students need here to remember that we are now dealing with etheric matter and vital energy, and are therefore concerning ourselves with the physical plane and all that is included in that term. They need likewise to remember that the magician (as he is working on the plane of objectivity) is in a position to use his own vital forces in the work of thought form creation, but this is only possible and permissible when he has reached the **point in evolution** where he is a channel for force and knows how to draw it within himself, transmute it, or combine it with the forces of his own body, and then transmit it to the thought form which he is in process of constructing. Much of interest will open up before the thinker who extends this idea to the planetary Logos and His work of form creating. (TCF Page 1023).

*4. The Law of Radiation.*

It will be found that more time will be given to this expression of divine activity than to any other in this section, as it is the one of the most practical utility. This Law of Radiation is one that is beginning to be recognised by scientists since their acceptation of the radioactivity of certain substances, and when they are willing to approximate the occult conception of the radiatory, or emanatory condition, of all substances at a specific **point in evolution**, then they will very definitely approach Reality.

*Radiation is the outer effect produced by all forms in all kingdoms when their internal activity has reached such a stage of vibratory activity that the confining walls of the form no longer form a prison, but permit of the escape of the subjective essence.* It marks a specific point of attainment in the evolutionary process, and this is equally true of the atom of substance with which the chemist and physicist deal, when working with the elements, as it is of the forms in the vegetable kingdom, the [Page 1061] forms in the animal kingdom, in the human, and, likewise, in the divine. (TCF Page 1060-1061).

A great factor and one that it is hard to explain so that the average thinker can understand it is the cyclic coming in of egos who are at a **point in evolution** where they are ready for their first radioactive life. In one great department of hierarchical endeavour all egos are divided into two groups, according to their cycle and according to their type of energy. These grades are in turn subdivided according to the quality and the vibratory effect to be induced upon any one kingdom of nature by their united, or single, incarnation. This might be illustrated by pointing out that by the gradual coming in of human beings who are vegetarians by natural inclination and by the appearance of egos who are interested specifically in the welfare and nurture of the animals (as is the case so noticeably now) we have the cyclic appearance of a whole group of human units who have a definite karmic relation to the third kingdom. This relation is of a kind differing in specific detail from the meat-eating, and oft inhuman, groups of the past five hundred years. (TCF Page 1080).

Our solar Logos has not yet attained true rhythm, but for millenia of cycles the equilibrising process must go on. Nor has our planetary Logos achieved equilibrium, and the even balancing of forces, therefore until His **point in evolution** and His objective vision is known and it is known also which centre in the solar body is vitalised by His life, it will be the part of wisdom to refrain from dogmatic assertion, and a too free utterance in connection with incarnating, and non-incarnating, Monads. All are turning upon the monadic cosmic wheel; each is being [Page 1091] swept into some form of activity upon the lesser revolution of this particular systemic wheel, but not all in any particular cycle are to be found revolving upon a specific planetary wheel. Many wait for development and for more appropriate seasons in interplanetary spaces, and some must wait until the entering in of a new mahamanvantara. Students should bear carefully in mind the words of H. P. B. where he tells students of the *Secret Doctrine* that the stanzas and their Commentary deal primarily with our particular planetary Logos. This is oft forgotten.

(TCF Page 1090-1091).

Certain influences and forces play upon the mental sheath of any human being, and produce in it that activity which is termed "spiral progressive." These forces might be briefly considered as comprising the following:

1. The energies of the atoms of substance which compose the mental body.

2. The energies of the lunar father who is the coherent [Page 1101] life of the mental group body. These two groups concern the Not-Self, the third aspect of monadic manifestation.

3. The energies of the solar Angel, or Father, which is the co-ordinating principle behind manifestation in the three worlds.

4. The energies of the intelligent lives who form the body egoic. These lives find their emanating source on other levels than the systemic. These two groups concern the egoic principle, the middle principle which links the above and the below, and is the second aspect of monadic manifestation.

5. The energy emanating from the "Jewel in the Lotus" itself, the focal point of energy in the Upper Triad. This concerns the Self, the highest aspect of monadic manifestation.

The effects produced by the play of these five types of energy upon each other produce (through the medium of the mental unit) that which we term the mental sheath. This sheath is after all only the aggregate of those atoms within a specific area with which the Thinker has to do, which he holds magnetically within his ring-pass-not, and which serve as the medium for his mental expression, according to his point of evolution. This same definition will be recognised as true of all atomic sheaths, and one of the things which students of the occult sciences will eventually do is to investigate the nature of the informing lives of the sheaths, the qualities of the energies influencing such lives, and the character and force of the basic underlying principles. They will thus arrive at facts concerning energies in the human kingdom which will prove of inestimable value. (TCF Page 1100-1101).

b. Another stream of energy emanates in time from the second tier of petals when in activity; this second tier is peculiarly instinctive with the life and quality of the Manasaputra in manifestation. The second tier of petals in any egoic lotus is the one that gives us the key to the nature of the solar Angel, just as the outer tier is—to the inner vision of the Adept—a clue to the **point in evolution** of the personality. By looking at the egoic lotus, the seer can tell the nature of the:

*Personal self* through the condition of the atomic triangle, and the outer tier of petals.

*Higher Self*, through the colour and arrangement of the central tier of petals. This tier gives the "family" of the solar Angel through the arrangement of atomic lives which form the petals, and the circulation of the streams of forces in those petals.

*Monad*, through the inner circle of petals; its stage of lower awareness is revealed in a similar way.

*The number of the Ray* concerned is known through the quality of the "light" of the concealed jewel.

(TCF Page 1111).

The various planetary schemes are not all alike and differ as to:

a. Type of energy,

b. **Point in evolution**,

c. Position in the general plan,

d. Karmic opportunity,

e. Rate of vibration.

The main distinction exists in the fact, as we have so oft repeated, that three of them form the three higher etheric energy centres of the Logos, and four constitute the lower centres. (TCF Page 1163).

This second (seventh) Hierarchy has for its type of force the second aspect of the seventh type of force from out of the many. Some idea of the relative **point in evolution** of the solar Logos may be gained by study of the varying aspects of force which He is demonstrating in this particular incarnation. It is this energy which drives the Monads through into physical incarnation for it makes itself felt on the seventh plane. The energies which are functioning are those which the Logos has unfolded, and are the gain of previous incarnations. Gaps necessarily occur, and certain types of force are lacking, because He has as yet much cosmically to gain. (TCF Page 1198).

This triple responsibility above referred to exists for the atom or for the solar Logos, and the trend of the evolutionary process is to make each unit, microcosm and macrocosm, an intelligent co-operator, responsive to forces impinging upon it externally, and aware of its own internal economy and of the latent forces and energies which it has to contribute to the good of the whole. Man, standing as he does at the middle **point in evolution**, and marking the stage in the evolution of consciousness where a triple awareness is possible,—awareness of individuality, awareness of the forces which are subhuman and [Page 1212] which must be controlled, and awareness of a place within the plan and purpose of a greater Man—must, therefore, rightly be regarded as the most important of the evolutions, for through him can be worked out intelligently the laws of group unity for all the three groups, superhuman, human, and subhuman. (TCF Page 1211-1212).

II. The wise student will likewise regard all forms of expression as in the nature of symbols. A symbol has three interpretations; it is itself an expression of an idea, and that idea has behind it, in its turn, a purpose inconceivable as yet. The three interpretations of a symbol might be considered in the following way:

1. *The exoteric interpretation of a symbol* is based largely upon its objective utility, and upon the nature of the form. That which is exoteric and substantial serves two purposes:

a. To give some faint indications as to the idea or the concept. This links the symbol in its exoteric nature with the mental plane, but does not release it from the three worlds of human appreciation.

b. To limit and confine and imprison the idea and so adapt it to the **point in evolution** which the solar Logos, the planetary Logos and man have reached. The true nature of the latent idea is ever more potent, complete and full than the form or symbol through which it is seeking expression. Matter is but a symbol of a central energy. Forms of all kinds in all the kingdoms of nature, and the manifested sheaths in their widest connotation and totality are only symbols of life—what that Life itself may be remains as yet a mystery. ………….. (TCF Page 1233).

**ESOTERIC PSYCHOLOGY - VOLUME I:-**

This idea can best be apprehended if one remembers that every human being is, in his turn, an aggregate of atoms and cells built into form and having scattered throughout that form organs and centres of differentiated life which function in rhythm and relation, but which have varying influences and differing purposes. These aggregated and animated forms present an appearance of an entity or central life which is characterised by its own quality, and which functions according to the **point in evolution**, thus making an impress by its radiation and life upon every atom and cell and organism within the radius of immediate influence and also upon every other human being contacted. Man is a psychic entity, a Life Who, [Page 21] through radiatory influence, has built a form, coloured it with His own psychic quality and thus presented an appearance to the environing world which will persist for as long a time as He lives in form. (EPV I Page 20-21).

Let us therefore posit—as a symbolical analogy—the fact of a Central Life (extraneous and outside our solar system yet within it during the process of manifestation) Which decides within Itself to take a material form and to incarnate. A vortex of force is set up as a preliminary step and we then have God immanent and God transcendent at the same time. This vortex, as a result of this initial activity, demonstrates through the medium of what we call substance or (to use a technical term of modern science, which is the best we can do at this time) [Page 22] through the ether of space. The consequence of this active interplay of life and substance is that a basic unity is constituted. Father and mother are at-one. This unity is characterised by quality. Through this triplicity of life-quality-form, the central Life evokes and manifests consciousness, or awareness of response to all that is eventuating, but in a degree which it is impossible for us to cognise, limited as we are by our present relatively undeveloped **point in evolution**.

(EPV I Page 21-22).

Much has been given in previous books which awaits your adaptation and useful service. Much will be given in the present volume, but students need to remember that they themselves evoke and call forth the teaching they receive. The position between me and those who are reading is not that of a teacher imposing a system of knowledge upon a group of waiting pupils. The group is simply the channel through which a particular aspect of the Ageless Wisdom can reach a waiting world. I do not regard you as a body of good men and women, who, because of your **point in evolution**, are deemed worthy to receive something esoteric and unusual, and hence withheld from the rest of the race. I regard you as sincerely interested in the spiritual life, as concerned with the endeavour to be intelligent, and as willing (more or less) to try to live as souls, and to use as much of the imparted teaching as can be understood. What use students make of it is entirely their own affair. But the value of any group of aspirants and disciples consists [Page 111] in this: They can—if they so choose and if their united aspiration is strong enough—draw forth the teaching, and so form a centre through which that teaching may go forth and begin its work of moulding human thought, of throwing light upon the problems of psychology, and of so expanding the point of truth (anent the seven rays, an ancient septenate, but little comprehended) that a new realisation may be evolved and a new science of psychology may be launched upon its career.

(EPV I Page 110-111).

The form through which that Life expresses Itself, the sensitive [Page 249] response apparatus through which that Consciousness works, are of secondary importance, and are in the nature of an automatic mechanism. It is the mechanism, nevertheless, with which we have hitherto identified ourselves, and we have forgotten that that mechanism is but an expression of an aspect of consciousness, and that it indicates, at any particular time, the point of evolution of the informing entity. Let me reiterate: The two factors which are of major importance, during manifestation, are the evolving consciousness and the manifesting life. When this is borne in mind, it will be noted how each stage upon the way can be seen whole as a kingdom in nature. Each of these kingdoms carries the consciousness aspect forward to a greater stage of perfection, and demonstrates a greater sensitivity and responsiveness to outer and inner environing conditions, than does the preceding kingdom. Each manifests a fuller revelation of the inner and hidden glory. When, however, a unit of life is immersed in form, and when the consciousness is identified (in time and space) with any particular form, it is not possible for it to realise its divinity or to express it consciously. Its psychology is that of the partial and the particular, and not that of the universal and the whole. The greater and closer the identification with the form aspect, the greater is the lower unity and synthesis, but at the same time, the greater the darkness and, speaking symbolically, the denser is the prison. Such is the consciousness in the lower or subhuman kingdoms in nature. The more the unit of life is identified with "the one who is conscious", the greater again is the higher, yet different, unity and synthesis. Such also is the consciousness of the three higher kingdoms, the superhuman. The tragedy, the problem and the glory of man is that he can identify himself with both aspects—the form and the life; and his psychological state is such that during the period wherein he forms part of the human kingdom, his kingdom, [Page 250] his consciousness fluctuates between these pairs of opposites. He can identify himself with the subhuman forms, and this he invariably does in the early stages. He can identify himself with the life aspect, and this he does in the final stages. In the midway stage of the average man, he is torn violently between both, and is himself the battle-ground. (EPV I Page 248-250).

2. The second rule is based upon the point of evolution, and for its right fulfillment necessitates the true integration of the personality. This rule might be expressed as follows: True marriage and right sexual relation should involve the marriage of all three aspects of man's nature; there should be a meeting on all three levels of consciousness at once—the physical, the emotional and the mental. A man and a woman, to be truly and happily married, must be complements to each other in all the three departments of their nature, and there should be a simultaneous union of all three. How seldom is this the case, and how rare it is to find! There is no need for me to elaborate in this direction, for this truth is obvious and has oft been voiced. Later, but not for a long while yet, we shall see marriages which will be based upon the point of development of the integrated personality and only those will meet each other in the sacred marriage ritual who have reached the same point in the work of transmuting the lower into the higher centres; a marriage will be regarded as undesirable and the parties ill-mated where one is living the life of the purified personality above the diaphragm, and the other the life of the intelligent animal below the diaphragm. Finally some few will choose their mates from amongst those in whom the Christ has been born again, and [Page 297] who are giving expression to the Christ life. But the time is not yet, except for the rare and the few. (EPV I Page 296-297).

I have endeavoured to outline these stages of the process of adaptation in terms of consciousness, viewing the subject therefore philosophically and psychologically. It should be remembered that this process, as it goes on in consciousness, produces (surely and inevitably) corresponding changes in mechanism and structure, and in sense perception through the apparatus of the body. On these changes I lay no emphasis in this treatise, for they are beautifully dealt with by modern science, which is steadily forging ahead in the right direction. I lay the emphasis upon consciousness as the pre-disposing factor, and on the developed sense of awareness which produces an inner demand for improved equipment. The improving of equipment as a result of the demand of consciousness is the secret of the evolutionary impulse, down the ages. This inner demand in man awakens the centres, and the awakening of the centres determines the response of the endocrine system, governs the nervous system in its threefold capacity, and also the blood stream. Thus the outer form or mechanism is ever an indication of the point of evolution of the inner subjective and spiritual man. (EPV I Page 326).

A close study of the tabulations of the rays affecting humanity will have made it clear that they are so many and so diverse that the complexity of the subject is very great. There are numerous influences which tend to make man what he is, and of many of them little is as yet known. In the early stages of his development, it is well-nigh impossible for any one (except an initiate) to deal with the various phases or even to recognise the indications of humanity's reactions to these rays. But as mankind evolves, and as the form aspect becomes increasingly a better and finer response apparatus and a more plastic sensitive reflector of the inner man, definition and analysis become easier. Types emerge with greater clarity in their delineations, and the ray qualities begin to dominate. The impress of the controlling rays can be more clearly noted and the **point in evolution** can be more accurately realised. (EPV I Page 347).

It is too dangerous for me, in these days of upset and of difficulty, to express myself more definitely as to the future lines of unfoldment. The destiny and future functioning of the nations lie hid in the present activity. The readers of this treatise are, in the majority of cases, far too nationalistic in their viewpoint, and too deeply engrossed with the prime importance of their own nation and of its supreme significance, for me to be able to do more than generalise and to indicate the major lines of progress. The role of the prophet is too dangerous, for destiny lies in the hands of the peoples, and no one knows exactly what way they will take to reach their goal. The inevitability of that goal is assured, as is the ultimate achieving of it, but the incidents of travel cannot be revealed, but lie hid in the racial karma. The time has not yet come when the majority of the people of any race can see the picture as a whole and be permitted to know the part their particular nation must play in the history of nations. Every nation, without exception (and this is a platitude which it is seldom fruitful to repeat), has its peculiar virtues and vices. These are dependent upon:

1. The **point in evolution**.

2. The measure of the control of the personality ray.

3. The emerging control of the egoic ray.

4. The polarisation of the nation. (EPV I Page 388).

**ESOTERIC PSYCHOLOGY - VOLUME II:-**

In man, the microcosm, the objective of the evolutionary purpose for the fourth kingdom in nature is to enable man to manifest as a soul in time and space and to tune in on the soul purpose and the plan of the Creator, as it is known and expressed by the seven Spirits before the Throne, the seven planetary Logoi. But at this point we can only hint at a great mystery, which is that all that the highest of the Sons of God on our manifested planetary world can grasp is a partial realisation of the purpose and plan of the Solar Logos, as it is grasped, apprehended and expressed by one of the planetary Logoi Who is (in His place and term of office) conditioned and limited by His own peculiar **point in evolution**. A seventh part of the unfolding Plan is being expressed by our particular planetary Life, and because this great Being is not one of the seven sacred Lives and is therefore not expressing Himself through one of the seven sacred planets, the Plan as unfolded upon the Earth is a part of a dual expression of purpose, and only as another non-sacred planet reaches its consummation can the whole plan for the Earth be realised. This may not be easily understood, for, it has been said, only those who are initiate can grasp some of the significance of the statement that "The twain shall be one and together shall express divinity." (EPV II Page 6).

