Compilation on Shamballa from Zach Rymill

We Are Much Indebted to Zach for his Labors

**Compilation Shamballa  Part1 (first 52 entries)**

(DON 12) First: The most obvious and powerful force in the world today is that of the **first Ray of Will and Power**.  It works out in two ways:

1. As the **will of God in world affairs**, which is ever **the will-to-good**.  Steadily — if you study human history intelligently — you will see that there has been a regular and rhythmic progression toward unity and synthesis in all departments of human affairs.  This unity in multiplicity is the Eternal Plan — a unity in consciousness, a multiplicity in form.

2. **As the destructive element in world affairs**.  This refers to man's use of this force of will which is seldom as yet the will-to-good in active expression, but something which leads to self-assertion (of the individual or the nation) and to war with its accompaniments — separation, selfish diplomacy, hate and armaments, disease and death.

This is the force which **pours into the world from the major world centre, Shamballa**.  Little is known of Shamballa.  More will be known as you study this text and note how world affairs are taking shape before your eyes in accordance with my prevision (as presented to your limited [Page 13] vision) and the obvious possibilities.  These are necessarily the equally obvious effects of predisposing causes.

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

1. When the first great human crisis occurred at the time of the **individualisation of man in ancient Lemuria.**

2. At the time of the **great struggle in Atlantean days between the "Lords of Light** and the Lords of Material Expression."

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

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

This particular and somewhat unusual ray energy is expressing [Page 14] itself in two ways.  Perhaps it would be more correct to say in two ways that are recognisable by man, because it should be remembered that these ray forces express themselves as potently in other kingdoms in nature as they do in the human.  For instance, one phase of the destructive aspects of first ray force has been the organised and scientific destruction of forms in the animal kingdom.  This is the destroying force, as manipulated by man.  Another phase of the same force (which can be noted in relation to the unfoldment of consciousness in subtle and powerful ways) can be seen in the effect which human beings have upon the domestic animals, hastening their evolution, and stimulating them into forms of advanced instinctual activity.  I mention these two phases as illustration of the effect of first ray energy in the animal kingdom, as expressed through human activity.

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

1. There is, at this time, an emergence of certain **powerful and dominating first ray personalities** into the theatre of world activity. {The Higher Energies are empowering their personalities even though they are first ray souls  **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 {of many kinds 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 {ray and astrological differences 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. {Lincoln held together the American Union….

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

{End of Shamballa Discussion #3, 4Mar21

Beginning 11Mar21 6:00amGMT

The **true first ray personality who works in response to this Shamballa influence** will have the **ultimate good of the group** deeply enshrined in his consciousness and heart; he will think in terms of the whole and not in terms of the part.  That is the thing which he will endeavour to impress upon the racial consciousness.  This may lead at times to ruthlessness and cruelty if the personality of the individual is not yet controlled by soul impulse.  Such cases can frequently be seen.  An instance of this can be noted in the history of the Jews as found in the Old Testament.  When the first ray was in control and passing through one of its rare cycles of activity we read that they butchered and slaughtered all their enemies — men, women and children, [Page 16] putting them to the sword.  The sword is ever the symbol of the first ray force just as the pen is of the second ray influence.

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

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

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

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

 {End of Shamballa Discussion #4, 11Mar21

Beginning 5Sep21 5:00pmGMT, Discussion 5

2. The **second way in which this dominant will impulse makes itself felt** is through the **voice of the masses of the people throughout the world.** This will express itself through sound, as consciousness or love does through light.  The sound of the nations has been heard as a mass sound for the first time.  That voice today is unmistakably [Page 18] **expressive of the values which embody human betterment;** it demands peace and understanding between men and it refuses — and will steadily refuse — to permit certain drastic things to happen.  This "voice of the people," which is in reality **the voice of public opinion is**, for the first time and with no recognition of the fact, being determined by the Will of God.

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

The energy flowing through the **Hierarchy** at this time — **the energy of love** — is seeking to blend with that which is flowing out of **Shamballa** and is needed in order to make the desired application of it.  The problem of the Hierarchy at this time is to produce a **wise and adequate fusion of the Shamballa** and the hierarchial energies and thus temper destruction and bring to the fore the spirit of construction, **setting in motion the building and rehabilitating forces of the second ray energy.**  **The Shamballa energy** prepares the way for the energy of the Hierarchy.  Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, **have not coincided with those of Shamballa**, which are **rare and infrequent**.  As time progresses, the impact of the **Shamballa force** will be more frequent because **men will develop the power to stand and [Page 19] withstand it.**  Hitherto it has been **too dangerous** an energy to apply to mankind, for the results have worked out destructively, except in the first great Lemurian crisis.  Its work has, therefore, been confined almost entirely to the Hierarchy Whose Members are equipped to handle it and to assimilate it correctly and also to use it for the benefit of humanity.  **Now the experiment is being attempted of permitting man to receive it** and its **impact, free from the mediation of the Hierarchy**.  It may prove a premature and abortive effort but the issues are not yet determined and the **Lord of Shamballa**, with His assistants and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results.  **Humanity is responding unexpectedly well.**  **There has been much success along this line but the results do not appear with clarity to intelligent human beings because they refuse to see anything except the destructive aspect and the disappearance of the forms to which they have hitherto anchored their emotions, their desire, and their mental perceptions.**  They fail, as yet, to see the irrefutable evidence of constructive activity and of true creative work.  The temple of humanity in the New Age is rising rapidly but its outlines cannot be seen because men are occupied entirely with their individual or national selfish point of view and with their personal or national instincts and impulses.  I would here like to call your attention to the fact that the instinctual life of nations is something which remains to be studied scientifically and is a phase which leads inevitably to the individualistic life of nations — a matter of more immediate interest.

 {End of Shamballa Discussion #5, 5Sep2121

Beginning xxSep21 5:00pmGMT, Discussion 6—Now, 10Oct21

The new forms are, however, being built and the **Shamballa potencies**, plus hierarchical guidance, are working towards ends which are definitely planned and which are working out favourably.  The potency of love-wisdom, transmitted [Page 20] by the Hierarchy, is playing upon modern humanity in a more intimate and close manner than ever before.  The Directors of the Hierarchy are seeking to evoke an intelligent response from men and an indication that they are conscious of what is happening.  **Most of the response to the Shamballa activity is characterised by fear and terror**, by sensitivity and distressingly developed reactions to the forces of hate and separation.  Only a few, here and there, really grasp the vision of the future and realise what is going on, seeing truly the beauty of the emerging plan.  It is with these few that the Members of the Hierarchy can work because they (even when lacking understanding) bear no ill-will or hatred to others.  Love is a great unifier and interpreter.