To bring more light upon this question of the triple expansion of consciousness (for all these crises are aspects of one great unfolding purpose or process) which we call individualisation, initiation, and identification, it should be borne in mind that these words connote something to us today—from the angle of our present **point in evolution**, from our inherited teaching and thought habits, and from the standpoint of modern knowledge and terminologies. Later they may appear in a totally different light when we know more and the race has advanced further into the light. But from the light which streams forth from that larger synthesis, and from the angle of vision of Those Whose consciousness is higher and greater and more inclusive than the human, the significance of these words may appear totally different. Definition is simply the expression of the immediate understanding of a human mind. But a definition may later be seen to be imperfect and even false, from the angle of a wider knowledge and a more inclusive grasp of wholes, (just as is the case with a so-called fact). Hence all definition, and eventually all facts, will be known to be temporary; all exegesis is but passing in its usefulness. The basic truths of today may be seen later as simply aspects of still greater truths, and when the greater truth is grasped, the significance and the interpretation of its formerly important part is seen to be widely different to what has supposed. This must never be forgotten by any who may [Page 21] read this Treatise on the Seven Rays. An initiate, reading the three words we have been considering, has a very different idea about them than has a disciple or a person who has never thought or studied along these lines, and to whom our vocabulary is novel and strange, conveying little meaning, and that usually quite incorrect. (EPV II Page 20).

*What is the field of this science, and why do we call it a science.*

The next point to consider is the field of this service, and its nature as a science. The field of service, first of all, demonstrates as the life of the Spirit, working within the region of a man's own nature. The first thing the soul has to do when contact has been made and the man knows it in his brain consciousness and owing to the active impression of the mind, is to make the man aware that he is a living principle of divinity, and then to prepare the lower threefold nature so that it can automatically submit to the Law of Sacrifice. Then it will offer no impediment to the life which must and will pour through it. This is the first and hardest task, and with this task the aspirants of the world are at this time engaged. This indicates, does it not, the point of evolution reached by the majority? When the rhythm of this law has been imposed and the natural impetus of the man in incarnation is to be an expression of the soul, and when this rhythm can be established as a natural daily expression, the man begins to "stand in spiritual being" and the life which pours through him, gently and naturally, will then have an effect upon his environment and his associates. This effect can then be called a "life of service " (EPV II Page 127).

These incoming souls have, through their highly developed understanding and by means of their "self-willed power," frequently wrought havoc in various directions. However, if we could look on, as can Those on the inner side and if we were in a position to contrast the "light" of humanity as it is today with what it was two or three hundred years ago, we would recognise that enormous strides had been made. This is evidenced by the fact that the emergence of a band of "conditioning souls", under the name of the New Group of World Servers, has been possible since 1925. They can now come in because of the work already done by the group of souls who hastened their entrance into incarnation, under the impulse of the Hierarchy. The words "condition" or [Page 262] "conditioning" are here used quite frequently because of the aptness of the phrase to indicate function. These souls, because of their **point in evolution**, because of their stage in unfoldment and because of their impressibility to the group idea and to the Plan, can come into incarnation and begin, more or less, to work out that Plan and evoke a response to it in the human consciousness. They are thus in a position to "prepare the way for the coming of the Lord." This latter is a symbolic phrase indicating a certain level of spiritual culture in humanity. They are sometimes dimly conscious of this stupendous task, but they are, in the majority of cases, quite unconscious of their "qualifying" destiny. As souls, under the guidance of the Hierarchy and prior to incarnation, they are conscious of the impulse to "go in and help the sorrowing planet and thus release the prisoners held in durance hard by low desire" (quoting from the *Old Commentary*), but once the garment of flesh has been assumed, that consciousness too dies out and in the physical brain they are not aware of that which their souls have purposed. Only the urge for specific activities remains. The work nevertheless proceeds.

(EPV II Page 261-262).

In considering the personality, therefore, and its conditioning rays we will study:

1. *The appropriation of the bodies:*

a. Their building psychologically, or their coherent construction.

b. Their development and eventual alignment.

c. Their inter-relation in the life of the personality.

2. *The coordination of the personality*:

a. The techniques of integration, seven in number.

b. The technique of fusion, leading to the emergence of the ray of the personality.

c. The technique of duality, divinely understood, or the relation of the ray of the personality and the ray of the soul.

3. *Some problems of psychology*, arising from the **point in evolution** of the personality.

a. The technique of appropriation. Physical and etheric integration.

b. The technique of acquiescence. Astral or psychic healing.

c. The technique of enlightenment. Mental education.

We have before us in this study much food for thought. The subjects touched upon are deep, difficult to understand, and hard to grasp. Careful reading, however, quiet reflection, and a practical application of the sensed truth and of the intuited idea will gradually bring enlightenment and lead to [Page 290] acquiescence in the techniques of the soul, and the appropriation of the teaching.

a. BUILDING AND CONSTRUCTION OF THE BODIES

In theosophical literature, there is much talk anent the various elementals or lunar lords which compose, constitute and control the lower nature. These, in their triple totality, form the personality. They are of man's own creation, and form the basis of the problem which he, as a soul, has always to face until the final liberation is achieved. The mental elemental, the astral elemental and the physical elemental have a definite life of their own which is coloured by the rays upon which these various bodies or elementals have their being, until the man has reached a relatively high **point in evolution**. (EPV II Page 289-290).

These conditions are governed, as will be recognised, by the **point in evolution**, the ray type, the quality of past karma, and the present family, national and racial inherited characteristics. As we study, let us bear clearly in mind that *it is the soul as a centre of consciousness and the vehicles as centres of experience* with which we are concerning ourselves. We should seek to eliminate from our minds the more material connotations which past teachings have emphasised. Annie Besant in her *Study of Consciousness* sought to avoid the error of materialism and to voice a real vision of the truth, but words themselves are limiting things and oft veil and hide the truth. Her book, therefore, is of definite value. Remember also that a man's consciousness is first of all, and usually, centred sequentially in the three bodies, and the centres of experience for him are primarily the field of his consciousness. He is identified for long with the field of experience and not with the real self. He has not yet identified himself with the conscious subject, or with the One Who is aware, but as time goes on, his centre of identification shifts, and he becomes less interested in the field of experience and more aware of the soul as the conscious, thinking Individual. (EPV II Page 316).

5. Reorientation to higher goals and the development of the sense of right direction. This involves

a. The cultivation of a wider vision.

b. The formulation of an inner programme, intelligently compiled, and suitable for the **point in evolution** but not so advanced as to be impossible.

c. The avoidance of those steps and activities which are doomed to failure. (EPV II Page 424).

In dealing with these situations certain general rules should govern the psychologist, and certain general premises should eventually be accepted by the man who constitutes the problem case. These same rules and premises can be considered and accepted by the man who, without the aid of a trained psychologist, manages to train himself and to bridge his realised cleavages. These basic premises are:

1. That any psychological difficulty is universal and not unique. It is the sense of uniqueness—with its separative tendency and its realised loneliness—which is often the all-engrossing factor. It makes the personality too important, and this should be definitely negated.

2. That the crisis faced indicates progress and opportunity, and that it does not indicate disaster and failure. It must be realised by the patient (can I use that term?) that the race has progressed to its present **point in evolution** by just such crises. So does the individual human unit progress. In the last analysis, psychological crises are indicative of progressive steps upon the Way, bringing with them the need for effort and at the same time a [Page 428] sense of gain and of freedom, when surmounted, overcome and solved.

3. That the power to produce the needed integration and to end a cycle of sensed duality lies within the man himself because:

a. His discomfort, lack of coordination, pain and distress are symptoms of aspiration, unrealised perhaps but none the less there. They are the reaction of the integrated aspects to that aspect which is seeking integration.

b. The aspect to be integrated is essentially more powerful than the lower waiting aspects, for they are negative or receptive whilst that which should be realised and accepted is positive and dynamic. Hence the sensed discomfort.

4. That the capacity, innate in that imaginative creature, man, to act "as if", holds the solution to the problem. By the use of the creative imagination, the bridge between the lower aspect and higher can be built and constructed. "As a man thinketh, hopeth and willeth" so is he. This is a statement of an immutable fact. (EPV II Page 427-428).

It is interesting to note that practically all the teaching given anent rebirth or reincarnation has emphasised the material phenomenal side though there has always been a more or less casual reference to the spiritual and mental gains acquired in the school of life upon this planet, from incarnation to incarnation. The true nature of the unfolding awarenesses and the growth in the inner consciousness of the true man have been little noted; the gain of each life in added grasp of [Page 433] the mechanism of contact, and the result of increased sensitivity to the environment (which are the only values with which the self concerns itself), are seldom, if ever, stressed. Details of living conditions, statements about possible material situations, descriptions of places, clothes, and of personality human relations are imaginatively displayed, and the "recovery of past incarnations" has usually been the so-called recovery of dramatic episodes which feed the innate sense of individuality of the reincarnating man, and usually feed his vanity as well. This curious presentation has been due to several things. First of all, to the fact that the world of illusion is the dominating factor as yet in the lives of the best of men; secondly, that the **point in evolution** has been such that the writer or speaker has not been able to view the life cycle from the angle of the soul, detached and undeluded, for had he done so, the material phenomenal descriptions would have been omitted and probably not even perceived, and only the values—spiritual and mental—and those matters which concern the group interior life would have been emphasised. The methods used to present this age-old doctrine of rebirth, and the false emphasis laid upon the form aspect to the exclusion of the soul values, have brought about a bad reaction to the whole subject in the minds of intelligent people and of the scientific investigator. Yet, in spite of this, real good has been accomplished, for the whole theory has been seeping steadily into the racial consciousness, becoming an integral part of it and, therefore, moving on to popular and finally scientific recognition. (EPV II Page 432-433).

*A tendency to over-emphasis* may also show itself, turning the man (as a result of integration and a sense of well-being or power and capacity) into a fanatic, at any rate for a time. Again with the best motives in the world, he seeks to drive everyone the way that he has come, failing to recognise the differences in background, ray type, **point in evolution**, and tradition and heredity. He becomes a source of distress to himself and to his friends. A little learning can be a dangerous thing, and the cure for many ills, particularly of a psychological nature, is the recognition of this. Progress can then be made on the Path of Wisdom. (EPV II Page 438).

Stimulation might, therefore, be defined as the *effect* which energy has upon force. It is the effect which soul has upon form, and which the higher expression of divinity has upon what we call the lower expression. Yet all is equally divine in time and space and in relation to the **point in evolution** and the whole. This energy has the following effects and I state these effects in various ways in order to produce clarification in the many differing types of minds:

1. An increased rate of rhythm and vibration.

2. A capacity to offset time and, therefore, to do more in one hour of so-called time than the average person can do in two or three hours of time.

3. An upheaval in the personality life which leads—if correctly met—to a clear sighted meeting of karmic obligations.

4. An intensification of all reactions. This includes all reactions emanating from the world of daily living (and, therefore, from the environment), from the world of aspirational life, from the mind and from the soul, the great Reality in the life of the incarnated individual (even if he does not know it).

5. A clarification of life objectives, and hence a dominant emphasis upon the importance of the personality and the personality life.

6. A developing process of destruction which involves issues with which it seems beyond the capacity of the personality to deal.

[Page 453]

7. Certain physiological and psychological problems which are based upon the capacity, the inherent weaknesses and strengths and the qualifications of the instruments of reception. (EPV II Page 452-453).

2. Those who become amazingly self-conscious and aware of themselves as centres of thought. They are obsessed with their own wisdom, their power and their creative capacity. They pass rapidly into a state of complete isolation or separateness. This can lead to acute megalomania, to an intense pre-occupation with and an admiring satisfaction with the self, the lower self, the personality. The emotional, feeling, desire nature is utterly under the control of the dynamic self-centred point of thought which is all of which the man is aware at this time. Consequently, the brain and all the physical plane activities are equally controlled and directed towards the planned aggrandisement of the man. This condition is found in varying degrees, according to the **point in evolution** and the ray type, and—in the early stages—it is curable. If it is persisted in, however, it makes the man eventually untouchable, for he becomes entrenched in a [Page 462] rampart of his own thought forms concerning himself and his activities. When curable, the effort should be made to decentralise the subject by the evocation of another and higher interest, by the development of the social consciousness and—if possible—by contact with the soul. This condition is often the struggle point of the first and fifth ray personalities. (EPV II Page 461-462).

I would like to offer two other points to your consideration:

*First*, that the man or woman who is expressing and interested in these lower powers (which are called the lower siddhis by the oriental philosophy) is demonstrating true powers. They are not however the highest possible powers nor are they the powers which humanity is intended to express unless at the lowest **point in evolution** and, therefore, allied closely to the animal kingdom; or at the highest point, in which case the greater powers automatically include the lesser. The lower psychic powers are shared with the animal kingdom and with all those human races which are low down in the scale of the human evolution.

This is a fact and a statement which arouses much antagonism among the present day exponents of these powers, both in and out of the spiritualistic and occult movements. Such people are apt to consider these powers as indicative either of an advanced spiritual condition or as a rare and unique possession, setting their owner apart as more gifted, more wise and more able to advise and direct other human beings than is the ordinary man. This attitude is demonstrated by the immense audiences such people can address and gather around themselves, and the willingness of the public to listen to them and to pay money for the privilege and the benefit of the demonstration and the advice.

*Secondly*, the difficulty of this situation is increased because, as evolution proceeds, certain more or less advanced [Page 565] people recover these ancient animal propensities and capacities as their power to become inclusive goes forward; they begin to expand their consciousness so that the past as well as the future is brought within their range of awareness. Knowing that they are aspiring to the higher things and towards the world of mystical realisation (in contradistinction to that of psychical realisation), they interpret some episode, which they may have clairvoyantly apprehended, as appertaining to them as individuals; they regard some clairaudient injunction or happening as appropriately theirs, and some vision of a thought form of the Christ or of one of the Masters as indicative of a direct and personal interview with these advanced leaders. They thus enter into the world of glamour and of delusion from which they must, finally with great difficulty, extricate themselves. (EPV II Page 564-565).

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Members of the New Group of World Servers stand for the following ideals:

1. They believe in an inner world government and in an emerging evolutionary plan. They can see its signs down the ages. That they may express the significance of this inner world government and of the planetary Hierarchy, in varying terms, is inevitable. That they may regard it from the peculiar angle of their own tradition and schooling is also inevitable but unimportant. That which is of importance is that they are in touch with the centre of energy which is attempting to guide human affairs; they know something of the detail of the immediate [Page 659] plan, and to the furtherance of this they are bending all their energies.

2. They are steadily cultivating an international spirit of good will and to this they consecrate every effort. They avoid all points of dissension, regarding them as incidental to the **point in evolution** which the race has reached and they are convinced of the inevitable change for the better which is on its way. They emphasise the point of common endeavour and seek to interpret to the public the trend of the present world efforts as these begin the work of swinging the world on to new paths and producing in the minds of the people new and better ideals.

3. They seek to teach also the fact that the many national, religious and social experiments are only modes of expansion, ways of growth and needed lessons. They seek to point out that the effects of these will be twofold. First, they will demonstrate the usefulness of those lines of thought and consequent methods which will eventually bring about the release of mankind from its present limitations and distress. These experiments are not lost effort. They have a definite place and purpose. Second, they will demonstrate the recognition of those methods and techniques in government and religion which are undesirable, because they spread the virus of hatred, breed class and racial distinctions and are consequently detrimental to world understanding, international good will and spiritual amity. (EPV II Page 658-659).

2. *The emergence of world government*. This emergence will be the result of these "five areas of difficulty", and the consequence of a more general understanding of:

a. The causes of unrest.

b. The **point in evolution** reached by humanity.

c. The crises which must inevitably occur when man, the integrated human being, meets man, the spiritual reality.

d. The moment of opportunity which is upon us. This is the result of certain astronomical happenings, such as the pouring in of energy from a new sign in the Zodiac, and the shift of the earth's pole.

(EPV II Page 707).

This group of advanced people is coming increasingly under the influence of, and responding to, the energy of their souls. They do this either consciously through aspiration, meditation and service, or unconsciously, simply expressing their **point in evolution** and demonstrating the work done in other lives. This group might be regarded in many ways as supernormal. Its members are frequently misunderstood and it is difficult to account for all that they are and do. They dominate in world affairs, in the realm of art or in the world of business and are the guiding group in the world today. They are found active in government and in churches. They express predominantly a sense of responsibility, or a sense of synthesis, or a sense of God, or a sense of beauty, and modern psychology must answer the question: What is it that differentiates [Page 711] these people from their fellowmen? Heredity, opportunity, environment and the state of the glandular equipment, are some of the reasons brought forth today, but the question really remains unanswered, and will so remain until some understanding is gained of egoic unfoldment, and of soul contact, with its consequences:—stimulation, integration, the inflow of energy, and the use of that energy, according to the predisposition of the man and his group response.

(EPV II Page 710-711)

**ESOTERIC ASTROLOGY:-**

The second point I would make is that within the human etheric body there are to be found seven major force centres which are in the nature of distributing agencies and electrical batteries, providing dynamic force and qualitative energy to the man; they produce definite effects upon his outer physical manifestation. Through their constant activity his quality appears, his ray tendencies begin to emerge and his **point in evolution** is clearly indicated. (EA Page 11).

The next statement which I would like to make, and which grows normally out of the above, is that the zodiacal, the systemic and the planetary energies act either as hindering or as stimulating forces, according to the type of vehicle or body upon which they play; the nature of these vehicles and their capacity to attract, to respond, to reject, to absorb and to transmute is entirely dependent upon the **point in evolution** attained and also upon the general planetary condition and psychology to be found in the human family at any given time. An instance of the latter can be seen today in the world where the forces, beating in an almost violent and somewhat new measure and tempo upon our planetary life, are evoking a greatly intensified response from the world thinkers, thus stimulating them to earnest effort along ideological lines and, at the same time, are drawing forth from the masses and the little evolved people nothing but terror, a miserable fatalism, widespread physical depletion and many other undesirable reactions from the form nature. An understanding of these hindering or stimulating effects can be easily grasped by those who can comprehend the nature of the activities of the planet, Saturn. This is the planet which conditions primarily the **point in evolution** where choice definitely becomes possible, [Page 20] where rejection of opportunity or its acceptance can consciously be undertaken, and the shouldering of personal responsibility becomes a recognised fact in a planned and ordered life. This point in the human evolutionary process is spoken of in *the Old Commentary* in the following symbolic phrases:

"Amid the whirling forces, I stand confused. I know them not, for, during all my past, they swept me up and down the land wherein I moved, blinded and unaware. From place to place and point to point, they drove me up and down the land and nowhere was there rest.

I know them now and here I stand and will not move until I know the Law which governs all this movement up and down the land. I may revolve and turning face the many different ways; I face some wide horizons and yet today I stand.

I will determine for myself the way to go. Then onward I will move. I will not travel up and down the land nor turn in space. But onward I will move." (EA Page 19-20).

According, therefore, to an individual's point of evolution upon the Path or (in other words) the individual's place upon the wheel of life, the practising astrologer will arrange the interpretation of the horoscope. It will require the work and the thought of the intuitive astrologer, dependent upon soul contact and much meditation, to determine the processes of astrological interpretation for those who are active and living souls at some one or other of the final stages upon the Path. The casting of the horoscope of the average man or the undeveloped man presents no such difficulties. (EA Page 21).

In casting the horoscope of the planet (which will some day be possible) it will be found that the line of these forces and of our planetary response to them is of a more potent effect than is the influence of the zodiacal constellations upon the human unit. This is due to the immeasurably advanced **point in evolution** of the planetary Spirits Who have (in Their individual lives) largely transcended the influence of the twelve constellations and are becoming rapidly responsive to the higher vibrations of their great Prototypes, the "three intimate constellations," as they have esoterically been called. This is a correspondence in the lives of these great Entities to the manner in which an advanced individual can offset the influence of the planets and thus so dominate his personality life that prediction and certainty, as to activity and circumstance, are no longer possible. The soul is dominating, and the planets cease to condition the life. So it is with the constellations and the planetary Logoi. They can offset the lower influences as They awaken to and respond to the infinitely higher vibrations of the three major constellations. (EA Page 32).

This second (seventh) Hierarchy has for its type of force the second aspect of the seventh type of force from out of the many. Some idea of the relative **point in evolution** of the solar Logos may be gained by study of the varying aspects of force which He is demonstrating in this particular incarnation. It is this energy which drives the Monads through into physical incarnation, for it makes itself felt on the seventh plane. The energies which are functioning are those which the Logos has unfolded, and are the gain of previous incarnations. Gaps necessarily occur, and certain types of force are lacking because He has as yet much cosmically to gain. (EA Page 40).

In view of all the above, and starting with the basic fact of the Great Illusion it should be remembered that the [Page 69] accuracy of astrological prediction and interpretation will be based upon three factors:

1. The potency of the thoughtforms which have been built up in connection with the twelve signs. These thoughtforms were originally constructed or anchored upon the mental plane by the Hierarchy in Atlantean days and they have steadily gained in power ever since. They serve as focal points for certain forces and enable the individual, for instance, to be in touch with great reservoirs of energy which then definitely condition him.

2. The intuition of the astrologer. The casting of the horoscope serves to put the astrologer en rapport with the individual, but this is of small service to either party unless the intuition and sensitivity of the astrologer is actively present.

3. The capacity of the astrologer in any specific period to respond to the changes which are all the time taking place, such as the gradual shifting and changing brought about by the precession of the equinoxes, or the slow shift of the pole of the planet. To this should be added that—as man evolves—the mechanism of response or the vehicles of consciousness likewise steadily improve. His reactions, therefore, to the planetary influence and to the energy of the various constellations change with equal steadiness and allowance must be made for this. It is consequently essential that the modern astrologer begin to study the **point in evolution** of the subject, prior to casting his horoscope. He must ascertain his approximate place upon the path of evolution. To this end, the study of the rays is most necessary through an investigation as to quality and characteristics and life objectives. (EA Page 68-69).

This is the sixth sign and of it the six-pointed star is the ancient symbol, portraying as it does the process of involution, and also that of evolution, carried to the point of balance, expressed for us in the relationship of Virgo to Libra. You will note, if you consult the dictionary, that astronomically Virgo is regarded as occupying the place in the heavens where Libra is to be found. This is all part of the great illusion which astrology finds hard to grasp. There is a constant moving and shifting in space; the precession of the equinoxes is both a fact and an illusion. The whole process and its interpretation is dependent upon the intellectual **point in evolution** of the race; the responsiveness of man to the planetary forces and to the influence of the [Page 257] zodiacal signs is dependent upon man's vehicles of response and upon the mechanism of reception with which he enters into incarnation. The heavens, the constellations, signs and planets mean one thing to the Hierarchy and another thing to the astronomers and still another thing to the astrologers, whilst they are simply bewildering galaxies of light to the average citizen. I feel the need to remind you of this and to point out to you that astronomical facts are only relative as regards the true and factual nature of that about which scientific pronouncement is made; they are declarative of life and potency but not as science and the average man understand them. From the standpoint of esoteric truth, they are simply embodied Lives and the expression of the life, the quality, the purpose and the intent of the Beings Who have brought them into manifestation. (EA Page 256-257).

VIRGO THE VIRGIN

…………………….

The rulers of this sign are three in number:

1. Mercury.—This is the orthodox ruler. It signifies the versatile energy of the Son of Mind, the soul. It is interchangeable for the Sun (Son) and stands for the Mediator or intermediary, between the Father and the Mother, between Spirit and Matter, and yet is the result of the union of these two.

2. The Moon (Vulcan).—This is the esoteric ruler. The significance of this is similar to that of the orthodox ruler. The Moon (or fourth ray energy) is here seen as an expression of first ray energy, manifesting through Vulcan. The Moon rules the form and it is the will of God to manifest through the medium of form.

3. Jupiter.—This is the hierarchical ruler and rules the second Creative Hierarchy, that of the Divine Builders of our planetary manifestation. (See the tabulation re the Hierarchies.) This is the seventh Creative Hierarchy as well as the second, if the five unmanifesting Hierarchies are counted; in the significance of two and seven much of the mystery underlying these Hierarchies will be revealed.

Through these three planetary rulers the energies of the fourth ray pour, governing the mind through Mercury and the physical form through the Moon; the energies of the first ray, expressive of the will of God, begin their control of the self-conscious man (unfolded in Leo) and the energies of the second ray, embodying the love of God, pour through into manifestation. Will, love and harmony through conflict—such are the controlling forces which make man what he is and such are the governing and directing energies which use the mind (Mercury), the emotional [Page 264] nature, love (in Jupiter) and the physical body (the Moon, or esoteric will) for purposes of divine expression and manifestation. It will be obvious to you that the task of Mercury in connection with humanity has gone forward most satisfactorily and has brought humanity to its present point of evolution upon the probationary path; that the energy of Vulcan is potently making its presence felt, and hence the struggles going on upon the planet between the men of will—selfish and ambitious—and the men of good-will who are desirous of the good of the whole. When the human Hierarchy is fully awakened to spiritual and not simply material possibilities, then the work of Jupiter will immediately intensify and this beneficent ruler will lead the human family into the ways of peace and progress. (EA Page 263-264).

There are, therefore, nine signs through which potencies pour which are creative in their effect and which produce changes which are needed in the progress of the soul towards divine expression. You have also three signs of crisis whereby the **point in evolution** is determined. In this connection it should be noted that:

1. Leo-Libra-Capricorn.—Constitute the triangle of the father or will aspect; they mark points of attainment, through crisis met and triumphant achievement.

2. Cancer-Virgo-Pisces.—Constitute the triangle of the Mother or matter aspect, conditioned by intelligent activity. They indicate points of opportunity of an inner kind where consciousness is concerned, and therefore you have the recognition of mass, individual and group consciousness.

A close study of the above ideas will prove fruitful in establishing methods and relationships; they should also indicate the key which astrologers can use when seeking to work with mass horoscopes.

As we have studied these various constellations, it will have become apparent to you that the main function of the planets is to be distributing agents for the energies emanating from the zodiac as they converge within our solar system and become attracted to our planet. Students need to understand more thoroughly than they do that *the basis of the astrological sciences is the emanation, transmission and reception of energies and their transmutation into forces by the receiving entity*. The energies of the various signs are attracted by the different planets according to their stage [Page 267] of development and by what is esoterically called "ancient relationship" between the informing entities of the planets and of the constellations. This relation exists between beings and is founded on a Law of Affinity. It is this law of affinity which produces the magnetic pull and the dynamic response between constellations and planets within the solar system and between some particular planet and the forms of life upon another planet and the "impending energies," as they are called, which are being received from some major source. The capacity to receive and profit by the planetary energies (themselves received as emanated from some constellation) is dependent upon the **point in evolution** which determines the receptivity and the responsiveness of the mechanism of reception. This constitutes an unalterable law and accounts for the power of certain planets which may have hitherto remained undiscovered and which have therefore had little to do with evolution up to the present, owing to the unresponsiveness of the forms of reception. The planets, the energies and forces have existed all the time but have remained ineffective and consequently undiscovered owing to the non-existence of the needed instruments of response. They will, therefore, have no effect upon the life and history of an individual and only become potent and "magnetically informing" when a man has reached a certain point of development and is becoming sensitive to higher influences and is in preparation for the treading of the path. This readiness indicates that his response apparatus (the threefold personality) is more sensitive than is the case with the average person, and can respond to a higher range of vibrations than would otherwise be possible. Herein also lies the distinction between the sacred and the non-sacred planets. The Lords of the planets (the ray Lives or planetary Logoi) are also, on Their own level, unequally [Page 268] developed and some of them are further advanced upon the cosmic path of spiritual unfoldment than are others; Those Who are definitely upon the Cosmic Path of Discipleship are regarded as informing sacred planets, whilst Those Who are upon the Cosmic Probationary Path are expressing Themselves through non-sacred planets. This point I shall later elaborate when we come to that part of this section in this treatise which is intended to deal with this matter. The point I seek to make here is that it is all a question of developed reception and sensitivity.

(EA Page 266-268).

You will, therefore, note that when the pull of the energies pouring into and through the signs of the zodiac is in the direction of form expression that the result of the interplay between the opposite signs leads to some aspect of definite personality manifestation, this being largely determined by the ray of the personality. When the life tendency is being withdrawn from form and the soul is in process of revelation then there is soul or egoic emphasis, and this again is determined, as to quality, by the nature of the egoic ray. Here again will appear the necessity for a knowledge of the **point in evolution** of the individual whose horoscope is under consideration. I would indicate at this point that in studying any of the signs it will be wise to study at the same time its opposite or consummating sign. Much that I could, for instance, say in connection with the sign, Cancer, has already [Page 340] been said in connection with its opposite, Capricorn, and the same will be true of all the signs which we are now going to study. (EA Page 339-340).

Venus also establishes an interplay between Taurus, Gemini, Libra and Capricorn, which again (because the Earth is one of the rulers of Gemini) produces the "desperate conflict of the imprisoned soul upon the astral plane" which characterises our planetary life. These four-fold influences and relationships produce the minor initiations of the astral plane which ever precede the major initiations in Capricorn, in their turn prepared for in Scorpio. Taurus pours the energy stimulating desire, via Venus, onto our Earth; Gemini, via Venus, awakens in humanity (the focal point of our planetary effort) the sense of duality which is the basic factor in the conflict between desire and spiritual will; in Libra this reaches a point of balance wherein the one who struggles sees the issues clearly and achieves a desirable point of equilibrium through the wise use of the Mercury-Venus mind, ensuring the success of its final efforts in Capricorn. [Page 363] You will note, therefore, how necessary it is to realise accurately the **point in evolution** of the soul.

(EA Page 362-363).

This all indicates a growing responsiveness on man's part to the incoming Shamballa influences and the consequent evocation of the will aspect of man's nature. This must produce undesirable as well as desirable results on account of man's present point of evolution and is, therefore, responsible for much that is taking place in the world today. The trembling response of humanity (through the medium of the most enlightened and sensitive people in each country) to this influence and the corresponding magnetic interplay between the great centre at Shamballa and the human centre is a steadily growing fact, registered and noted by the watching Hierarchy and making certain major changes inevitable and unavoidable. This augurs well for the future in spite of temporary misuse of the forces. Necessarily and simultaneously, this interplay evokes response from the unprepared and the unready and from the wrongly oriented and the selfishly polarised person. This stimulates the will-to-power in the individual and fosters personality integration [Page 373] of the wrong kind and its enforced desires. Thus, through these personalities and their wrong emphasis and teachings, nations also are misled—again temporarily—and the Shamballa force is wrongly employed and directed. The result of this dual effect of the Shamballa force at the present time is the precipitation of that cleansing but terrible process which we call War. This war is the consummation of the conflict between the pairs of opposites and the basic duality of manifestation and is not motivated basically as have been all previous wars. When I refer to this conflict I would remind you that to us (the workers on the inner side) the 1914 conflict and this one are two phases of one condition. (EA Page 372-373).

It must also be remembered that this triple group of energies produces differing effects according to the type of mechanism (itself dependent upon the **point in evolution** and the stage of development) upon which it impinges. The effect, for instance, of zodiacal and systemic force upon a sacred or a non-sacred planet is widely distinctive, just as the effect of these energies as they make their impact upon man will depend upon whether response is evoked from the monad, the ego or the personality, whether they impinge upon the mass consciousness, the self-conscious unit or the illumined consciousness of humanity, or whether in fact—as far as man is concerned—they play upon unevolved man, upon evolved man or upon disciples and initiates*. The type of mechanism, and the quality of the consciousness determines reception and response.* This is a statement of basic importance and until astrologers can arrive at the point of development where the world of true meaning is open to them and where the scope of their consciousness is widely inclusive, it will not be possible for them to be truly accurate in their interpretations of group or individual horoscopes. I am bringing this point up as the whole science of Triangles relates entirely to *subjective energies as they condition the consciousness and not to the conditioning brought about by the same energies upon the outer forms upon the physical plane*. (EA Page 412).