This **energy of love** is primarily concentrated (for purposes of hierarchical activity) in the **New Group of World Servers.**  This group has been chosen by the Hierarchy as its main channel of expression.  This group, composed as it is of all world disciples and all working initiates, finds its representatives in every group of idealists and servers and in every body of people who express human thought, particularly in the realm of human betterment and uplift.  Through them, the potency of love-wisdom can express itself.  These people are frequently misunderstood, for the love which they express differs widely from the sentimental, affectionate personal interest of the average worker.  They are occupied mainly with the interests and the good of the whole group with which they may be associated; they are not primarily concerned with the petty interests of the individual — occupied with his little problems and concerns.  This brings such a server under the criticism of the individual and with this criticism they must learn to live and to it they must pay no attention.  True group love is of more importance [Page 21] than personal relationships, though those are met as need (note, I say, need) arises.  Disciples learn to grasp the need of group love and to amend their ways in conformity with group good, but it is not easy for the self-interested individual to grasp the difference.  Through the medium of those disciples who have learned the distinction between the petty concerns of the individual plus his interest in himself and the necessities and urgencies of group work and love, the Hierarchy can work and so bring about the needed world changes, which are primarily changes in consciousness.  I have dealt somewhat in detail with these matters; the gist of them has, however, been embodied in the pamphlets sent out in the past few years.

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

I call this to your attention as the underlying, motivating idea behind all the work which you are called upon to do.  I suggest, therefore that you endeavour to see the three major ideologies with which you have perforce to deal in terms of the three efforts which are emanating from the **three major planetary centres at this time:  Shamballa, The Hierarchy and Humanity.**  You will thus gain a more synthetic [Page 22] viewpoint, and a deeper understanding of the slowly emerging world picture.

 {End of Shamballa Discussion #6, 10Oct2021

Beginning 24Oct 5:00pmGMT, Discussion#7—Next will probably be in October, October 24, 2021, Beginning 5.00pmGMT

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

**I have brought this to your attention and discussed these basic modern schools of thought because the potency of their idealism is affecting every person, capable of thought, upon the planet.**  **Not one of you is immune from their effects; not one of you but is inclined to range yourself upon one side or another, fighting furiously and under the cloak of so-called "adherence to principle" for what appeals to you.  Most of you are, nevertheless, far more affected by the methods employed to materialise the ideas and by the quality of their exponents than you are by the ideas themselves.  These you could hardly define if asked to do so.** You are affected by their impact upon your emotional bodies (not your minds) after these divine impulses have **filtered through from the Shamballa** **and the hierarchical centres [Page 23] into and through the human centre and have then been seized upon and applied to specific national, racial and political conditions.** You are hardly at all affected by the pure idealism which gave them birth and which lies behind them as the motivating (though unrecognised) impulse.  You cannot grasp or view these great mental trends as does the Hierarchy.  Hence much of your confusion and your difficulty.

If we consider these three great planetary centres and their relationships in tabular form we can get the general idea more clearly in mind:

I.              **Shamballa**      Will or Power        Planetary head centre,

                The Holy City       Purpose . . Plan     spiritual pineal gland.

                                                                                Life Aspect.

                                                                Ruler:-    Sanat Kumara, the Lord of the World.

                                                                                The Ancient of Days.

                                                                                Melchizedek.

II.            The Hierarchy       Love-Wisdom       Planetary heart centre.

                The new Jerusalem              Consciousness.

                                                                                Group Unity.

                                                                Ruler:-    The Christ.

                                                                                The World Saviour.

III.           Humanity               Active Intelligence              Planetary throat centre.

                The city, standing foursquare           Self-Consciousness.

                                                                                Creativity.

                                                                Ruler:-    Lucifer.

                                                                                Son of the Morning.

                                                                                The Prodigal Son.

**These three centres are closely interrelated** and must be thought of in their entirety as expressions of divine livingness, as embodying three great stages in the unfoldment of God's plan and as constituting the **three major centres in the body of the "One in Whom we live and move and have our being."**  Students who have studied as you have can relate if they so choose, these three centres to the three solar systems, referred to in A Treatise on Cosmic Fire —

1. In the first solar system, the centre which is Humanity [Page 24] was prepared, and the principle of intelligence came into manifestation.

2. In the second solar system, the Hierarchy of love made its appearance and must eventually come into full manifestation upon the physical plane, thereby enabling the Love of God to be seen.

3. In the **next solar system, the centre which we today call Shamballa will manifest** **(intelligently and through love) the will aspect of Deity.**  **It is only however in this second solar system that all these three centres, expressing the three divine aspects, meet simultaneously at various stages of livingness.**  **It is interesting to note that it is only through human beings that these centres can ever come into true functioning activity.**

 {End of Shamballa Discussion #7, 23Oct2021

Beginning 24Oct 5:00pmGMT, Discussion#8—Next will probably be in November 14, 2021, Beginning 6.00pmGMT

***The beings at Shamballa know what the immediate Purpose is***

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

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

[Page 25]

Forget not that behind all of them stands **He Whom we call the Lord of the World**.  When all these temporary experiments have been tried and when humanity has been led on in its consciousness from one stage of understanding to another and of recognised interrelation, the kingdom of God will be established upon Earth and the Ruler of the Earth will then work through the Hierarchy to produce that synthetic living creative response from nature (of which humanity is a part) which will enable each kingdom fully to reveal the glory of God.  **Shamballa will work through the Hierarchy** and the Hierarchy, in its turn, will reach the various kingdoms in nature through the medium of Humanity, which will then enter into its pre-ordained and destined function.  It is for this that all is taking place.  The time of fruition lies relatively far ahead but in the meantime humanity is experimenting or is the subject of experiment; it is exploiting or being exploited; it is learning the lessons of enforced obedience or the dangers of selfish license; it is victimised by powerful personalities in every land and this without exception, or it is being guided in right directions (and this again without exception) by the **emissaries and disciples of either Shamballa** or the Hierarchy.  All vaunted freedom or vaunted control is but the temporary reaction of a humanity which is swept by ideas, controlled by ideals, impulsed by selfishness, impregnated by hates and yet all the time is struggling to express the higher and better qualities and to free itself from the thralldom of ancient evil, the slavery of ancient codes and the curse of ancient habits of thought and living.  It is what is happening behind the scenes to mankind as a whole which is of moment; it is the unfoldment of the human consciousness which counts with the Hierarchy, and that unfolds in response to the presented conditions in any country or countries.  Let me assure [Page 26] you that under the pressure of modern life, under the strain of the imposed present conditions and civilisation, plus the mental concern, the terror of marching armies, the thunder of the many voices and the stress of the worldwide economic stringency, the human consciousness is rapidly awakening from its long sleep.  That great and fundamental reality which you call the "human state of mind" is just beginning to focus itself upon the things which matter and to express itself in a living fashion.  That is the factor of moment and not the happenings in any particular country.

(DON 39) These three are:  **Hercules, the perfect disciple** but not yet the perfected Son of God; the Buddha, the perfect initiate, having reached illumination but not yet having developed to perfection all the attributes of divinity; the Christ, the absolutely perfect expression of divinity for this cycle and, therefore, the Teacher alike of angels and of men.  That ahead of the race may lie a still higher perfection than that attained by any of these Exponents of divinity is inexpressibly true, for we know not yet what divinity really means; in these three, however, we have three instances of a perfection which lies far ahead for the majority of the sons of men.

In all of Them, the sixth and the second rays were controlling factors, with the **first ray reaching full expression**.  In Them, idealism, love-wisdom and indomitable will stood forth in all their divine power.  It might be of interest to you to know just what rays controlled these Sons of God:

**Hercules, the Sun-God, had a first ray soul, a second ray personality and a sixth ray astral body**.  These potencies and energies sufficed to carry Him through all the trials and the labours of the disciple.