The Sacred and Non-Sacred Planets

There is, as you may imagine, little that I can say on this matter for it concerns one of the great and major mysteries of initiation. It deals with and is related to the spiritual status of the planetary Logoi, those great Beings in Whom all forms of life on all planets live and move and have their being. It is concerned with Their **point in evolution**, with Their goals and objectives upon the cosmic Path and with the initiation for which They—in Their incomparable and incomprehensible livingness—are preparing.

Basically it might be said that a planet is regarded as "sacred" when its informing spiritual Life has taken five of the major cosmic initiations and that a "non-sacred" planet is one whose planetary Logos has not taken these initiations. This is an inadequate definition and is only in any way to be understood if you bear in mind that *initiation is a process of developing inclusiveness*. (EA Page 503).

Three suggestions I will however make:

1. If the investigating astrologer will substitute the esoteric planets for the orthodox exoteric planets (and I have indicated these in connection with the signs of the zodiac) he will get much instructive information, and (if he perseveres) the verification of my ideas.

2. If he will distinguish between the effects of the sacred planets and the non-sacred he will find the sacred planets endeavour to fuse the personality and make it the instrument of the soul and the non-sacred planets influence more specifically the form nature; much light on the pull between the pairs of opposites may then pour in.

3. If he will study the "fluid area" where the planets, veiled by the Sun and Moon, come into play and will realise that he must decide (from a study of the chart of the subject and any knowledge he may have) what is the **point in evolution** reached and which of the three veiled planets is the ruler, he will get much intuitive understanding. He will find himself able to throw much light upon the problem of the probationary disciple when considering the exoteric rulers and upon the problems of disciples when dealing with the esoteric rulers. (EA Page 510).

It is just as impossible to determine which of the planetary influences are conditioning the centres in the fourth kingdom in nature or in the Earth (viewing it as the vehicle of the planetary Logos) as it is in man, the individual*, unless the* ***point in evolution*** *is known* and it can be determined upon which stage of the Path of Return the Dweller in the form—macrocosmic and microcosmic—is standing. The whole subject is constantly shifting and changing, just as the individual human being is constantly changing his focus or is to be found working first in one area [Page 515] of his "body of force" (the three substantial bodies) and then in another. (EA Page 514-515).

The first recorded utterance of the Christ was spoken to His mother (the symbol of the substance aspect of divinity) when He said: "Wist ye not that I must be about My Father's business?" That business, related by Him to the first divine aspect, the Monad or Father aspect, was the fulfilment of purpose and the carrying out of the intention, the will and the purpose of God. His second utterance came at the time of the Baptism in Jordan when He said to John, the Baptist: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Here, in this second initiation—which symbolises the conquest of desire—He passes on into the realm of fulfilment, of the completion of planned righteous activity. For His Own personal desire (necessarily of the very highest order on account of His high **point in evolution**) He substitutes the divine Will. Again at [Page 583] the close of His life, in the Gethsemane experience, He cries out: "Father, not my will but Thine be done." Even then and even for Him, the achievement of the full expression of will seemed well-nigh impossible; He was conscious still of the inherent dualism of His position and of the contrast between His will and God's will. In these three utterances, He demonstrates His recognition of the three emerging aspects of the Shamballa life, quality and energy:

1. The Will which conditions the life aspect.

2. The Will which brings fulfilment of right human relations.

3. The Will which finally conquers death.

These three aspects are all related to the three divine expressions of spirit, soul and body, of life, consciousness and form, of life, quality and appearance. This phase of Christ's life expression has never been properly studied, yet even a little grasp and understanding of it would aid humanity to drive evil (individual, group and planetary) back to the place from whence it came and would aid in the release of humanity from the terror which is today stalking abroad, defying God and man. (EA Page 582-583).

The Venus scheme, being in the fifth round, had the fifth principle of manas coordinated and developed, the minor four manasic aspects had been synthesised, and the buddhic aspect was being provided with a means of expression through the medium of the perfected fifth. Our Heavenly Man, in the fifth round, will have attained a paralleling **point in evolution**, and the fifth principle will, as stated, be no longer the object of His attention as regards the human units." (C.F. 375-6.) (EA Page 685).

"... Just as in connection with our planetary Logos, the three etheric planets of our chain—Earth, Mercury and Mars—form a triangle of rare importance, so it may be here said that at the present **point in evolution** of the logoic centres, Venus, Earth and Saturn form one triangle of great interest. It is a triangle that is at this time undergoing vivification through the action of kundalini; it is consequently increasing the vibratory capacity of the centres, which are becoming slowly fourth-dimensional. It is not yet permissible to point out others of the great triangles...." (Cosmic Fire, p. 180-2.) (EA Page 688).

**ESOTERIC HEALING:-**

We will divide our consideration of the causes of disease into three parts, eliminating from our quest for truth the quite understandable but equally futile desire to apprehend the mind of Deity.

I. The psychological causes.

II. Causes emanating from group life.

III. Our karmic liabilities, the karmic causes.

[Page 16]

In all this we shall but gain a general idea (all that is now possible) as to the presence of disease in the human family, and of that to be found also, in part, in the animal kingdom. When this general idea is grasped, we shall have a clearer understanding of our problem and can then proceed with our consideration of the methods which will enable us to handle the undesirable effects with greater facility. Students of the Art of Healing should likewise remember that there are three ways in which healing can be brought about, and that all three ways have their place and value, dependent upon the **point in evolution** of the subject being healed. (EH Page 15-16).

I would also like to point out that the diseases for the masses, for the average citizen, for the intelligentsia, and for the disciples of the world may, and do, differ widely—not so much in their expression as in their field of expression. [Page 26] This is a point most difficult for the average healer to recognise; it is not easy or possible for him to grasp these distinctions and to gauge the **point in evolution** which a man may have reached. Some diseases must be dealt with from the mental plane, and will call in the mind of the healer; others require a concentration of emotional energy by the healing agent; and again, in other cases, the healer should seek to be only a transmitter of pranic energy to the etheric body of the patient, via his own etheric body. How many healers are really consciously aware of the focus of the consciousness or the life force in the patient with whom they may be concerned? How many realise anything of the type of healing which it is possible and necessary to apply to a disciple? How few realise that no disciple, for instance, can place himself in the hands of the average magnetic healer or radiatory worker, or psychological expert of any kind! A disciple dare not subject himself to the auric emanations of any chance healer, nor put himself in the power of the inexperienced academic psychologist, no matter how prominent he may be. He may, however, subject himself to the wise skill of the physical plane physician or surgeon, as—for him—the physical body is but an automaton. He can therefore avail himself of physical means for its benefiting. Much of the failure of the healing methods at present employed consists in the inability of the healer to: …. ………………………… (EH Page 25-26).

5*.* The centres determine the man's point of evolution *as far as his phenomenal expression is concerned*; they work directly upon the physical body through the medium [Page 38] of the endocrine system. This point should be borne in mind, for the future occult healer will approach his patient with this knowledge. He will then work through those centres and glands which govern the particular area of the body wherein the disease or discomfort is located. The time, however, for this has not yet come, for man's ignorance is great. Over-stimulation of the centres, and consequently of the glands, could easily be brought about, and the diseased condition might be stimulated also and increased, instead of dissipated or healed.

(EH Page 37-38).

This tabulation is simply an outline and, like the tabulation of the principles and their correspondences, as given by H.P.B. in the third volume of *The Secret Doctrine*, its interpretation will be dependent upon the point of view of the student. We shall employ it later and add further columns to it and further correspondences. In all our considerations, what we have to say will have the following synthesis of structure behind it:

1. The soul.

2. The subtler bodies of the mind and the emotions, which are simply qualified energy centres.

3. The vital body with its seven major centres of force.

4. The endocrine system, which is an effect of the seven centres, and the determining controlling factor in the physical body of man.

5. The nervous system in its three divisions.

6. The blood stream.

All the subsidiary organs of man are effects; they are not pre-determining causes. The determining causes in man, and that which makes him what he is, are the glands. They are externalisations of the types of force pouring through the etheric centres from the subtler worlds of being. They express the **point in evolution** which the man has reached; they are vital and active or non-vital and inactive, according to the condition of the centres. They demonstrate a sufficiency, an oversufficiency or a deficiency, according to the condition of the etheric vortices. (EH Page 46).

Please remember in studying this tabulation that it is a generalisation, and only a partial listing of the types of disease which can be the result of the inflow of energy. It is only intended to be suggestive; the complexity of the human equipment and the intricacy of the ray energies are such that no hard and fast rules can be laid down. The ray forces manifest differently, according to ray type and **point in evolution**. There is therefore no contradiction here to the previous tabulations. If you bear in mind that every human being is basically an expression of five ray forces:

1. The ray of the soul,

2. The ray of the personality,

3. The ray governing the mental body,

4. The ray governing the astral equipment,

5. The ray of the physical nature,

it will become apparent that for the average person two such tabulations would have to be drawn up.

1. There would be required the *positive* analysis of the astral forces as they express the personality.

2. An analysis of the soul forces as they are faintly indicated. A negative analysis concerning what is not present in the equipment can be of little value here. (EH Page 52).

All of this we will consider with due care when we deal with Chapter IX, which concerns itself with the seven modes of healing. I simply mention it here so as to lay the foundation for what must later be considered, and thus show you how the whole question of the relation of the etheric body to the physical body is connected with the problem of healing. It will be apparent, therefore, how important it is—before real healing can take place—that the healer should know the **point in evolution** reached by [Page 76] the patient, and should also know his ray type, both personality and egoic. If to this you add some knowledge of his astrological inclinations and indications, a far more accurate diagnosis can be produced. The key to all release (either through the physical cure of disease or through death) lies in the understanding of the condition of the centres in the etheric body. These determine the rate of the bodily vibratory activity and the general responsiveness of the physical body. They even condition the activity and accuracy of the instinctual nature and its relation to the outer plane life and the "wholeness" and general health of the sympathetic nervous system. (EH Page 75-76).

Congestion in the etheric body, producing much distress in the physical body, can exist. therefore, at the point of intake from the astral body or from the astral plane (Note the phrasing and the difference.) or at the point of outlet, in relation to the centre to which the particular type of etheric force most easily flows and through which it most easily passes. Where there is no free play between the etheric body and the astral body, you will have trouble. Where there is no free play between the etheric body and the physical body, involving also the nerve ganglia and the endocrine system, you will also have trouble. The close relation between the seven major centres and the seven major glands of the physical system must never be forgotten. The two systems form one close interlocking directorate, with the glands and their functions determined by the condition of the etheric centres. These, in their turn, are conditioned by the **point in evolution** and gained experience of the incarnate soul, by the specific polarisation of the soul in incarnation, and by the rays (personality and soul) of the man. Forget not, that the five aspects of man (as he functions in the three worlds) are determined by certain ray forces; you have the ray of the soul, the ray of the personality, and the rays of the mental, the astral and the physical bodies. All these will, in the coming New Age, be definitely considered and discovered, and this knowledge will reveal to the healer the probable condition of the centres, the order of their awakening, and their individual and basic note or notes. The new medical science will be outstandingly built upon the science of the centres, and upon this knowledge all diagnosis and possible cure will be based. The endocrinologist is only beginning to glimpse possibilities, and much that he is now considering has in it the seeds of future truth. The "balancing of the glandular system" [Page 78] and the relation of the glands to the blood stream, and also to character and predispositions of many kinds, are considerations of real value and worth following. Much, however, remains to be discovered before it will be really safe to work with the glands, making them a major subject of attention (as some day will be the case in all forms of illness). (EH Page 77-78).

*C. Overstimulation of the Centres.*

There is much that I could add to what I have said on the cause of disease arising in the etheric body, but in Part II (when dealing with the section on certain basic requirements) I shall elaborate the theme much further. Congestion, lack of integration and over-stimulation of the centres, are obviously fundamental causes as far as the dense physical body is concerned, but they themselves are frequently effects of subtler causes, hidden in the life of the astral and mental bodies and, in the case of overstimulation, [Page 81] the result sometimes of soul contacts. The etheric body reacts normally, and by design, to all the conditions found in the subtler vehicles. It is essentially a transmitter and not an originator and it is only the limitations of the observer which lead him to ascribe the causes of bodily ills to the etheric body. It is a clearing house for all the forces reaching the physical body, provided the **point in evolution** has brought the various force centres to a condition wherein they are receptive to any particular type of force. Esoterically speaking, the centres can be in one of five conditions or states of being. These can be described in the following terms:

1. Closed, still and shut, and yet with signs of life, silent and full of deep inertia.

2. Opening, unsealed, and faintly tinged with colour; the life pulsates.

3. Quickened, alive, alert in two directions; the two small doors are open wide.

4. Radiant and reaching forth with vibrant note to all related centres.

5. Blended they are and each with each works rhythmically. The vital force flows through from all the planes. The world stands open wide. (EH Page 80-81).

If you analyse the four causes of disease here given, you will note that disease will eventually be controlled by the release of the soul in all forms, and that this will be done by the active use by man of his spiritual will. We could word this otherwise and say that when soul energy and the right use of the will (which in the individual is the reflection and the agent of the will energy of the soul) is released and rightly directed by the mind, then disease can be handled and brought eventually to an end. It is therefore by the imposition of a higher energy and of a higher rhythm upon the lower forces that disease can be controlled. Disease is therefore the result in the physical body of the failure to bring in these higher energies and rhythms, and that, in its turn, is dependent upon the **point in evolution**. (EH Page 94).

*1. The Specific Problems of Disciples.*

These special problems are, as you know, peculiar to those who have lifted themselves in consciousness out of the life of the personality into that of the soul. They [Page 121] are primarily related to energy, its inflow, its assimilation or non-assimilation, and its rightly directed use. The other ills to which all flesh is heir at this time in human evolution (for it must be remembered that diseases vary according to the **point in evolution** and are also cyclic in their appearance), and to which disciples can and do succumb, are not dealt with here; suffice it to say that the three major diseases of humanity to which reference has been made take their toll of disciples, particularly in bringing about the liberation of the soul from its vehicle. They are, however—little as it may appear—controlled in these cases from soul levels, and the departure is planned to take place as a result of soul decision, and not as a result of the efficiency of the disease. The reason that these three major diseases, indigenous to the planetary life in which we live and move and have our being, have this power over disciples is that disciples are themselves an integral part of the planetary life, and in the earlier stages of their recognition of this unity they are prone to fall a ready prey to the disease. This is a fact little known or realised, but explains why disciples and advanced people are susceptible to these diseases. (EH Page 120-121).

The glands constitute a great relating system in the body; they bring all parts of the physical vehicle into relation with each other; they also relate the man to the etheric [Page 141] body—both individual and planetary—and likewise to the blood stream, the carrier of the life principle to all parts of the body. There are consequently four major agents of distribution to be found in the physical body. They are all complete in themselves, all contributory to both the functional and the organic life of the body, all closely interrelated and all producing both physiological and psychological results according to their potency, the response of the centres to the higher inflow, the **point in evolution** achieved, and the free expression, or the reverse, of the incoming energies. These four agents of distribution of energy are:

1. *The etheric vehicle itself*. This with its myriads of lines of force and of energy, the incoming and the outgoing energies, its responsiveness to energy impacts coming from the environment as well as from the inner spiritual man and the subtle bodies, underlies the entire physical body. In it are to be found the seven centres as focal points of reception and of distribution; they are the recipients of seven types of energy, and they distribute these seven energies through the entire little human system.

2. *The nervous system* and its various interlocking directorates. This is a relatively tangible network of energies and forces which are the outer expression of the inner, vital, dynamic network of the etheric body and the millions of nadis or the prototype of the nerves which underlie the more substantial body. These nerves and plexi and their many ramifications are the negative aspects of the positive energies which condition or are attempting to condition the man.

3. The endocrine system. This is the tangible and exoteric expression of the activity of the vital body and its seven centres. The seven centres of force are to be found in the same region where the seven major glands are located, and [Page 142] each centre of force provides, according to the esoteric teaching, the power and the life of the corresponding gland which is, in fact, its externalisation.