The Buddha had a second ray soul, a first ray personality and a sixth ray mind — a very rare phenomenon.

The Christ had a second ray soul, a sixth ray personality (which accounted for His close relationship with the Master Jesus), plus a first ray mind. [Page 39] These three all embodied the essences of the spiritual life and all of Them were enabled to set Their seal upon history and upon the hearts of men, largely through the potency of Their sixth ray expression.  All of Them embodied also the new spiritual impulse which Their day and age required and all of Them for centuries — by the strength of Their living love and power — brought the vision and the aspiration of humanity back to those spiritual essentials whereby men must live.  All of Them were part of the directing group of Lives Who are working out the plans of God, founded upon the love of God.  The Buddha and the Christ are still closely connected with, and working in cooperation with, the Hierarchy.  **Hercules has gone over into the Shamballa centre**, but still works in a basic association with the Buddha Who is one of the **Forces linking Shamballa** and the Hierarchy.

(DON 46) Second:  The situation is still further complicated by [Page 46] the fact that both these rays influence and express themselves (as is ever the case) in a dual manner and have always a lower and a higher form of manifestation, which is a correspondence in this connection to the personality, and the egoic expression of every human being.  In the case of the out-going ray, the higher form (which is ever the first to manifest in germ) is rapidly disappearing or is being absorbed into the newer idealism, thus contributing all that is best to the new presentation of truth so that the emerging culture will be properly rooted in the old.  The lower forms are, however, tenacious and dominant and because of this they definitely constitute today the major problem of the Hierarchy, so much so that **they require the calling in of the first ray (or the Shamballa force) in order to effect their destruction**.  Bear this in mind as you study the world situation.  The lower forms of the seventh ray expression are still in an embryonic stage.  This you can see clearly if you consider the one to which I choose to refer — the spiritualistic movement — which began to take shape only during the last century and has achieved its curiously phenomenal growth only because it started upon the American continent.  The United States of America was the centre of old Atlantis and hence inherited a psychic and ancient religious form which was existent and potently alive in that part of the world for many centuries.

(DON 97) The **force which is centred in London is that of the first Ray of Will or Power in its building aspect** and not in its destroying aspect.  It is the service of the whole which is being attempted and at great cost, and the effort is to express the Law of Synthesis which is the new emphasis **pouring through from Shamballa**.  Hence the fact that the governments of many nations found asylum in Great Britain during the war.  Also, if the Forces of Light triumph because of the cooperation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution.  The keynote of this force is "I serve."

(DON 98) The force pouring through **Darjeeling** at this time is that of the **first Ray of Will or Power**.  The soul ray of India is the first ray and hence the **immediate effect of the inpouring Shamballa force** is to stimulate the will-to-power of all dictators, whether they are the would-be world dictators such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world, or those minor dictators, the tyrants in the home.  It is interesting to note that the keynote of India is "I hide the light," and this has been interpreted to mean that the light pours forth from the East and that the **gift of India to the world is the light of the Ageless Wisdom**.  This is true in a sense, but there is a wider and deeper sense in which it will prove true.  When the intent and purpose of the **great Life which works through Shamballa** is carried out and is in process of expression, a light will be revealed which has never yet been [Page 99] seen or known.  There is a word in the Christian Scriptures which says "In that light shall we see light;" this means that through the medium of the light of wisdom shed abroad in our hearts through the Ageless Wisdom, we shall eventually see the **Light of Life itself** — something meaningless and inexplicable to humanity at present but which will be later revealed when the present point of crisis is surmounted.  Of its nature and its effect I have naught to say to you at present.

***The Shamballa energy Darjeeling and London, India and Great Britain, as both are channels for 1st ray energy***

(DON 99) I would like here to interpolate some remarks.  It is of deep moment to realise that Great Britain and the United States are closely related; that this relation makes certain realities and activities inevitable once the soul of each nation is functioning potently.  **India and Great Britain are also related through this first Ray personality of Great Britain and the soul ray of India.** The implications are clear and interesting and also encouraging.  The consciousness aspect of the British people is steadily shifting into an expression of their second ray soul and hence their seizing upon the opportunity at this time to serve humanity at immense cost.  The same thing is happening to the American people.  The problem of shifting idealism is great, as I have said, and the temptation is to hide behind the glamour of fighting for an ideal rather than react to world need, and omit to react to the ray of the soul which is the second ray of love.

(DON 102) Therefore, through the five major centres in the planet today, spiritual energy is streaming forth, and according to the vehicle of expression which receives its impact so will be the reaction and activity, and so will be the type of consciousness interpreting and using it.  The ancient occult truism remains accurate:  "Consciousness is dependent upon its vehicle for expression and both are dependent upon life and energy for existence."  This remains an immutable law.

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

***At this time in the 5th root race Shamballa and Hierarchy seek to work through five major cities on the planet-There are also three great fusing energies or vital centres on the planet***

(DON 104) Similarly, in connection with the British Empire, a study will be made of London, Sydney, Johannesburg, Toronto and Vancouver with subsidiary studies of Calcutta, Delhi, Singapore, Jamaica and Madras which are all subjectively related in a manner unforeseen by students at present.  Under the plan, and contingent upon the energies pouring through the five planetary centres according to plan, there are **three great fusing energies** or vital centres present upon our planet:

a. **Russia,** fusing and blending eastern Europe and western and northern Asia.

b. The **United States** (and later South America), fusing and blending central and western Europe and the entire western hemisphere.

c. The **British Empire**, fusing and blending races and men throughout the entire world.

In the hands of these nations lies the destiny of the planet.  These are the **three major world blocs, from the consciousness angle and from the angle of world synthesis**.  Other and lesser nations will participate in the process with full independence and cooperation, voluntarily and through the perfecting of their national life in the interests of the whole of humanity and through the desire to express and preserve their soul integrity and their purified national purpose (which purification is now going on).  The keynote, however, of human living will be struck by Russia, Great Britain and the United States — not because of their power, their historical past and their material resources or [Page 105] territorial extent, but because they are in a position to fuse and blend the many types, because they are far-visioned in their world purpose, because they are not basically selfish in their intent, and because the government of the peoples reaches down into the depths of each nation and is fundamentally for the people.  Their basic Constitution, Magna Charta and Bill of Rights are human.  Other nations will be gradually swept into line with these fundamental spiritual requirements, or — if they are already based on these human principles and not on the rule of a powerful minority, exploiting an unhappy majority — they will cooperate freely with these greater nations in a federation of purposes and of interests until such time as all the nations of the world see the vision clear, forego their selfish aims and agree in the unity of the work to be done for the whole.  Humanity will then emerge into the light of freedom with a revealed beauty and a spiritual purpose, hitherto unknown.