*Centres Glands*

Head centre Pineal gland

Centre between eyebrows Pituitary body

Throat centre Thyroid gland

Heart centre Thymus gland

Solar plexus centre Pancreas

Sacral centre The gonads

Centre at base of spine Adrenal glands

These three systems are very closely related to each other and constitute an interlocking directorate of energies and forces which are essentially vital, galvanic, dynamic and creative. They are basically interdependent, and upon them the entire interior health of the physical organism depends. They are responsive first to one or other of the bodies (emotional or mental), then to the integrated personality and its ray, and finally to the soul ray as it begins to assume control. They are, in reality, responsible for the production of the physical body and—after birth—they condition its psychological quality, and this in its turn produces the developing physical man. They are the agents for the three divine aspects of all manifestation: life quality appearance. (EH Page 140-142).

*3. The Throat Centre*

………………………

b. This centre is related to the first initiation and develops great activity when that point in experience is achieved, as it has been achieved by the vast majority of men who are at this time the aspirants and the probationary disciples of the world. (Forget not that, technically speaking, the first major initiation from the hierarchical angle is the third. The first initiation is regarded by the Masters as signifying admission to the Path. It is called an initiation, by humanity, because in Lemurian days, it was then the first initiation, signifying entrance into complete physical control). It is the organ for the distribution of creative energy, of the energy of the third aspect by souls at the above point of evolution. There are three centres in the human being which are related to and the major expression of the third ray or aspect at certain differing stages of development upon the path:

1. The sacral centre for the undeveloped and the average man.

2. The throat centre for the aspirant and probationary disciple.

3. The ajna centre for disciples and initiates.

Here again you have a great triplicity of energies, containing great potencies today, owing to the fact that the expression of the third aspect of active intelligence [Page 153] has reached such heights through human development and consciousness. (EH Page 152).

There is also little that I can say anent the centre at the base of the spine. Before, however, I take up whatever information is fruitful or possible, I would like to point out that the diagram on page 162 portrays the **point in evolution** of a disciple and not of an advanced initiate. It is not a description either of the everyday, average human being. This is indicated by the fact that the reflection of the heart centre in the head is turning upwards in response to an increased activity of the heart centre itself, and that the definition of the ajna centre is clear and exact, demonstrating an integrated, coordinated personality. This is not therefore the diagram of the centres of the ordinary or undeveloped person. It is impossible for such diagrams to do more than give some point of consummation, but it should be remembered [Page 181] that these points of consummation are not static attainments but are each of them preceded by phases and stages of activity which produce constantly changing results and varying aspects of the centres; these, in their turn, are succeeded by other cycles of movement, of change and of a renewed release of energies. The effects of the deep underlying causes themselves become causes, for in the cycle of manifestation there is nothing static or fixed or finally determined. This is a point of extreme importance. Be not therefore misled by apparent moments of achievement. They are but prefaces to change, for such is the Law of Being. (EH Page 180-181).

6. The spinal column (from the angle of the esoteric sciences) houses a threefold thread. This is the externalisation of the antahkarana, composed of the antahkarana proper, the sutratma or life thread, and the creative thread. This threefold thread within the spinal column is therefore composed of three threads of energy which have channeled for themselves in the substance of the interior of the column a "threefold way of approach and of withdrawal." These are called in the Hindu terminology: the *ida*, the *pingala* and the *sushumna* paths, and they together form the path of life for the individual man and are awakened into activity sequentially and according to ray type and the point of evolution. The sushumna path is not used correctly and safely until the antahkarana has been built and the Monad and Personality are thereby related, even if it is only by the most tenuous thread. Then the Monad, the Father, the will aspect, can reach the personality in a direct manner, and can arouse the basic centre, and with it blend, unify and raise the three fires. (EH Page 183).

It has become a truism with students of the occult that the etheric body conditions, controls and determines the life expression of the incarnated individual. It is a secondary truism that this etheric body is the conveyor of the forces of the personality, through the medium of the centres, and thereby galvanises the physical body into activity. These forces, routed through the centres, are those of the integrated personality as a whole, or are simply the forces of the astral or emotional body and the mind body; they also transmit the force of the personality ray or the energy of the soul ray, according to the **point in evolution** reached by the man. The physical body, therefore, is not a principle. *It is conditioned and does not condition*—a point oft forgotten. It is a victim of personality life or the triumphant expression of soul energy. It is for this reason that the science of psychology will, during the next two centuries, dominate modern medical science, except in the category of those diseases with which we will deal in our next section—those emanating from group life, such as tuberculosis, venereal diseases and cancer. Until the race is more definitely group conscious (something as yet far distant) it will not be possible to apply broad psychological generalisations to the diseases indigenous to our planet. We can, however, consider the handling of similar difficulties which arise in the individual unit; these are based on the conflict of the pairs of opposites and upon the lack of harmony to be found in the three major interlocking, directing systems. (EH Page 190).

2. The three great basic and manifesting divisions of divinity are to be found symbolically present in every centre:

a. The life principle, the first aspect, discloses itself when the entire centre is esoterically unfolded or awakened. It is present all the time in latency, but it is not a dynamic factor producing monadic stimulation until the end of the great cycle of evolution.

b. The quality or soul aspect is gradually disclosed in the process of evolutionary unfoldment and produces, in time and space, the definite effect which the centre has upon its environment. This quality is dependent upon the ray (either of the personality or the soul) which is the source of the incoming energy, or upon the ray governing the astral body in the case of the little evolved: it is also dependent upon the **point in evolution** and upon the radiatory influence of other centres.

c. The appearance in the etheric body of a developed or a developing centre indicates the place of the man upon the ladder of evolution, his racial affiliations, and his conscious goal; this latter can range all the [Page 195] way from an emphasis upon the sex life, and consequent activity of the sacral centre, to the goal of the initiate, which brings the head centre into activity. All this produces a consequent effect upon the surrounding tissue, substance and organic forms within the radius of influence of the centre. The area of this influence is variable according to the activity of the centre and this is dependent upon the point of development reached by the individual and the preponderant type of energy to which the individual reacts. (EH Page 194-195).

As evolution proceeds, there is gradually added to this inherent force an inflow of "qualified" energy which is expressive of the consciousness aspect of divinity, and indicates to the esotericist the state of awareness of the man and also the ray type of his soul. This inflow comes from the second divine aspect, from the soul or the indwelling Christ. It might therefore be stated anent the two head centres that:

1. The ajna centre, or the personality centre, focussed between the eyebrows and conditioning the pituitary body, is related to the entire life of the integrated threefold organism. Through this organism the consciousness must perforce express itself, and the physical, emotional and mental vehicles demonstrate its **point in evolution**.

2. The head centre (called in the Hindu philosophy, the thousand-petalled lotus) conditions the pineal gland and is related to the life of the soul and—after the third initiation—to the life of the monad; it conveys to the centres the energy of the three major types of spiritual being of which the three forces of the personality are the reflections or physical counterparts. (EH Page 210).

I can only lay down general indications, state causes, and then leave to the intelligent investigators the task of studying effects, after accepting as a possible hypothesis the suggestions I have made. A proper study of the ductless glands (and later of the entire glandular structure of the body) and of the blood stream will establish them as the paramount source of physical difficulty; inevitably, though slowly and patiently, the investigators will be forced back upon the centres and will come to include in their calculations a subjective nervous system (the entire subjective system of nadis which underlie the nerves throughout the body), and will demonstrate that these factors are responsible for the major diseases and the many subsidiary diseases and obscure complaints which plague humanity. The open-minded investigator, however, who starts with an acceptance of the fact of the centres, regarding them as possibly present and eventually capable of demonstration, will make far more rapid progress; diseases will then be brought under control by a system of laya-yoga (the science of the centres) which will be the sublimated form of the laya-yoga of Atlantean days. Then the advanced student will control the centres by the power of thought. In the yoga of the future, through meditation and alignment and right practices, the centres will be brought under the direct control of the soul—a very different thing to the control of the centres by the mind and one for which the masses of men are not yet ready. To this the [Page 242] Science of the Breath will be added—not breathing exercises as now taught, with often such dangerous results, but a breathing rhythm imposed by the mind through which the soul can work, and which will not require anything more than the simple rhythmic physical breath but which will reorganise the subtler bodies and bring the centres into ordered activity, according to ray and **point in evolution**. (EH Page 241-242).

It is here that the fanatical cultist or healer of today so often goes astray. The old approach to medicine, with its physical investigation and its successful or unsuccessful diagnosis, will still be required until such time that physicians and surgeons have clairvoyant faculty, intuitive perception and spiritual insight, and also until they have worked out a technique for handling energy in relation to the patient. To this will some day be added correct astrological interpretation, immediate recognition of ray types, and then the application of the right healing techniques, as required by the ray which conditions the patient's life expression, plus his **point in evolution**. (EH Page 271).

It is well known to students of the esoteric sciences that the physical body is simply an automaton, responsive to and actuated by a subtler body of energies which are a true expression of the **point in evolution**. This **point in evolution** may be that of personality control, through one or other of its bodies, or of soul control. These are facts which the medical profession must grasp, and when it does a great step forward will have been made. Esoteric students are willing to recognise that the physical body is automatic in its response to emotional, mental or soul impression; so closely, however, is the etheric body interwoven with the physical vehicle that it is well nigh impossible to separate the two in consciousness; this will not be proven or possible until the science of etheric energy and the development of clairvoyant perception demonstrate the truth of what I say. This is again a needed repetition.

(EH Page 282).

I would say, however, very briefly, that the stimulation of either lobe of the pituitary body, and equally the stimulation of any of the glands by meditation, undertaken by neophytes, is a most dangerous undertaking. It can be done, but it is not an advisable proceeding except under the expert supervision of some of those who know more than you know and who can see more than you can see. The glands are the result of the activity or the inactivity of the centres or chakras in the body, and parallel their development. This development is dependent upon the ray and the **point in evolution**. The subject is vast and difficult, and I would have you all remember that constant dwelling upon the *physical* factors to be found in the personality equipment is not the way of the disciple. He must aim, as you suggest, at personality integration and at the goal of being a pure channel for the soul. Such an integration is the result, normally achieved, of

1. Character-building.

2. Soul contact through meditation.

3. Life expression through service.

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The practice of these three, over a long period of years, will inevitably produce the desired results as far as the glandular equipment is concerned, and as far as the total mechanism can stand the pressure of the soul requirements, as they must be met in each specific life. (EH Page 325-326).

It might also be pointed out, as a third necessary statement, that the soul pours its consciously directed energy into the dense physical body through the medium of the etheric or vital body. This instrument is composed of:

1. Seven major centres of force and forty-nine minor centres. The major centres are found in the head and up the spinal column. The minor centres are to be found scattered all over the body.

2. The etheric network which is composed of streams of energy, connects all the centres into two systems—one major and one minor—and radiates out from these centres all over the entire body.

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3. The nadis are infinitesimally small threads of energy or force fibres which radiate out from every part of the network and underlie every part of the triple nervous system. They are found in their millions, and produce the sensitive response apparatus through which we work and of which the mechanism of the five senses is one of the externalisations.

The controlling power station will be found to vary according to the **point in evolution** reached:

1. Low-grade humanity uses the solar plexus as the point where the basic energy is localised temporarily. There will also be found a slight activity in the ajna centre.

2. Average humanity works partly through the solar plexus centre but largely through the ajna centre and the throat centre.

3. High-grade human beings, the intelligentsia and world aspirants use the head centre, plus the ajna centre, the throat, heart, and solar plexus.

Finally it might be said that the physical apparatus which is the direct result of the inner activity of the centres, network and nadis, is the heart, the endocrine system and the brain. Into this general plan, very sketchily outlined above, all ancient medicine (particularly the Tibetan, the Chinese, and the Hindu), with our modern western science, fits. The correlation of the western and eastern techniques still remains to be made, and much will be gained thereby. Further than this I cannot here enlarge, but the above will suffice to show that the methods which you may discover in your reading (and their name is Legion) can all be brought into relation to this general scheme of energy processes in the human body. (EH Page 332-333)

All this time the consciousness of the dying man is focussed in either the emotional (or astral) body or the mental vehicle, according to the **point in evolution**. He is not unconscious as the onlooker might infer, but is fully aware within himself of what is occurring. If he is strongly focussed on physical plane life, and if that is the dominating desire of which he is the most aware, he may then intensify the conflict; you will then have the physical elemental battling furiously for existence, the desire nature fighting to retard the processes of death, and the soul, intent upon the work of abstraction and of restitution. This can and frequently does occasion a struggle which is quite apparent to the onlookers. As the race of men progresses and develops, this triple struggle will become much rarer; desire for physical plane existence will not appear so attractive, and the activity of the astral body will die out. (EH Page 467).

3. TWO QUESTIONS OF IMPORTANCE.

I have sought, in the preceding pages, to give an insight into the true nature of that which we call death. Death is the withdrawal, consciously or unconsciously, of the inner living entity from its outer shell, its inner vital correspondence, and finally it is the relinquishing of the subtle body or bodies, according to the **point in evolution** of the person. I have also sought to show the normality of this familiar [Page 479] process. The horror which attends death upon the battlefield or by accident consists in the shock which it precipitates within the area of the etheric body, necessitating a rapid rearrangement of its constituent forces and a sudden and unexpected reintegration of its component parts in response to definite action which has perforce to be taken by the man in his kama-manasic body. This action does not involve the replacing of the inner man again within the etheric vehicle, but requires a coming together of the dissipated aspects of that body under the Law of Attraction, in order that its final and complete dissolution can take place. (EH Page 478-479).

4. Having completed this "isolating of experience," the man will then seek and automatically find those whom the third seed influence indicates as possessing a constant part in the group experience of which he is an element, consciously or unconsciously. The relation once again established (if those sought have not yet eliminated the physical body), the man acts as he would on earth in the company of his intimates and according to his temperament and **point in evolution**. If those who are closest to him and whom he deeply loves or hates are still in physical incarnation, he will also seek them out and—just again as he did on earth—he will remain in their neighbourhood, aware of their activities, though (unless highly evolved) they will not be aware of his. I can give no detail as to reciprocal give and take or to the modes and methods of contact. Each person differs; each temperament is largely unique. I only seek to make [Page 494] clear certain basic lines of behaviour pursued by man prior to the act or acts of elimination.

(EH Page 493-494).

It may therefore be assumed that the Art of Elimination is practised more definitely and more effectively than was the restitution of the physical vehicle. Another point must also be considered. On the inner side, men know that the Law of Rebirth governs the experience-process of physical plane living, and they realise then that, prior to the elimination of the kamic, kama-manasic or manasic bodies, they are only passing through an interlude between incarnations and that they consequently face two great experiences:

1. A moment (long or short, according to the attained **point in evolution**) wherein contact will be made with the soul or with the solar angel.

2. After that a contact, a relatively violent reorientation to earth life takes place, leading to what is called "the process of descent and calling," wherein the man:

a. Prepares for physical incarnation again.

b. Sounds his own true note into the substance of the three worlds.

c. Revitalises the permanent atoms, which form a triangle of force within the causal body.

d. Gathers together the needed substance to form his future bodies of manifestation.

e. Colours them with the qualities and characteristics he has already achieved through life-experience.

f. On the etheric plane arranges the substance of his vital body so that the seven centres take shape and can become the recipients of the inner forces.

g. Makes a deliberate choice of those who will provide him with the needed dense physical covering, and then awaits the moment of incarnation. Esoteric [Page 496] students would do well to remember that parents only donate the dense physical body. They contribute naught else save a body of a particular quality and nature which will provide the needed vehicle of contact with the environment demanded by the incarnating soul. They may also provide a measure of group relationship, where the soul experience is long and a true group relation has been established.

These two critical moments are consciously faced by the discarnate man and he knows what he is doing within the limits set by his **point in evolution**. (EH Page 495-496).