(DON 120) We are, therefore, at a most interesting and crucial period in racial and planetary history — a period unlike any which has preceded it and for the reason that the evolutionary process has been definitely successful in spite of all failures, mistakes, and delays; of these latter there have been many owing to the refusal (curious and difficult to understand in your eyes) of the **Energies, concentrated at Shamballa**, to impose the force of will on matter and on form until such time as this can be done with the cooperation of the human family.  This has never been possible hitherto, owing to the unpreparedness of man for the task [Page 120] and his ignorance as to the Plan.  **The Lord of Shamballa** and His Helpers have had to wait until at least the dim outlines of the Plan had penetrated through into the consciousness of the race; this is beginning to happen with increasing frequency, and from day to day more and more intelligent men and women are coming (or are being brought) into touch with the emerging ideas of the Hierarchy.  We can look, therefore, for the steady appearance, gradually and cautiously applied, of the **will energy of the highest centre (Shamballa)** which is to be **found upon our planet.**  This centre corresponds to the **monadic centre** which makes its power felt in the consciousness of the disciple who is ready for the **third initiation**.  Once the second initiation has been taken, the watching Hierarchy can begin to note the constant reorientation of the soul towards the monad, and the attractive power of that highest aspect over the initiate.  Today, so many members of the human family — in incarnation or out of incarnation — **have taken the first two initiations that the attention of Shamballa** is being increasingly turned to humanity, via the Hierarchy, whilst simultaneously the thoughts of men are being turned to the Plan, to the use of the will in direction and guidance, and to the nature of dynamic force.  The quality, for instance, of the **explosive and dynamic nature of war in this century** is indicative of this, for the will energy in one of its aspects is an expression of death and destruction; the first ray is the ray of the destroyer.  What can, therefore, be seen occurring is the **effect of the Shamballa force upon the forms in nature**, due to the misuse of the incoming energy by man.  War in the past, speaking generally and esoterically, has been based consistently upon the attractive power of possessions and this has led to the aggressive and grasping character of the motives which have led to war.  Gradually [Page 121] there has been a change coming about and war has lately been founded upon somewhat higher motives and the acquisition of more land and territorial possessions has not been the true and the main motive.  War has been prompted by economic necessity, or it has been in the nature of the imposition of the will of some nation or group of nations and their desire to impose some ideology or other upon some nation or to rid itself of a worn out system of thought, of government, of religious dogma which is holding back racial development.  This is being now consciously done and is an **expression of the Shamballa or will force** and is not so definitely the desire force of the past.

(DON 137) The intensification of the life of the human centre will proceed apace and this is the reason why so many people (as I have earlier hinted) will take the first initiation.  Students are apt to forget that the first initiation can be described, in reality as:

a. The grounding or externalisation of the Christ principle in humanity as a whole and upon the physical plane.

b. The flowering of the intelligence so that the initiate can work powerfully upon the mental plane and humanity itself be lifted up and aided throughout every part thereby.

c. The coming into activity of the throat centre and (because the third ray is closely connected with the first ray) the first faint orientation of **spiritual man towards Shamballa** can take place, becoming more and more intensified and pronounced at the time of the third initiation.  I would like here to point out the numerical correspondences:

(DON 140) In this world cycle it might be said that the emphasis of all spiritual power is placed in the Hierarchy which is, at present, the divine intermediary, interpreting the will of God, which is the **purpose of Shamballa**.  It transmits or steps down the divine energy so that safe application to Humanity becomes possible.  It will be apparent, therefore, why in the second decanate of Aquarius the Hierarchy can, as the **representative of Shamballa** and with the aid of Mercury, bring into physical manifestation the coming Avatar.  This becomes possible when the work of the first decanate is accomplished and when **Shamballa has released and definitely re-oriented the energies of the third great centre, that of Humanity.** This release and readjustment leads to creative expression and renewed spiritual life.  Planetary alignment can take place and this is a planned objective for which the Hierarchy is preparing and for which the **Avatar Himself is preparing at Shamballa.**

The **third initiation is connected with Shamballa as a planetary centre** and to the activity of the first ray.  It should be borne in mind that this is the first initiation in which personality and soul are united and fused so that the two aspects form one unit.  When this initiation has taken place, it happens that for the first time some of its broader group implications become a reality and henceforth constitute the motivating impulse of the initiate's life.  Aspiration ends and the intensest conviction takes its place.  It is interesting also to note that Venus now comes into control in the third decanate of the Aquarian Age.  Venus is esoterically recognised as that mysterious force which is a blend of love and knowledge, of intelligence and synthesis, and of understanding and brotherhood.  **Within the Hierarchy** [Page 141] itself, the two great Messengers who have embodied the dual Venusian energy were the Buddha and the Christ.  **The Messenger Who will later come and express the Shamballa urge to synthesis**, the hierarchial aspiration towards love and the desire of humanity for intelligent activity with combined power will gather all into Himself.  All these qualities will focus in Him, **plus another quality or divine principle** of which the race of men as yet knows nothing and for which there is, as yet, no name.  He will be a great and potent Avatar and is not along the line of our humanity at all.

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

1. The **first planetary centre — Shamballa.**

2. The activity of the first ray — will or power.

3. The third initiation which is the first soul initiation, relating the base of the spine to the head centre, and the soul to the Monad.

4. The first major centre — the head.

5. The first truly divine race — the final race.

6. The third plane, which is in reality the first plane of soul consciousness, the reflection of the highest plane, the Logoic.

7. The first periodical vehicle — the **monadic.**

8. The first divine aspect — will or power.

9. The first or highest type of Mediator — **the coming Avatar.**

10. The sustaining Life, the spiritual sun — the central spiritual sun.

(DON 142) We will now consider the trend of the times and seasons as far as the rays are concerned:

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

(DON 144) RAY VII — This ray is coming into effective expression now; there is little need for me to add here anything further to the mass of information which I have given you in this treatise and in my other books.

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

(DINAI 24) It will be apparent to you, therefore, that the purpose of these groups is to unfold in time the three major powers of all illumined minds:

[Page 24]

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

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

(DINAI 172) The fusion must, therefore, be made between the mind and the brain, each of which expresses one of the two major energies. That fusion already partially exists. When it is consummated, the mental goal of harmony through conflict will be superseded by the inflow of love, working with power through the brain and (incidentally) your general physical health will speedily improve. How shall this be brought about, my brother? The first stage is one of real difficulty, particularly to first ray people. It comes through the power of visualisation. That is why ritual is of value to such as you and **Masonry—being on the first ray and emanating, consequently, from Shamballa**—aids the process of visualisation. It gives colour and performance [Page 172] of a tangible kind to inner, subjective activity. Visualisation is a powerful agent in the evocation of the creative imagination. Let me here give you a hint. If you use this idea in the planning of the work which you seek to do for the Hierarchy and for which we are seeking to hold you responsible, and if you carry into all that work the ideal of ritual, of rhythm and of energy distribution, you will evoke a synthetic pattern, a unified procedure and a harmonious working out of the Plan.

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

(DINAI 215) March 1935

MY BROTHER AND MY FRIEND:

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

***The Christ’s Master is the Lord of Shamballa***

(DINAI 439) May 1937

MY BROTHER AND MY FRIEND:

Our relation has been close for many lives and is particularly close today. Unknown perhaps to you, I have guarded and shielded you from many unhappy world impacts, for you are sensitive in nature and frail in body and are already handling as much of the world's misery and suspense as you can and perhaps more than is good for you—physically and emotionally. You are like so many disciples upon the second ray who are in training for future world salvaging. Like our Great Master, the Christ, you must and do shoulder your share of the world [page 439] suffering, thereby forming one of the great group of His companions who are pledged to the "fellowship of His sufferings and His patience," **as He is pledged to His great Master, the Lord of Shamballa.** He, as you know, will not leave His post until the "last weary pilgrim has found his way home." You see, therefore, do you not, the true significance of the three keywords which I gave you when you entered this group —endless patience, with yourself, with others and with erring humanity; dynamic thought, giving you power and usefulness upon the mental plane and teaching you to work there as does the Christ, as does K.H. and all who are serving in connection with the Hierarchy; wisdom, enabling you to reap the fruitage of many lives, spent in acquiring spiritual knowledge.

(DINAI 685) The **group of a Master** is a focus of power, built up by the Master in three ways:

1. By the potency of His Own thought life, evoked by His response to the united hierarchical purpose and a **growing ability to respond to Shamballa.**

2. By His ability to integrate the centre of power (His group for which He has made Himself responsible) into the immediate activity of the Hierarchy.

3. By His wisdom in His choice of collaborators. His group of disciples will be effective in world service and useful to His Superiors just in so far as He employs judgment in gathering together the men and women whom He is preparing for initiation.

I use the word "initiation" here because I want all disciples who read my words to realise that initiation is not something which they undergo as a result of any training which they may receive from a Master or because they have reached a certain [page 685] stage of advanced evolution. It is a process of continuing integration into centres of force, i.e., into a Master's group, into the Hierarchy as a whole and consciously, and—**as disciples attain adeptship—into Shamballa**. You can see, therefore, that a Master can be greatly hindered or aided in His work for humanity by His choice of disciples. They should ponder on this fact because in so doing the process of decentralisation will proceed more rapidly and their love and service will consequently increase with a paralleling certainty and surety.

(DINAI 693) What is that work? To provide a working intelligent and consecrated group of servers through whom hierarchical plans can be carried forward and to demonstrate, upon the physical plane, a focal point of spiritual energy. This can then be employed by the Hierarchy to help humanity everywhere, particularly in this time of crisis. The plans of the Hierarchy, **as they embody the will of Shamballa**, can be and are carried out; the process, however, is either a conscious one or an unconscious mass response to impression. Among the disciples of the world, the response and subsequent activity is a conscious one and leads to intelligent undertakings.

(DINAI 695) The third point which I would like to bring out is that disciples when they form part of an Ashram are subjecting themselves to a greatly increased pressure and are in a position to participate in much wider distribution of energy than heretofore. Today, as the Coming One nears the earth and draws closer to humanity, and as the **inflow of spiritual energy from Shamballa** into the hierarchical Centre becomes greater, there is a great keying up of human receptivity and a greatly augmented stimulation is taking place with varying effects. This involves an intensified aspiration and spiritual determination. It also signifies an opportunity of an unprecedented nature.

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

(DINAI 710) It will not be possible for me to indicate the work in detail. I intend only to show you as far as is possible how a Master prepares the probationer to step from off the Probationary Path on to the Path of Discipleship. At this point, I would like to point out that I shall be dealing with a period covering the stages of discipleship from the first stage to that of adept. At the fourth stage, the disciple emerges out of his Master's group and becomes what is esoterically called "a fixed aspect of the Hierarchy." This is a phrase which is necessarily quite meaningless to you. **He comes then under the influence of Shamballa** and the mode of preparing people for association with that first major centre is very different to that of preparing them for participation in the work of the centre which we call the Hierarchy. The one involves the development of love and of group consciousness; the other involves the unfoldment of the will and the attainment of the stage to which Patanjali gives the name of "isolated unity." This is a phrase which is quite meaningless to any one below the degree of the third initiation. In this discussion, I shall not be dealing with preparation for the various initiations and their specific differences. I shall be dealing with the growth of what is called "ashramic intimacy," with the approach of the disciple to the world of souls and to the unfoldment of his consciousness in relation to the Hierarchy. I shall be concerned with his growth in sensitivity and his subsequent and consequent growth in creativity—not the creativity of form as much as the creativity of vibration, its impact upon the world of men and the consequent later appearance of responsive organisms, in contra-distinction to created forms. I would ask you to reflect upon this thought.

(DINAI 719) On the buddhic plane, the plane of the divine intuition, these lower three expressions and their higher prototypes are harmonised and the expansive work of the three initiations (second, third and fourth) produces an absorption, a fusion and a blending process between the disciple and the soul (and eventually between humanity and the Hierarchy) which prepares for a major contact between man and the Monad. When this takes place, the soul, creator of reflection and shadow, is discarded because that point of consciousness has served its purpose. The shattering of the causal body takes place and nought is then left but fully conscious form and spirit. Until, however, man has taken the higher initiations, he cannot comprehend the significance of the above comments.

In connection with this, I would remind you that though I am seeking to train many at this time for further expansions of consciousness, I am writing primarily for the future and for those disciples who, in years to come, will read my words and find their way into the Ashrams of the Masters. The Hierarchy builds for the future; it is not occupied with the present. All that it does is done with the intent to open the way into a wider and more expansive world. Humanity is preoccupied with the things of the present; the Hierarchy is working and laying plans for the future; **Shamballa is engrossed with the Eternal Now**  and with the dynamic life which has created the past, which controls the present (the centre of illusion) and [page 719] with the future. You may perhaps gain some idea or picture of the **conditioning life of Shamballa** if you will study the present era of human living. In it, people with the Lemurian consciousness, focussed on the past and concerned with the physical plane, are present; people with the Atlantean consciousness, emotional in content and focussed on the present, are everywhere to be found; and people who are definitely Aryan in their state of awareness, mentally focussed and occupied with the future, are likewise found. The three constitute one race of men and embody the whole of mankind.

(DINAI 720) As far as these aspirants are concerned, the one thing which the Masters are endeavouring to bring about is the stimulation of the flame of the spirit in them so that they may set the world on fire. The fires of judgment and of substance, of karma and its vehicle, matter, are raging in the world at this time. Fire must be countered by fire, as well you know, and to stop the raging inferno of fire which is today devastating the world, the fire of spirit must be opposed, distributed and effectively used by the disciples of the Masters. **The task of Shamballa, in relation to the Hierarchy**, is similar in nature but expresses itself upon a higher level. They dispense the ultimate fire of the Will. The fire which must, in the final analysis, be used by the disciples in the world is the fire of the will-to-love.

(DINAI 730) Each Master has reached the point where the vision is clear to Him; this is part of the reward accorded to the initiate. He identifies Himself with it, colouring it necessarily, richly and helpfully with His ray "apprehension," and interpreting it in terms of His contribution to the whole. Therein lies the secret of the inevitable and the unhinderable (is there such a word, brother of mine?) success of the vision as it is materialised through the combined efforts of the Hierarchy, conditioned in time and space by some Master or group of Masters, working on some one ray or rays. In the early days of the present cycle of hierarchical effort (between 1925 and 1936), the ray at work upon humanity was the **first ray**. The activity of this ray culminated in the **declaration of war by Great Britain in 1939**, when the destructive force of that ray—misapplied and misdirected—led Germany to invade Poland. In 1932, the influence of the second ray began to assert itself and will continue to do so until 1945 when the seventh ray will swing slowly into activity. You will then have three rays producing simultaneous effects upon mankind:

1. The first Ray of Will or Power, expending its force.

2. The second Ray of Love-wisdom, reaching its meridian and holding the centre of the stage until 1957.

3. The seventh Ray of Ceremonial Order, coming into activity in combination with the other two—the will-to-love and the will-to-order—producing beauty out of the present chaos.