The manasic person, the integrated personality, works, as we have seen, in two ways which are necessarily dependent upon the integration achieved. This integration will be of two kinds:

1. That of the integrated personality focussed in the mind and achieving a constantly growing rapport with the soul.

2. The disciple, whose integrated personality is now being rapidly integrated into and absorbed by the soul.

In this stage of mind development and of constant mental control (based on the fact that the man's consciousness is now definitely focussed and permanently centered in the mental vehicle), the earlier processes of the destruction of the astral body through attrition and by "dynamic negation" are carried on whilst in physical incarnation. The incarnated man refuses to be ruled by desire; what is left of the illusory astral body is dominated now by the mind, and the urges towards the satisfaction of desire are refused with full and [Page 499] conscious deliberation, either because of the selfish ambitions and mental intentions of the integrated personality, or under the inspiration of soul intention which subordinates the mind to its purposes. When this **point in evolution** is attained, the man can then dissolve the last remaining vestiges of all desire by means of *illumination*. In the early stages of purely manasic or mental life, this is done through the illumination which knowledge brings and involves mainly the innate light of mental substance. Later, when soul and mind are establishing a close rapport, the light of the soul hastens and supplements the process. The disciple now uses more occult methods, but upon these I may not here enlarge. The destruction of the mental body is no longer brought about by the destructive power of light itself, but is hastened by means of certain sounds, emanating from the plane of the spiritual will; these are recognised by the disciple, and permission to use them in their proper word-forms is given to him by some senior initiate within the Ashram or by the Master Himself, towards the close of the cycle of incarnation. (EH Page 498-499).

5. *The power to reverse, reorient and "exalt"* the consciousness of the patient. The healer has to "lift the downward focussed eyes unto the soul." This refers to the eyes of the patient. This statement implies limitation, because if the patient is not at the stage in evolution where this is possible, and at the **point in evolution** where he can contact his own soul, the work of the healer is rendered inevitably futile. The sphere of action, therefore, of the spiritual healer is strictly limited to those who have faith. Faith, however, is the "evidence of things not seen"; that evidence is largely lacking in the majority. Faith is not wishful thinking or an engineered hope. It is evidence of a well-grounded conviction. (EH Page 525).

The healing processes I outline and indicate through these laws and Rules are basically new. They are not based on affirmations, as in Christian Science and other mental healing cults; they are not posited on affirmed origins and on claiming results which will only be possible when the race has reached a far higher standard of perfection than is at present seen or that is immediately capable of development. As I have several times said in this treatise, there is nothing fundamentally wrong in the claims made by these groups and organisations anent the man who has arrived at soul expression and at realisation of the Christ consciousness. What is wrong is the claim that the ordinary man (obviously not at this advanced **point in evolution**) can perform these miracles of healing either in himself or for others. Very few people have as yet reached this point, and the healer in these cults and organisations who has done so is a rarity indeed. The healer in the New Age will recognise limitation and conditioning circumstances, plus destiny. This predisposes the [Page 538] development within him of knowledge-giving powers. He is also spiritually aware that the healing of the physical body is not always the highest spiritual good; the overestimation and serious, anxious care of the form life, of the physical vehicle, is not of major importance.

(EH Page 537-538)

You will, therefore, realise the basic necessity for the healer in the New Age to be either clairvoyant or—far better [Page 541] still—to have true spiritual perception with its quality of infallibility. His first task is to investigate or "occultly see" the etheric body of the patient, and thus arrive at the following knowledge:

1. The potency with which the soul influences its etheric body. This is indicated by the point of light in the head centre and the area which it irradiates.

2. The condition of the etheric centre which controls or governs the area within which the physical trouble is to be found.

3. The relation of the centres above the diaphragm to those below, because this will give him a general indication of the **point in evolution** of the man to be healed.

Having ascertained these points to the best of his ability, he will then, under the law of "inhibited soul life," seek by the power of his own soul (working on the higher levels of the mental plane and through his head centre) to stimulate the point of soul life in the etheric body of the patient. He will do this with a view of attracting, if possible, a fuller inflow of the soul energy of the patient into the head centre, in order that the life thread may carry a fuller supply of life to the heart. In this manner, the patient's own "livingness" will bring about the desired cure; he will be healed apparently by nature itself, or by the natural and normal way of adequate vitality, and so enabled to throw off the disease. (EH Page 540-541).

We are assured in this ancient law that disease is an elect of the basic centralisation of a man's life energy. This life energy is not the same as the energy or force of consciousness, but consciousness is ever the directing factor in every expression of the indwelling life, for there is basically only one major energy—life energy. Where the consciousness of the man is focussed, there the life energy will gather its forces. If the consciousness is focussed on the mental plane or upon the astral plane, the life energy will not be so strongly focussed and anchored in the heart centre (the centre where the life principle is found), but only a part of its vital energy will find its way into the physical body, via the etheric vehicle. The greater part will be retained (to use an inadequate word) upon the plane where the consciousness is predominantly functioning or—to word it otherwise—it will be conditioned in expression by the state of consciousness, corresponding to that level of awareness or place of contact with the divine Whole or the divine Consciousness which the **point in evolution** of the man makes possible. (EH Page 559).

1. Disease, both physical and psychological, has its roots in the good, the beautiful and the true. This is but a distorted reflection of divine possibilities.

I have shown that disease is fundamentally psychological in nature. there are, however, diseases which are inherent in the resistance of the dense physical body (and not only the subtler bodies) to the impact of the higher energies, or which are inherent in the planetary substance or matter of the Earth itself. Forget not that the physical body is constructed of such matter. This first clause of the fourth [Page 566] law tells us that three aspects of divinity produce disease. This sounds impossible upon first reading the statement, but a careful study will reveal its essential truthfulness. How can the good, the beautiful and the true, cause disease of any kind? Let us see.

a. *The Good*. What is the good? Is it not the expression of the will-to-good? Does not and should not this will-to-good work out on the physical plane in what we call goodwill among men? Is it not possible that the soul, seeking constantly (on its own plane) to conform to the Plan which implements the divine will-to-good, endeavours to impel its threefold expression, the personality, to express goodwill-doing this at the right stage of evolutionary unfoldment and when it is active and functioning? Yet, because of the resistance of the form nature, as yet inadequate to the desired divine expression, friction immediately set up and disease eventuates. I think that even a brief consideration of the above questions will demonstrate to you how probable it is that the soul's inclination to "the good" can bring about resistance upon the physical plane so that the turmoil thus engendered in the consciousness of man can and does produce disease. This type of disease is responsible for many of the difficulties of advanced people, aspirants and disciples. This "friction" produces then a secondary reaction and leads to those psychological conditions to which we give the name "depression, an inferiority complex, and the sense of failure." This particular source of disease, "the Good," is one that primarily affects the mental types.

b. *The Beautiful*. Here you have a word qualifying the desire of all men for what they consider a desirable objective for their life pattern and that for which they [Page 567] choose to struggle. The beautiful, from the angle of a divine aspect, concerns the quality of life. 1 would refer you here to our initial definition in the first volume of this treatise of the words spirit-soul-body; we defined them as life-quality-appearance. Life is the energy in expression of the divine will-to-good; quality is the energy in expression of the soul, and this energy works at this time predominantly through the desire life and the determination of all men at every stage in evolution to possess, own and enjoy that which they regard as the beautiful. A definition of "the beautiful" and the range of man's desires are widely different and dependent upon the **point in evolution**; it is all dependent however, upon the outlook on life of the one who is desiring and the place where he stands upon the ladder of evolution. The inability of man to achieve at any time what he considers "the beautiful" determines his predisposition to disease, based upon the internal friction thus produced. At the present point in racial development, the majority of people are swept into diseased conditions as a result of the friction brought about by their striving after "the beautiful"—a striving enforced as an evolutionary urge because they are souls and under the influence of the quality of the second divine aspect.

c. *The True*. It has been said that the true or the truth is that much of the divine expression as any man can demonstrate at his particular **point in evolution** and at any given stage in his incarnated history. This expression of the truth presupposes that behind what he does manage to express there is much that he is unable to manifest; of this his soul remains persistently aware. This inability to live up to the highest ideal of which the man—at his particular level—is aware and can conceive, in his clearest and best moments, produces inevitably [568] a point of friction, even if the man remains unaware of it. One of the major manifestations of this particular friction and the diseased condition which it brings about is rheumatism; this is widespread today and has been for centuries; from the medical standpoint, there is no ascertained or attributable cause for it, though there are many speculations and conclusions among the orthodox. It affects primarily the bony structure and is in reality the result or the inability of the soul to produce an expression of "the true" within the man, the instrument of the soul in the three worlds. The man, in his turn, no matter how low his position on the ladder of evolution, is conscious ever of the unattainable; he is constantly aware of an urge to betterment. These urges are not related to the expression of the will-to-good or to "the beautiful" (though he may be conscious of them also to a greater or less degree), but they are definitely related to the expression of something closer to the man's ideal as he sees it, and upon the physical plane. Friction, therefore, takes place and disease of some kind follows. (EH Page 565-568).

Similarly, within the microcosm, man, the correspondences to these seven centres are to be found. Therein likewise are seven major centres, and they are the recipients of the energy emanating from the seven planetary centres, the custodians of the seven aspects of ray force; these seven energies—at various stages of potency—condition the man's expression in the three worlds, make him what he is at any given moment whilst in incarnation, and indicate (by their effect or lack of effect upon the centres) his **point in evolution**. (EH Page 620).

Meditation is a technique of the mind which eventually produces correct, unimpeded relationship; this is another name for alignment. It is therefore the establishment of a direct channel, not only between the one source, the monad, and its expression, the purified and controlled personality, but also between the seven centres in the human etheric vehicle. This is—perhaps astonishingly to you-putting the results of meditation on the basis of physical, or rather of etheric, effects, and may be regarded by you as indicating the very lowest phase of such results. This is due to the [Page 621] fact that you lay the emphasis upon your mental reaction to the produced alignment, on the satisfaction you acquire from such an alignment, in which you register a new world or worlds of phenomena, and on the new concepts and ideas which consequently impinge upon your mind. But the true results (as divine and as esoterically desirable) are correct alignment, right relationship, and clear channels for the seven energies in the microcosmic system, thereby bringing about eventually a full expression of divinity. All the seven centres in the etheric vehicle of the Christ were rightly adjusted, correctly aligned, truly awakened and functioning, and properly receptive of all the seven streams of energy coming from the seven planetary centres; these put Him en rapport, therefore, and in full realised contact, with the One in Whom He lived and moved and had His being. The physiological result of this complete "esoteric surrender of the seven" (as it is sometimes called) to the incoming spiritual energies, in their right order and rhythm, was the appearance in the Christ of a perfect endocrine system. All His glands (both major and minor) were functioning correctly; this produced a "perfect man"—physically perfect, emotionally stable and mentally controlled. In modern terms, the "pattern of the behaviour" of the Christ—due to the perfection of His glandular system, as an effect of correctly awakened and energised centres—made Him an expression of divine perfection to the entire world; He was the first of our humanity to arrive at this **point in evolution**, and "the Eldest in a great family of brothers," as St. Paul expresses it. The current pictures of the Christ testify to their own complete inaccuracy, for they bear no witness to any glandular perfection; they are full of weakness and sweetness, but show little strength, alert power and aliveness. And the promise has gone forth that as He is, so may we be in this world. (EH Page 620-621).

Related to these centres, and reacting in strict unison with them, is the endocrine or glandular system, through which system—during incarnation—life or energy flows unimpeded and under right direction in the case of the highly developed man, or impeded and imperfectly directed in the case of the average or undeveloped human being; through this system of glandular control, the human form responds or does not respond to the surrounding world energies. In connection with our present theme of healing, a man can be sick and ill or well and strong, according to the state of the centres and their precipitation, the glands. It must ever be remembered that the centres are the major agency upon the physical plane through which the soul works, expresses life and quality, according to the point reached under the evolutionary process, and that the glandular system is simply an effect—inevitable and unavoidable of the centres through which the soul is working. The glands therefore express fully the **point in evolution** of the man, and according to that point are responsible for defects and limitations or for assets and achieved perfections. The man's conduct and behaviour upon the physical plane is conditioned, controlled and determined by the nature of his glands, and these are conditioned, controlled and determined by the nature, the quality and the livingness of the centres; these, in their turn are conditioned, controlled and determined by the soul, in increasing effectiveness as evolution proceeds. Prior to soul control, they are conditioned, qualified [Page 624] and controlled by the astral body, and later by the mind. The goal of the evolutionary cycle is to bring about this control, this conditioning, and this determining process by the soul; human beings are today at every imaginable stage of development within this process. (EH Page 623-624).

That thought or correct thinking is involved is necessarily true; the healer has to think clearly before he can bring about the desired results, but the energy poured into the patient's vehicle is not mental energy, but one of the seven forms of pranic or life energy. This travels along the line of force or the channel which relates and links all the centres and connects those centres with the glands. Forget not that this constitutes an interlinking and interlocking directorate of the following systems, and that-from the point of view of the esotericist—these systems are symbols of great cosmic processes:

1. The etheric body, as a whole, with its channels and communicating lines of energy which underlie every part [Page 628] of the human body.

2. The seven related centres, each specifically qualified and each in touch, via the etheric fibres or threads of force, with each and every centre.

3. The nadis, that system of slightly denser etheric channels or tiny threads of force which underlie the entire nervous system; they underlie every type of nerve and every type of nerve plexus.

4. The nervous system itself, which is found extending its radius of influence throughout the entire body of a man.

5. The endocrine or glandular system.

6. The blood stream, the recipient of streams of living energy from the endocrine system, via what are called the hormones.

7. The interrelated sumtotal, which is the divine manifestation of the spiritual man in any incarnation and at any **point in evolution**.

Therefore, two great streams of energy permeate and animate this entire aggregation of systems: the life stream and the consciousness stream. One works through the nervous system (the consciousness stream) and the other through the blood stream. Both are in fact so closely related and allied that, in action, it is not easy for the ordinary man to differentiate between them. (EH Page 627-628).

This spirit of the earth preserves its hold upon the atomic structures of which all forms are made, including the physical body of man; it gathers them together again eventually and reabsorbs those elements of its life which were temporarily isolated from it during any incarnated experience of any soul in any of the kingdoms in nature. These atoms, it must be noted, are imbued or conditioned by two factors for which the spirit of the earth is solely responsible:

1. The factor of the Karma of the life of the elemental of the planet. This is an involutionary, precipitating karma, entirely different to that of the planetary Logos, Who is a spiritual Life upon the evolutionary arc. This involutionary karma, therefore, conditions the life experience [Page 636] from the purely physical angle of all forms composed of atomic substance.

2. The factor of limitation. Apart from the karma, resulting in physical events, affecting all physical forms composed of this elemental essence, the physical vehicles of all lives in all the kingdoms of nature are also conditioned by the point in time of the cyclic influence of the planetary spirit and by its **point in evolution**. This involutionary spirit has not yet attained a point of perfection, but is progressing towards a specific goal which will be attained when the evolutionary arc of experience is reached. This lies very far ahead. Our planetary Logos, that great divine Life in Whom we live and move and have our being, is one of the "imperfect Gods" as yet, from the point of view of the goal set before all planetary Logoi. His body of expression, our planet, the Earth, is not yet a sacred planet. The spirit of the earth is yet very far from even the relative perfection of which a conscious human being is aware.

The **point in evolution** of the spirit of the earth affects every atom in his body—the body of an involutionary entity. The result of this imperfection, which is not that of the planetary Logos but that of the spirit of the earth, shows itself in the presence of disease in all forms in all the kingdoms of nature. Minerals are subject to disease and decay; even the "fatigue" of metals is a registered scientific fact; plants and animals all react to disease within the structure of their forms, and disease and death are inherent in the atom of which all organisms are composed. Man is not exempt. Disease, therefore, is not brought about by wrong thinking, as oft I have told you, or by any failure to affirm divinity. It is inherent in the form nature itself, being indicative of the imperfections from which the spirit of the earth suffers; [Page 637] it is the mode par excellence whereby this elemental life retains integrity and the capacity to reabsorb that which is his but which has been brought under other direction by the attractive potency of the life of that which informs every other kingdom in nature during a cycle of incarnation. This will give you surely a new idea anent disease. Man creates, under soul impulsion and the will to incarnate, a form which is composed of substance already subjected to conditioning; it is already impregnated with the life impulses of the spirit of the earth. Man, in so doing, assumes responsibility for that elemental form but—at the same time—limits himself definitely by the nature of the atoms of which that form is composed. The atomic substance through which the spirit of the earth expresses itself has in it ever the "seeds of return," permitting a reabsorption. This substance is also composed of all grades and qualities of matter, from the very coarsest up to the very finest, as for instance the quality of the substance which makes the appearance of the Buddha or of the Christ possible. The Lord of the Earth, the planetary Logos, cannot find substance animated by the spirit of the earth of a quality and nature pure enough; He cannot, therefore, materialise or make an appearance, as can the Buddha or the Christ. Few of Those who form the Council Chamber at Shamballa can find the needed or adequate substance by means of which to appear; They cannot take a dense physical body, and have to be content with an etheric vehicle. There are therefore three types of life, affecting the dense appearance of a human being during his restricted manifestation or incarnation:

1. The life of the spiritual man himself, transmitted from the Monad, via the soul for the greater part of manifested existence.