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

Forget not, an Ashram is a vortex of force and a centre of energy—a centre through which both force and energy flow in [page 731] order that the vision may be materialised. This force and energy is, in the last analysis, directed by a Master, by a group of three senior initiates and by another group of lesser initiates, thus representing (in each Ashram) a miniature of the planetary government. These step down the inflowing energy so that accepted disciples can handle it safely and act as distributing agents. The energy with which the **Masters work comes from Shamballa**; the forces with which They work are provided from within the Hierarchy itself, and just in so far as the accepted disciples react to the combined forces will it be possible for them to be used in service. In other words: the initiated disciples in a Master's group focus the inflowing energies; the accepted disciples, through the medium of their souls, focus the force which the Master directs outward into the world of men in conformity with the Plan of the Hierarchy, working in accordance with the revelation, **coming from Shamballa.**

(DINAI 732) The Master of an Ashram and the senior initiates in His group are responsible for the **relation between Shamballa and the Hierarchy.** Accepted disciples and the lesser initiates are responsible for the relation between the Hierarchy and Humanity. Thus the great chain of the Hierarchy of Being is preserved inviolate.

***An example of what Shamballa energy is not, using the will-to-love as an example***

(DINAI 736) The **will-to-love** involves the recognition of limitation, of desire, of the forcing of an issue and of the intense aspiration really to love. **It does not indicate the inflow of Shamballa energy** through the medium of the soul whose intrinsic nature is spontaneous love. Where there is a determination to be [page 736] loving, certain attitudes—either natural and belonging to a developed personality or forced through attention to soul behest—emerge. The disciple knows that he lacks love, because he is constantly finding himself isolated from and not identified with others; he is irritated by others: he is critical of his brothers, either feeling superior to them or looking at them and saying: "Here they are wrong and I am right; here they do not understand and I do; I know them but they don't know me; I must be patient with them," etc., etc. Throughout this phase, the attitude is definitely that of the will-to-love, coupled to a deep realisation of the handicaps to the expression of love presented by those others and presented also by one's own habits of thought. This is all a form of self-centredness. The true way to love is to reflect and meditate deeply and constantly upon the significance and the meaning of love, its origin, its expression through the soul, its qualities, goals and objectives. Most of the reflection carried on by the aspirant is based upon his innate realisation that he does not really love in the spontaneous, free way of the spirit. The disciple is, therefore, thrown back on a self-centred position in which he feels: "Now I am loving; now I am not loving; now I must try and love." Yet all the time none of these attitudes is really true love nor is their result a loving expression because the disciple is identified with himself and focussed in the personality. **Love is never worked up**, if I might put it so, in the lower nature; **it is a free unimpeded inflow from the higher.**

Love is spontaneous and carries ever the free spirit of Christ. I would suggest that there has never been a better description of the nature of love than that given by the initiate Paul, even though the translation of his words is faulty at times. Study those passages in the New Testament in which he defines love. **Give up emphasising the will-to-love** and emphasise in your own consciousness the need of others for understanding, compassion, interest and help. The usual loneliness of all disciples is frequently incidental to the fact of the self-centredness of all those whom they  contact and the intense preoccupation of the neophyte with his own growth. The cry of the neophyte is: "Tell me. Tell me. Then I will change. I will accept anything that is said but tell me." The cry of the disciple is: "Aid [page 737] the work. Forget yourself. The world needs you." So many disciples are still shut up within themselves, hidden behind the wall of the personal self and little true out-going love is present. Until they break through and truly love, their usefulness is impaired.

(DINAI 745) These two related points are not in reality two separated activities, except as they emerge in the consciousness of the disciple upon the physical plane and express his objective and his subjective life. They are incident to his having to work in time and space and through the medium of a physical brain. The second point of focus should be in reality an externalisation of the inner point of tension. In these words, you have the key to the true science of discipleship, to the developing relation of the human centre and the hierarchical. It concerns also the work of the **Buddha and the Christ**, as They represent the **point of tension at Shamballa and in the Hierarchy.**

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

(DINAI 748) Chelas on the thread employ a peculiar technique, according to their ray; they work always through the head centre. By means of this centre, they sound out the call (an inaudible call, from the physical plane angle) which (vibrating along the thread) reaches the Master. These techniques are, however, taught directly to the disciple by the Master when He recognises His chela's right to the privilege. I cannot give these techniques direct to you. When you are "on the thread," you will inevitably have the information given to you.

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

***The energy of Shamballa is not a quality, but that of which quality is an emanation***

(DINAI 754) You can see, therefore, that the Hierarchy itself is only a great Ashram with a triangle at the centre, composed of the Christ, the Mahachohan and the Manu. Symbolically speaking, this triangle constitutes one radiant centre, for the radiatory activity of each of these Great Lords is such that They are swept into each other's auras in such a way that there is a complete blending and fusing. Every Ashram radiates some one major quality according to the ray of the Master at the centre; in the same way the Hierarchy radiates the quality of the second divine aspect, just as the **all-inclusive Ashram** (to which we **give the name Shamballa)** has the  outstanding characteristic of the first aspect, life itself. **This is not a quality, but that of which quality is an emanation.**

***The first aspect of the triad of a Master is responsive to Shamballa energy***

(DINAI 756) 3. The radiation which comes from the atmic level or the will aspect of the Spiritual Triad. This is the emanatory expression of the capacity of the Master to **enter into the Council at Shamballa, to register the purpose of God and to work with the Plan,** which is the expression, in any given cycle, of the working out of the divine Will. This aspect of the Master's radiatory activity is of so high a nature that only the advanced initiate-chela can register it. It is transmitted into the physical consciousness of the disciple along the following lines:

a. The atmic permanent atom or the focus of the spiritual will, the **first aspect of the Spiritual Triad.**

b. The sacrifice petals of the egoic lotus.

c. The etheric vehicle in its highest aspects.

d. The head centre.

e. The centre at the base of the spine, which is aroused into activity in response to the vibratory radiation of the other four points of transmission.

(DINAI 757) Some day, it will be all "realised Hierarchy" for the Hierarchy is but a state of consciousness with **the life aspect, Shamballa, at the centre**, and the circle of humanity constituting the emanating factor, the radiatory influence or the aura, whereby the other kingdoms in nature are evoked into responsive activity.

UP TO HIT 52

**Compilation Shamballa part2 (hits 52-100)**

(DINAI 766) In the same way, a constant consideration of the permanent atoms and of the spirillae would lead to an intensification of [page 766] the form life and to the tyranny of force as it flows through them. There are undoubtedly analogies and correspondences that could be worked out in connection with the spirillae in the microcosmic life and the planes and subplanes of the macrocosm with a possible subsequent relation of both to the seven centres, microcosmically understood, and the seven planetary schemes, macrocosmically understood. But the goal for the majority of aspirants is not to limit their consciousness by a concentration upon the minutiae, such as the permanent atoms and the details connected with the individual form nature. The objective of each aspirant is to expand his consciousness to include that which lies beyond himself, to attain to the more elevated states of consciousness in the life of the group and of humanity, and to integrate himself consciously into the Hierarchy, **eventually into Shamballa, and occultly to "know" God** in His many phases of all-inclusive extension and perfection.