[Page 638]

2. The life of that sumtotal which is the elemental life of the fourth kingdom in nature, the human; this life is still an aspect (under the Law of Isolation or Limitation) of the life of the spirit of the earth.

3. The sumtotal of the life which is innate in atomic substance itself-the substance out of which all forms are made. This is the life of the spirit of the earth. (EH Page 635-638).

From just casually reading this Rule it will be obvious that its significance is vital to all successful healing work. It sums up the two modes of healing, based on two capacities of the healer, founded on two groups of related aspects in the healer's personality, and indicating two different points in evolution on the part of the healer. An analysis of this Rule will convey a still greater idea of its importance, for it indicates not only the lines along which the healer must train himself, but also certain interior relationships must be present, and these are dependent upon the **point in evolution** of the healer. Again, in one case the patient's physical body is the objective of the healing art, whilst in the other it is the patient's soul which feels the effect of the healing energy. In the first case the healer works with the prana or vital planetary fluid, and in the other with soul energy. (EH Page 643).

So the instruction is to use love, and here a major difficulty emerges. How can the healer use love, freed from its emotional or lower quality, and bring it through in its pure state for the healing of the patient? Only as the healer has cultivated the three requirements, and has therefore developed himself as a pure channel. He is apt to be so preoccupied with himself, with the definition of love, and with the determination to heal the patient that the three requirements are neglected. Then both he and the patient are wasting each other's time. He need not brood or worry about the nature of pure love, or endeavour too ardently to understand how pure reason and pure love are synonymous terms, or whether he can show sufficient love to effect a healing. Let him ponder on the three requirements, particularly the first, and let him fulfill within himself these three requirements as far as in him lies and his **point in evolution** permits. He will then become a pure channel and the hindrances to the inflow of pure love will be automatically removed for "as a man thinketh in his heart so is he"; then, without obstruction or difficulty pure love will pour through him and the patient will be healed—if such is the law for him. (EH Page 677).

4. *The sphere of obligation*. The initiate, having learnt the nature of the three other spheres of right action, and-through the activity of those spheres—having unfolded the divine aspects, passes now into the sphere of obligation. This sphere, which can be entered only after a large measure of liberation has been achieved, directs the reactions of the initiate in two phases of his life:

a. In the Ashram, where he is governed by the Plan; this Plan is recognised by him as expressing his major obligation to life. I use the word "life" in its deepest esoteric sense.

b. In Shamballa, where the emerging Purpose of Sanat Kumara (of which the Plan is an interpretation in time and space) begins to have meaning and significance according to his **point in evolution** and his approach to the Way of the Higher Evolution.

In the Ashram, the life of the Spiritual Triad gradually supersedes the life of the soul-controlled personality. In the Council Chamber at Shamballa, the life of the Monad supersedes all other expressions of the essential Reality. More I may not say. (EH Page 687).

There has been so much given out during the past century along the lines of magical work, that more at this time would not be wise; so many mantrams and Words of Power have been communicated, and so wide a use of the [Page 694] OM has prevailed, that a great deal of damage might be looked for as a result. Such damage has not, however, occurred. The relatively low **point in evolution** of the average student and experimenter has served as a protection, and little has been set in motion—either good or bad—by what they have attempted to do. Healings have frequently taken place (at least temporary healings), owing largely to the susceptibility of the patient to suggestion and his confidence in the healer. None of these healings can be traced esoterically to the scientific methods of occultism. In spite of this protection, or rather because of it, I am communicating no Ray Words at this time, such as the trained initiate employs when engaged in the healing work. These Words have to he accompanied by a trained use of the spiritual will, and (where the ordinary man and healer is concerned) even the lowest aspect of the will remains as yet undeveloped, and only self-will (which is determined, selfish desire) is expressed. It would therefore be a waste of my time to give instruction along these lines. I have felt it necessary to explain this, so that there will be no undue expectancy that I shall impart the mysterious and the hitherto unknown. I seek only to lay the foundation for a future structure of knowledge, when it will be safe, wise and right to convey those "focussing Points," those "organising Words," and those "expressed Intentions" of the correctly trained occult healer. I seek to generate in you also a wise and searching expectancy which will use the little that I am able to impart, and the symbolic words I may dictate, and so prepare for a greater understanding later. (EH Page 693-694).

**THE RAYS AND THE INITIATIONS:-**

It is now possible, however, to present His true and wider task, because man's sense of proportion, his recognition of others, his growing sense of responsibility, his power to suffer for the good, the beautiful and true, his appropriation of the vision, and his **point in evolution** warrant a truer picture which—if adequately grasped—will enable the disciple to comprehend the requirements of Rule IV as given for disciples and initiates. Only as they grasp the nature of the work of Christ, after His final act of service as God-Saviour, can they understand the nature of group service and begin to pattern their lives and natures so as to meet similar requirements in group formation. (RI Page 21).

It is at this stage that most aspirants today find themselves. However, the will is in reality something very different to these expressions of it which exist in the human consciousness as men attempt to interpret the divine will in terms of their present **point in evolution**. The clue to understanding (the clue which will be the easiest for you to understand) is to be found in the words "blotting out all form." When the lure of substance is overcome and desire dies, then the attractive power of the soul becomes dominant and the emphasis for so long laid upon individual form and individual living and activity gives place to group form and group purpose. Then the attractive power of the Hierarchy and of the Ashrams of the Masters supersedes the lower attractions and the lesser focal points of interest. When these, in their turn, assume their rightful place in consciousness then the dynamic "pull" of Shamballa can be felt, entirely unrelated to form or forms, to a group or groups. Only a group sense of "well-Being," esoterically understood is realised, for it is comprehended as the will-to-good. No forms can then hold; no group or Ashram can then confine the consciousness of the initiate, and all differences of every kind disappear. This preamble is given in an effort to clarify your minds before we study Rule IX care-fully and arrive at its essential meaning. (RI Page 171).

Maya is not something to be destroyed, dissipated, dissolved or negated. Maya is in reality an aspect of time, and connotes to the initiate the mass of creative forces with which he must work; these are swept into form generation and activity, and embody in the transitional, ephemeral, present moment the phenomenal **point in evolution** reached by the life of God. The work of the initiate, acting under hierarchical inspiration, is to change the present forms into the more adequate forms demanded by the descending life and its dynamic activity. We are therefore dealing with the precipitated aspect of divine evolutionary process. We are concerned with the relation of the Army of the Voice to the SOUND which conditions evolution, and with the supervisory work of the Hierarchy as it sustains the work of the [Page 184] soul to be found within all forms—built by the Army of the Voice and by the devas in their serried ranks.

(RI Page 183-184).

*1. The rules for work within the veils of Maya are known and have been used.*

Students should remember that the work of the Hierarchy is constantly conditioned by the **point in evolution** of the human hierarchy. In the early days of human history, thinking, and progress had practically no place, and therefore little or no effect upon the forces and energies which were active upon etheric levels. At that period, they were left in a relatively quiescent state or else were swept into activity by definite and planned impression from the Hierarchy; any effect coming from the human kingdom was due solely to mass impulse or impression. This was very little, owing to the lack of coordinated relation between units and groups within the human family. Later, as family units massed together and formed tribes, and then tribe united with tribe to form larger tribes or embryonic nations, this mass effect increased, but there was still but little thinking or direction connected with it; it was largely instinctive and—if I might so express it—the etheric plane was in reality more in the nature of a matrix surrounding a valuable creation, and was essentially protective, separating and slightly energising. (RI Page 185).

Group initiation is no easy achievement, particularly as it is practically an untried experiment and constitutes essentially a pioneering effort. That such a development was inevitable, if the evolutionary growth of humanity proved in any way satisfactory, was early realised by the Hierarchy. However, it has taken millenia of years to make it seem—as an hypothetical effort—in any way possible, and only tentative experiments have as yet been attempted. The first objective of these experiments (going on quietly in various places all over the world) is to see if a group of disciples can work together in such a manner that an inner fusion can be seen—by the Masters—to be taking place. The results, hitherto, have not been encouraging. It has, for one thing, been difficult to find disciples who are approximately at the same **point in evolution**, whose rays are "shining through" adequately, and who can evidence some one quality, or some controlling theme (if I may use such a phrase) which they share in unison and which would suffice to hold them together and prove strong enough to offset personality differences, preferences and barriers. It has not been possible, as yet, to do this. Group after group has been tried and tested out by different Masters in various parts of the world, and hitherto all such attempts have proved failures. When I use the word "failure" I mean failure from [Page 209] the angle of the planned objective. From the angle of the individual growth of any particular disciple there has not necessarily been failure; from the angle of the unwitting, general public, the publication of Discipleship in the New Age will prove in years to come an epochal success. (RI Page 208-209).

We now come to the third factor which group initiation involves. This is diversity in unity, consciously recognised [Page 213] and utilised. A group is not composed of disciples all of whom are being prepared for the same initiation. This is oft a hard saying for group members to accept. The significance of my earlier statement, that a group is composed of men and women all of whom are at the same **point in evolution**, is a generalisation and simply means that all of them have reached the point where they are pledged and unalterably committed to the work of the Ashram, under some particular Master.

(RI Page 212-213).

You will note, therefore, that the effect of Aquarius upon the Hierarchy (as far as you, at your particular **point in evolution** can determine it) is to bring in the energy of Shamballa which is essentially the energy of life itself, implemented [Page 231] by the will. This necessarily has created (and will increasingly create) major adjustments within the Hierarchy itself. The principal type of energy hitherto used by the Hierarchy is—as you well know—the energy of love. Now, to that must be added the energy of the life-giving will. New methods, new approaches to the human problem and new modes of work will have to be tried; experiment with the incoming forces will necessarily be the order of the day, though they will be experiments based upon vast knowledge and implemented with wisdom and understanding. It is the reaction of modern man to the ancient forces which produces the need for care. Mankind is oft unpredictable, owing to the factor of free will. It is this which lies behind the training given to disciples, upon which I have already given you much instruction. The new techniques and the changed approach from that of individual culture to united group progress will bring about many types of development. It is this different approach to the same basic problems which lies behind the new capacities which are emerging among disciples; it is this which enables disciples of experience to work at high speed and with a life potency that is unusual. I would have all disciples begin to train themselves to respond to the Aquarian energy now pouring into the Hierarchy. Some of you can do so as accepted disciples, and as members of my Ashram. Take advantage, therefore, of the opportunity for re-energising that comes to all those who have established contact, via their souls, with the Hierarchy, or who are members of an Ashram, or who, as probationers, are upon the periphery of the great Ashram of Sanat Kumara, the Hierarchy. This Aquarian influence produces mainly the intensifying of the hierarchical relationship to Shamballa, and therefore affects every member of His Ashram, from the Christ down to the most newly accepted disciple.

It is through the disciples that the New Group of World Servers are brought under the stepped-down Aquarian influences; this has to be an individual matter, largely dependent upon the point of evolution. Some members of [Page 232] the New Group of World Servers will not respond in any way; they cannot. Others will respond as fully as their spiritual status permits. This inflow of Aquarian energy is one of the factors which will enable the Christ to complete His task as World Saviour and World Teacher; it will also enable Him to take the initiation which lies immediately ahead of Him and for which He has been preparing for close upon three thousand years—so exalted and peculiar an initiation it is. It is this influence also which has enabled the Master R. to assume the mantle of the Mahachohan and become the Lord of Civilisation—a civilisation which will be conditioned by the rhythm of the seventh ray. (RI Page 230-232)

c. *The (as yet) unrecognised purpose which evoked the creative activity of our Planetary Logos*. This brought the [Page 242] third aspect of the divine Trinity into play. The usual reasons brought forward by the finite mind of man to account for what is called by us "manifestation," and to explain the dualism of all existence and the relation of spirit-matter, are by no means the real explanation of the divine purpose; they are based on man's own essential dualism; they are the highest explanation of his own divine nature which he can achieve at this time. This is a point to be remembered. They are his response to the second Ray of Mutual Attraction, which the Ray of Love-Wisdom is sometimes called. They are not an expression of his response to the Will of God, and only indicate the limitations of his definition of divine purpose. As you will note, they really define nothing. Nor can I help you to recognise this third aspect and the eternal purpose of the Lord of the World. Just as a soul seeks incarnation in order to carry forward some fixed design and to take one of the higher initiations, so Sanat Kumara came into incarnation through the medium of this planet in order to carry forward His fixed designs (known to Him as a cosmic Soul on cosmic mental levels), and to take one of the higher initiations which mark the Path of Initiation for these great informing Lives of planetary spheres. He could take this particular initiation through the experience to be gained in a vehicle constituted, expressive and at the special state of consciousness of our entire planetary manifestation. It required an instrument in which the cells and atoms of His body (all lives in all kingdoms), and the integrated organisms within that body (the various kingdoms of nature), were at the peculiar **point in evolution** at which they are all now to be found. (RI Page 241-242).

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

The concrete or lower mind of the planetary Logos,

That energy which we call the soul and which the disciple calls "the Son of Mind,"

The higher or abstract mind,

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

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

2. *The Act of Initiation*. I would call your attention to the word act; I am not here referring to process. His work only begins at the third initiation when the planetary Logos is the Initiator. At that initiation, the will aspect begins to function. The Buddha behind the initiatory process is extremely active at this time; He works through the Christ [Page 269] and the Lord of the second ray, drawing the needed energy from the constellations Capricorn and Aquarius.

3. *The Act of Identification*. This involves what has been called a "moment of opening-up," during which the initiate sees that which lies within the cosmic intent and begins to function not only as a planetary unit but as a cosmic focal point. The Buddha of Activity, responsible for this type of planetary activity, works with the Lord of the first ray and functions as an outpost of the consciousness of the informing life of Aries and of Leo. His work is only now beginning to assume importance. (RI Page 268-269).

In the immediate past, the keynote of the Christian religion has been death, symbolised for us in the death of the Christ, and much distorted for us by St. Paul in his effort to blend the new religion which Christ gave us with the old blood religion of the Jews. In the coming cycle, this distorted teaching on death will assume its rightful place and be known as the disciplining urge to relinquishment and to the ending by death of the hold by matter over the soul; the great goal of all religious teaching will be the resurrection of the spirit in man, and eventually in all forms of life, from the lowest **point in evolution** to the highest monadic experience. The emphasis in the future will be upon the "livingness of the Christ nature"—the proof of which will be the Risen Christ—and upon the use of the will invoking this "living display." The glory and the radiance of the Transfiguration initiation will eventually be relegated to its destined place, and what is meant by the "display of life" will dimly be sensed in its unimaginable beauty. (RI Page 318).

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same **point in evolution**, and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made. This is in fact the keynote of an Ashram, conditioning its formation. It is composed of disciples and initiates at various stages of initiate-unfoldment who have arrived at their point of ashramic consciousness *together*, and who will proceed *together* until they arrive at that complete liberation which comes when the cosmic physical plane drops below the threshold of consciousness or of sensitive awareness and no longer holds any point of interest for the initiate.

(RI Page 342).

Have carefully in mind, therefore, the fact of group initiation, and forego the process of considered thought anent your preparation for initiation. Some groups are being prepared for initiation in which the following factors control—as far as the individual is concerned:

[Page 343]

1. A group of men and women whose souls are on some one ray are gathered together subjectively by a Master on the same ray, for group training.

2. Opportunity is given to such people to contact on the physical plane some of those who are thus subjectively linked, and thus mutually convey a sense of group solidarity. The subjective relationship is assured by an objective contact. Recognition is therefore a preliminary test of initiation, and this should be remembered.

3. Such people thus being trained and related are, from the angle of the initiation to be taken, at the same **point in evolution**. They are taking the same initiation and are being subjected to the same tests and difficulties. These tests and difficulties are due to the fact of the personality ray which may be (and usually is) quite different to the soul ray. It is the personality ray which works to prevent contact, to mislead in recognition, to retard progress and to misinterpret information. As long as a disciple in training is focussed in his personality, group initiation will not be possible for him, his recognition of co-aspirants will be fleeting and rapidly disturbed by the critical lower mind, and a wall of thoughtforms, created by the personality, anent the group members, will be thrown up and prevent a united moving forward through the Door of Initiation.

4. Group initiation cannot be achieved by a group in training until the members, as a group, have developed their particular "spiritual enterprise." It is the law of the spirit that the disciple must appear before the Initiator empty-handed, but that in group formation the group members unitedly contribute something to the enrichment of the Ashram. This may take the form of some considered project in line with the Plan, whereby they testify to their comprehension of that Plan and demonstrate to the initiate-company in which they find themselves, and those senior disciples to whose contact they are to be admitted, that they have already proven their fitness for acceptance and have proven it along the line of service. It has to be a group [Page 344] enterprise, a group service and a group contribution. The specific contribution of the individual does not appear. (RI Page 342-344).

This training in decision is given by forcing the Master to make basic decisions within His Ashram affecting world work and involving all within the Ashram. It is given by His admission to the conclave of the Masters, meeting every seven years. At that conclave They make decisions which concern all forms of life in all the kingdoms in the three worlds and their evolutionary progress; it is put to the test in group form when the entire Hierarchy meets at Its centennial conference and—at that time—decides what form of crisis, on what level of consciousness, and involving what group of lives, must be implemented and presented to humanity, though the other kingdoms of nature will be necessarily implicated. The reason for this is that the meeting of such a planned crisis will hasten certain realisations. Forget not that humanity grows through the presentation of moments of crisis. These moments of crisis, based on past karma, conditioned by the **point in evolution** already achieved, and on the presence in the three worlds of certain appropriate ray forces, are brought to the point of precipitation by united decision in the conclave of the Masters. (RI Page 393).

The seven Paths are, as you know from your study of Initiation, Human and Solar the following:

1. The Path of Earth Service.

2. The Path of Magnetic Work.

3. The Path of Training for Planetary Logoi.

4. The Path to Sirius.

5. The Ray Path.

6. The Path on which our Logos is found.

7. The Path of Absolute Sonship.

In that first book which I wrote for the world, I gave a simple definition of the exoteric significance of these Paths—so simple as to convey but little. I wrote then for the general public. I will now endeavour to convey some of the deeper meanings, writing as I do for advanced disciples and for initiates who—reading between the lines and understanding the symbolism involved—will comprehend according to their **point in evolution**. (RI Page 396).

*The Bridge between the three Aspects of the Mind*

There is one point which I would like to clarify if I can, for—on this point—there is much confusion in the minds of aspirants, and this is necessarily so.

Let us for a moment, therefore, consider just where the aspirant stands when he starts consciously to build the antahkarana. Behind him lie a long series of existences, the experience of which has brought him to the point where he is able consciously to assess his condition and arrive at some understanding of his **point in evolution**. He can consequently undertake—in cooperation with his steadily awakening and focussing consciousness—to take the next step, which is that of accepted discipleship. In the present, he is oriented towards the soul; he, through meditation and the mystical experience, does have occasional contact with the soul, and this happens with increasing frequency; he is becoming somewhat creative upon the physical plane, both in his thinking and in his actions; at times, even if rarely, he has a genuine intuitive experience. This intuitive experience serves to anchor the "first tenuous thread spun by the Weaver in fohatic enterprise," as the Old Commentary puts it. It is the first cable, projected from the Spiritual Triad in response to the emanation of the personality, and this is the result of the growing magnetic potency of both these aspects of the Monad in manifestation. (RI Page 457).

Certain great readjustments are going on in that centre, for it is beginning to conform at long last to divine intention. I have elsewhere pointed out that for the first time in the long history of human development, energy from Shamballa has made a direct impact upon this third planetary centre. This is not due entirely to the **point in evolution** attained by mankind; this attainment is only a secondary reason or cause. It is due to the will of Sanat Kumara Himself as He prepares for a certain cosmic initiation. This initiation requires the reorganisation of the energies flowing through and composing that "centre which we call the race of men"; this creates a rearrangement within the centre itself, and thus brings into manifested expression certain aspects and qualities—always inherent in those energies—which have not hitherto been recognised. This creative crisis has been made possible by three major happenings:

1. The conclusion of a twenty-five thousand year cycle or movement around what is called the lesser zodiac. This connotes a major cycle of experience in the life of our planetary Logos. It is related to the interplay between the planetary Logos and the solar Logos as the latter responds to energies emanating from the twelve zodiacal constellations.

[Page 551]

2. The end of the Piscean Age. This simply means that the energies coming from Pisces during the last two thousand years are now being rapidly superseded by energies coming from Aquarius. These result in major changes in the life of the planetary Logos and potently affect His body of manifestation through the medium of His three major centres: Shamballa, the Hierarchy and Humanity.

3. The increasingly dominant activity of the seventh Ray of Order or Ceremonial Magic, as it is somewhat erroneously called. This ray is now coming into manifestation and is in close cooperation with the two above factors; it produces also the lessening of the power of the sixth Ray of Idealism. This has had a long cycle and has greatly hastened the evolutionary process; it demonstrates its effective work in the emergence today of the great world ideologies. I am necessarily considering these energies only in relation to the human consciousness. (RI Page 550-551).

I shall not be able to avoid a measure of symbolic approach and I am forced to use words which will fail to express the truth. The extent of your understanding will be based upon your **point in evolution**, upon your attitude [Page 557] of mind as you approach this theme, and upon the point of tension you are able to achieve. (RI Page 556-557).

It is the dedication of the aspirant which invokes the fire. You have here a statement of major importance. The aspirant upon the higher levels of the astral plane is swept by the "fire of dedication." This immediately focusses his will as it demonstrates on the mental plane, and this focussing in due time starts the serious undertaking of the shifting of his consciousness on to mental levels. Then immediately the "fire" works, and the first reaction (as I have earlier pointed out) is the "meeting of fire and water," and consequently the production of fog, mist, of glamour and illusion. All of these four words must be understood symbolically. The glamours thus induced are dependent upon the ray and the point of evolution of the individual and the nation. It is essential that you learn to think in the widest possible terms. With these I shall not deal. Individuals are rapidly discovering the nature of their glamours, once their "spiritual intention" is determined; also national glamour is well recognised by onlookers, though seldom yet by the nations involved. The factor which leads to the dissipation of glamour is devotion—devotion to an [Page 683] individual, to a Master (as taught by the Theosophical Society) or to some idealistic project. It is finally an unlimited devotion to the Way, to the treading of the Path at any cost, and to the unswerving attachment to service—as constituting the major technique of the Path. (RI Page 682-683).

**A TREATISE ON WHITE MAGIC:-**

This brings me to a point, that should be dealt with here, prior to any further expansion of our subject. In the Treatise on Cosmic Fire and in the above passage it frequently appears that teaching is carried forward to a certain point and then dropped with the statement that, owing to the **point in evolution** of the average man, his reaction to truth and the reaction of the disciple-student or the initiate will differ. This is necessarily so; each will read into the words his own state of consciousness; each will fail to interpret in terms of the more advanced reaction of those on a higher stage of the ladder of evolution. The average reader, however, objects to being forced to recognise wider points of view than his own, and the phraseology which says: "It is needless to enlarge on [Page 25] this for it would only be understood by the initiate", serves only to aggravate him, tends to make him believe that evasion is intended, and that the writer (having got out of his depth) is seeking to save his face by some such statement. Just as a scientific treatise would prove meaningless and a mere jumble of words to the average grammar school child, but would carry a clear definition and meaning to experts in the subject owing to training and mental development, so there are those to whom the subject of the soul and its nature as dealt with in such an instruction as this is as clear and lucid as current literature is to the average reader, and the best sellers, as you call them, to the general public. Equally, though fewer in number, there are those advanced souls to whom the spirit and its nature is also a rational and understandable subject, to be appreciated and comprehended through the medium of the soul and its powers just as it is possible to arrive at an understanding of the soul through the medium of the mind, correctly employed. On a lower level altogether, we know it is easy to understand the nature of the physical body through a study and right use of the desire nature. It is a form of pride, and a refusal to recognize one's temporary limitations that awakens in readers a dislike for phrases which aptly and truly say: "When you are further developed, you will understand the above." This should be made clear. (TWM Page 24-25).

Every change, in human life, is subject to immutable laws, if such a paradoxical statement may be permitted. In the attempt to find out those laws, in order to conform to them, the occultist begins to offset karma, and thus colours not the astral light. The only method whereby these laws can as yet be apprehended by the many who are interested is by a close study of the vicissitudes of daily existence, as spread over a long period of years. By the outstanding features of a cycle of ten years, for instance, as they are contrasted with the preceding or succeeding similar period a student can approximate the trend of affairs and guide himself thereby. When the **point in evolution** is reached where the student can contrast preceding lives, and gain knowledge of the basic colouring of his previous life cycle, then rapid progress in adjusting the life to law is made. When succeeding lives can be likewise apprehended by the student, and their colouring seen and known, then karma (as known in the three worlds) ceases, and the adept stands master of all causes and effects as they condition and regulate his lower vehicle.

(TWM Page 82).

A principle, when really fundamental, appeals at once to the intuition and calls out an immediate re-action of assent from the man's higher Self. It makes little or no appeal to the personality. It embodies a conception of the ego in his relationship to others. A principle is that which governs always the action of the ego on his own plane, and it is only as we come more and more under the guidance of that ego that our personality conceives of, and responds to these ideas. This is a point to be borne in mind in all dealings with others and should modify judgments. To apprehend a principle justly marks a **point in evolution**. (TWM Page 116).

Fourth: It should be noted that even the Great Ones Themselves have to lay Their plans largely allowing for the lack of perception of those on the physical plane through whom They have to work. They are handicapped and dependent upon Their physical plane instruments and Their main trouble concerns the point of evolution reached by the mass of men in the Occident. (TWM Page 134).

Inspiration originates on the higher levels; it presupposes a very high **point in evolution**, for it involves the egoic consciousness and necessitates the use of atomic matter, thus opening up a wide range of communicators. It spells safety. It should be remembered that the soul is always good; it may lack knowledge in the three worlds and in this way be deficient; but it harbors no evil. Inspiration is always safe, whereas mediumship is always to be avoided. Inspiration may involve telepathy, for the person inspiring may do three things:

a. He may use the brain of the appointed channel, throwing thoughts into it.

b. He may occupy his disciple's body, the latter standing aside, consciously, in his subtler bodies, but surrendering his physical body.

c. A third method is one of a temporary fusing, if I might so call it,—an intermingling when the user and the used alternate or supplement, as needed, to do the appointed work. I cannot explain more clearly.

(TWM Page 180).

In all these cases that I have cited error may creep in owing to physical limitation and the handicap of words, but in the case of those who write from personal knowledge the errors in expression will be of no real moment; whilst in the second and third cases the errors will be dependent upon the **point in evolution** of the transmitting agent. If, however, he couples intelligence, devotion and service, with his capacity to receive and hear, he will soon correct the errors himself and his understanding will grow.

(TWM Page 181).

You ask me whether I am endorsing the use of ether and chloroform in operations, and of sedative drugs. Not basically, but most certainly temporarily. When man's contact with his soul is firmly established, and when he has developed the faculty of passing in and out of his physical body at will, these helps will no longer be needed. They may be regarded in the meantime as emergency measures, necessitated by world karma and the point of evolution of the race. I am not of course referring to the use of narcotics and of drugs by hysterical and unbalanced people, but to the judicious use of ameliorants of pain under the wise guidance of the physician. (TWM Page 305).

Astrology now deals primarily with the personality for whom the horoscope may be cast and with the events of the personality life. When, through meditation and service, plus the discipline of the lunar bodies, a man comes consciously and definitely under his soul ray, then he comes as definitely under the influence of one or other of the seven solar systems, as they focus their energy through one or other of the constellations and [Page 438] subsequently one or other of the seven sacred planets. Eventually, there will be twelve sacred planets, corresponding to the twelve constellations, but the time is not yet. Our solar system, as you know, is one of seven. When a man has arrived at this **point in evolution**, birth months, mundane astrology, and the influences which play upon the form aspect become of less and less importance. This circle of solar systems affects paramountly the soul and it becomes the focal point of spiritual energies. This is the problem of the soul on its own plane,—responsiveness to these types of energy, and, of them, the personality is totally unaware. (TWM Page 437-438).

It should be remembered that the purpose and will of the soul, the spiritual determination to be and to do, utilises the thread soul, the sutratma, the life current, as its means of expression in form. This life current differentiates into two currents or two threads when it reaches the body, and is "anchored", if I might so express it, in two locations in that body. This is symbolic of the differentiations of Atma, or Spirit, into its two reflections, soul and body. The soul, or consciousness aspect, that which makes a human being a rational, thinking entity, is "anchored" by one aspect of this thread soul to a "seat" in the brain, found in the region of the pineal gland. The other aspect of the life which animates every atom of the body and which constitutes the principle of coherence or of integration, finds its way to the heart and is focussed or "anchored" there. From these two points, the spiritual man seeks to control the mechanism. Thus functioning on the physical plane becomes possible, and objective existence becomes a temporary mode of expression. The soul, seated in the brain, makes man an intelligent rational entity, self-conscious and self-directing; [Page 496] he is aware in varying degree of the world in which he lives, according to the **point in evolution** and the consequent development of the mechanism. That mechanism is triple in expression. There are first of all the nadis and the seven centres of force; then the nervous system in its three divisions: cerebro-spinal, sympathetic, and peripheral; and then there is the endocrine system, which might be regarded as the densest aspect or externalisation of the other two. (TWM Page 495-496).

These etheric webs are in reality disks, rotating or revolving at specific rates, which differ for the different centres, and according to the **point in evolution** of the system of centres concerned. Only when these webs are burnt away by the ascending and descending fires can the true centres really be seen. Many clairvoyants confuse the centres and their protective counterparts, for the latter have a radiance and light of their own. (TWM Page 592).

One of the main teachings which can be seen most clearly in all instructions of a truly esoteric character, concerns the attitude of the student of the occult. He is supposed to be dealing with things subjective and esoteric; he aims to be a worker in white magic. As such, he must assume and consistently hold the position of the Observer, detached from the mechanism of observation [Page 602] and contact; he must recognise himself as essentially a spiritual entity, different in nature, objectives and methods of working from the bodies which he considers it wise to occupy temporarily and to employ. He must realise his unity and lines of contact with all similar workers and thus arrive at a conscious awareness of his position in the spiritual hierarchy of Beings. So much misinformation has been spread abroad and so much emphasis has been unwisely laid upon status and position in the so-called Hierarchy of souls, that sane and balanced disciples now seek to turn their thoughts elsewhere and to eliminate as far as may be all thought of grades and spheres of activity. It is possible, in the swing of the pendulum, to swing too far in the opposite direction and to discount these stages of activity. Do not misunderstand me however; I do not suggest that an attempt be made to place people and to decide where they stand upon the evolutionary ladder. This has been most foolishly done in the past, with much dishonour to the subject, so much so that, in the minds of the public, the whole matter has fallen into disrepute. If these stages are regarded sanely for what they are—states of extended consciousness, and grades of responsibility—then the danger of personality reaction to the terms "accepted disciple, initiate, adept, master" would be negligible and much trouble would be eliminated. It must ever be remembered that individual status is rigidly kept to oneself, and the point of evolution (which may be truthfully recognised as lying ahead of that of the average citizen) will be demonstrated by a life of active unselfish service and by the manifestation of an illumined vision which is ahead of the racial idea. (TWM Page 601-602).

To those who have not yet reached this **point in evolution** and whose vision is not so clear, nor their natures so disciplined, there remains the important work, on a lower level, of working with their kind. Their attributes and qualities bring to them those who resemble them; they do not work in such loneliness and their work is more outwardly successful, though not always so. (TWM Page 632).

**THE UNFINISHED AUTOBIOGRAPHY:-**

The great primary truths are presented for acceptance because they exist as the foundational truths of all the world religions and have evoked universal recognition; man instinctively knows them, either as working hypotheses which he feels have no sane opposition or as facts which he accepts owing to his **point in evolution**. The second category of truths are offered simply for consideration and as aspects or details, implementing or growing out of the more fundamental body of truth. They are more frankly controversial but are held as beliefs by millions of people. (UA Page 296).