(DINAI 768) The significance of the word "heart" is the significance of life itself, as it beats eternally at the very heart of the universe. Within that life, the initiate now consciously stands, realising himself not so much as being a recipient of life, but as a distributor of life. This is a very different thing and holds the key to this stage of discipleship.

The **"Master's Heart" is a technical term**, indicating the sources of life and many analogous interpretations. There is at this stage and after a certain major initiation, a direct line of energy or of life—sensed, recognised, active and utilised—between the conscious disciple and

1. The disciple's heart centre.

2. The heart centre in the head.

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3. The egoic lotus, which (until the fourth initiation) is the heart centre of the monadic life.

4. The Master at the centre of His group.

5. The Christ, the heart centre of the Hierarchy.

6. The life of the Monad which begins to make itself felt at the third initiation.

7. The Lord of Life Himself, the **heart centre of Shamballa.**

***The will aspect of the Monad is Shamballa***

(DINAII 7) A group of disciples must be distinguished, as I already told you, by pure reason which will steadily supersede motive, merging eventually into the **will aspect of the Monad**, its major aspect. **It is, technically speaking, Shamballa** in direct relation with Humanity. What, therefore, is the group will in any ashram or Master's group? Is it present in any form vital enough to condition the group relations and to unite all into a band of brothers—moving forward into the light? Is the spiritual will of the individual personalities of such strength that it negates the personality relation and leads to spiritual recognition, spiritual interplay and spiritual relation? It is only in consideration of these fundamental [Page 7] effects of standing as a group in the "head's clear light" that it is permissible for a disciple to bring into the picture personal sensitivities of thought, and this only because of a group temporary limitation.

(DINAII 60) In this **deciding judgment Sanat Kumara** is being aided by **certain Members of the Great Council at Shamballa,** by the Christ and by the seven Masters Who are responsible for the **seven groups of Ashrams.** He is also reaching certain conclusions as to the groups of disciples who have hitherto been under training during the final stages of the Path of Discipleship. This decision has to take under advisement the rapidity with which the entrance of men and women into the Ashrams can take place; it is also dependent upon the members of the Ashram moving forward according to their degree, and upon the power of the Ashrams to absorb and assimilate the much larger numbers, without upsetting ashramic stability. He has also to consider the ability of the neophyte under training to take and hold the far greater tension necessarily incident to true ashramic life in the New Age.

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

(DINAII 63) Though **Sanat Kumara** is naturally unaware of the individual disciple or aspirant, He is not unaware of their massed effect, quality or status. Contact and relationship are based upon vibratory reaction, and the potency of the united vibration of the disciples and aspirants of the world is today—for the first time in human history—**strong enough to reach Shamballa.** This is a new and very interesting fact.

(DINAII 65) The difference between such disciples as you and the more advanced initiates is that your basic orientation is different to that of the Masters. **They are oriented to Shamballa**; They are relatively unaffected by affairs and happenings in the three worlds, even though that is the sphere wherein Their work lies; there is nothing within Them to react to these phases of planetary livingness. Disciples and all initiates below the third initiation are oriented to the Hierarchy. **Not the Council Chamber at Shamballa or the Way to the Higher Evolution** engrosses their attention, but the life of the Ashram with which they are affiliated and the Way of Initiation. This is a useful point to bear in mind. There is much in them which can and will react to qualities and events within the three worlds, and—from the angle of the human consciousness—life for them is very difficult because the dualism of existence is apt to produce violent strain.

(DINAII 104) It would be of benefit to you also to consider the Masters' Ashrams as expressions of the highest type of constructively functioning groups. There exists amongst its personnel a **complete unity of purpose** and an utter dedication (without any reservations, as far as the disciple involved is concerned) to the furthering of the immediate ashramic enterprise. The [Page 104] position of the Master at the centre of the group has no relation to that of a teacher at the centre of a group of learners and devotees, such as we have learned to recognise in this Piscean Age. He is the centre simply because through the quality of His vibration, through karmic ancient relationship and through the invocative demand of disciples, initiates and some aspirants, He has gathered them together in order to further the ends of His ashramic enterprise; He has not gathered them together in order to teach them or to prepare them for initiation as has hitherto been taught. Aspirants and disciples prepare themselves for the processes of initiation by becoming initiated into the mysteries of divinity through discipline, meditation and service. You need to bear in mind that a Master of an Ashram may, for instance, attract to Him other Masters of equal rank as His Own. **I have five Masters working with me in my Ashram**. It would be of value to you if you considered the factors which hold an Ashram together and which establish its unity. The major ones, and those which you can understand, are as follows:

***A Master of an Ashram has earned the right to communicate directly with the Council at Shamballa***

1. The most important capacity of a **Master of an Ashram** is that He has earned the **right to communicate directly with the Council at Shamballa** and thus to ascertain at first hand the immediate evolutionary task which the Hierarchy is undertaking. He is not called Master by the initiates in His Ashram; He is regarded as the **Custodian of the Plan**, and this is based on His ability to "face the greater Light which shines in **Shamballa.**" It is the Plan which gives the keynote to the activities of any Ashram at any particular time, during any particular cycle.

2. This unanimity of purpose produces a very close subjective relationship, and each member of the Ashram is occupied with making his fullest possible contribution to the task in hand. Personalities do not enter in. You will remember how some years ago I told you that the personality vehicles are ever left outside the Ashram—speaking symbolically. This means that the subtler bodies of the personality have perforce to follow the same rules as the physical body—they are left outside. Remember also that [Page 105] the Ashrams exist upon the plane of buddhi or of the intuition. The joint undertaking and the united adhering to the desired and arranged cyclic technique binds all members of the Ashram into one synthetic whole; there is therefore no possible controversy or any emphasis upon individual ideas, because no personality vibratory quality can penetrate in the periphery or the aura of an Ashram.

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

4. Another factor productive of group unity and synchronous precision in working is the complete freedom of the Ashram from any spirit of criticism. There is no tendency among its personnel to be critical and no interest whatsoever in the outer, personal lives of the members, should they be amongst those functioning in the three worlds. Criticism, as seen among men, simply is a mode of emphasising the lower self and deflects the attitude to the material aspects of a person's life. There is necessarily clear vision among the members of an Ashram; they know each other's capacities and limitations and they know, therefore, where they can complement each other and together create and present a perfect team in world service.

5. One other factor I will mention among the many possible: The members of an Ashram are all in the process of demonstrating love and pure reason, and they are—at the same time—focussing themselves in the Will aspect of divinity. This statement may mean little to you at present but it is fundamentally the factor which creates the higher antahkarana, **uniting the Hierarchy and Shamballa**. This makes the planetary purpose of so much importance.

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

You can see, therefore, the scientific reason I had when I urged you in past years to have a group enterprise, for it is a major unifying factor, and the inner Ashram with which you are affiliated stands to you (at your particular point of development) as **Shamballa stands to the Hierarchy**—from the angle of dynamic inspiration. Had you done this (which you did not) the group would not have fallen apart—as it has done. Had you eliminated criticism, the essential unity would have been strengthened. One of the reasons I had for the complete frankness and so-called exposure of your individual weakness and limitations to the group as a whole was to train you in the light of pure perception which knows the reason [Page 107] why and sees with clarity the ends in view. Where true perception exists, criticism is automatically eliminated.

(DINAII 135) This threefold spiritual reality (which is the "impressing agent") is the goal of the presented meditation work. It is not in this case the soul, whose impression upon the mind is that of love, its manifestation and its place in the Plan of the Hierarchy. The source of the impression to which you now seek to be sensitive is the Spiritual Triad, and the quality of the impression is the will, as it implements divine purpose. I am therefore indicating a far more advanced stage, and I do so for two reasons: One is that for years the effort of all of you has been towards the registering of soul contact and the expression of loving understanding; you are familiar with what the Hierarchy (of which my Ashram is a part) seeks to accomplish, and there is nothing to be gained by a constant reiteration of the familiar. I am, secondly, [Page 135] outlining procedures, meditations and objectives which will be of use to those **who come after you** and who will be the hierarchy of workers at the close of this century and **during the first quarter of the coming century.**

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

1. The Ashram,

2. The soul on its own plane,

3. The disciple upon the physical plane,

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

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

It might be said symbolically that "**the point of the triangle is based in the courts of Heaven (Shamballa)** and from that point two streams of power pour forth into the [Page 136] realm of soul and into the heart of the disciple. Thus is the Triad formed; then are the energies related unto the world of men; thus can the will of God appear, and thus can the **Great Lord Who guards the Council Chamber** of this sphere of solar Life carry His purpose to the holy groups (the Ashrams. A.A.B.), and thence into the minds of men, and this because their hearts are safeguarded by the fire of love." Ponder upon this ancient writing: It refers to the cycle immediately confronting us, of which the work I am at this time seeking to do is but a tiny living part.

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

This coming externalisation of the groups which constitute the Ashrams of the Masters (not yet of the Chohans, because they are still basically too potent) will be a gradual process, but it will in time restore the Mysteries, bring the first two initiations into a relative prominence as integral parts of the coming world religion, familiarise the whole of mankind with the fact of the subjective world, and finally bring the most developed of the sons of men into a faint glimmer of understanding of the essential Reality underlying all phenomena, and **give some grasp of the purpose of Shamballa and the will of the Lord of the World.** Humanity has now reached a point of development where there is a definite grasp of the Plan of the Hierarchy—call it brotherhood, sharing, internationalism, unity or what you will. This is a growing and factual apprehension and is a general recognition [Page 137] by the thinkers and esotericists of the world, by the religious people of enlightenment, by broad minded statesmen, and even today by the man in the street; divine purpose, however, implemented or engineered by the divine will, eludes as yet the most advanced.

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

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

The **third point of the triangle** (as far as your work in this meditation is concerned) comes into the light of your reflective consideration. You will now turn your attention to yourself, the soul, the conscious disciple in preparation for that expansion of consciousness which is the next step in [Page 138] your spiritual unfoldment, leading eventually to initiation. This reflective consideration you do, not from the angle of the consciousness of your imperfections, qualifications or capacities, your failures or your successes, but entirely from the angle of **cooperation with the Plan, with the divine Will** and Purpose. It is with these highest aspects that the disciple is asked to cooperate.

It is not possible for the individual disciple in any Ashram to cooperate in all phases of the Master's work, and it is not possible for you, for instance, to cooperate in every phase of the work in my Ashram which I have outlined in my pamphlets (and which has been summarised in the one entitled My Work). But it is possible for you to choose some phase of that plan and give it your paramount attention.... These activities can—if adequately and strongly carried forward—aid in the esoteric work of the world and the exoteric rehabilitation of right human relations....

The fourth stage of the meditation work is concerned with the **square** which—for the purposes of our work—we will simply regard as the field of service and of experience—experience in work and not individual life experience.

You will note that this description of the meditation work, which I am asking you to carry forward for a year at least, is based upon the three previous meditations; these sought to bring the etheric body with its various force centres into such a condition that it could become receptive to impression, and cooperate thereafter actively; through the alignment exercise you endeavoured to bring that organised instrument of service into contact with the source of inspiration and the source of impression, i.e., the Ashram and the soul. Now we are in a position (theoretically at least and dependent individually upon the successful action of all work previously done) to begin the task of bringing through the inspiration and impression consciously, by determined contact with their sources. I will therefore briefly outline the work, asking you to do it after close study of all that I have written above:

[Page 139]

I. The Stage of Recognition.

1. Recognition of your pledged discipleship.

2. Recognition of your equipment, gratefully rendered.

3. Recognition of your achieved alignment.

4. Recognition of the soul, the source of love-wisdom.

5. Recognition of the Hierarchy.

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

II. The Stage of Consideration.

1. Of the Ashram as a whole, i.e., of the Hierarchy as the Ashram of Sanat Kumara. You will see, through the use of the creative imagination, **all the Ashrams in close contact with Shamballa** as:

a. **Responsive to the Purpose**, implemented by the Ashrams of the Chohans.

b. Impressed by the **energy of Will as the great Ashram** energises its component parts—the various Ashrams within its periphery of influence.

c. Vitalising the initiates and disciples who are affiliated with the Masters and working in Their Ashrams.

d. Reaching out, through the accepted and pledged disciples, into the world of men.

Then you will say with purpose and determination:

"I strive towards comprehension. Thy will, not mine, be done."

All the above section of your meditation work concerns **purpose, will and the "destiny" of Shamballa**, to use an old occult phrase.

2. Of the world of souls which is the Hierarchy in relation to this world of men, and of in relation [Page 140] to **Shamballa** as in the first part. This involves:

a. A study of the nature of the hierarchical effort, as it is expressed through love.

b. A conscious identification with the Plan.

c. Dedication to the work originating in the Ashram with which you know yourself to be in touch, seeing it all as an integral part of the hierarchical work.

Then you will say with love and aspiration:

"I strive towards understanding. Let wisdom take the place of knowledge in my life."

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

a. Recognising which aspect of my planned work you are equipped to do.

b. Determining how to do it.

c. Considering the factor of preparation for eventual initiation, as a means of increasing your capacity for hierarchical cooperation.

d. Energising by light, faith, love and power, the spiritual centre within which you serve and the ashramic projects for which you accept responsibility. In this instance it can be the Arcane School and the Service Activities. You will then say:

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

III. The Stage of Fixed Determination.

1. A reflection upon the distinction between Purpose, Will and Intention.

2. A period of complete focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.

A statement made by you, the soul, the disciple, to the personality:

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"In the centre of the will of God I stand.

Naught shall deflect my will from His.

I implement that will by love.

I turn towards the field of service.

I, the Triangle divine, work out that will

Within the square and serve my fellowmen."

If you can do this work correctly, you will not only greatly increase your own realisation, service and understanding, but you will definitely be cooperating in the task of externalising the Ashram and furthering the work of the Hierarchy (from the foundation angle in relation to the New Age), and so aid in bringing in the new civilisation, the new world attitudes and the new world religion.

(DINAII 157) The **final stanza of the "Invocation for Power and Light**," as it is called in the Archives of the Masters, is apparently simple. It has, in these Archives, an **indicatory symbol beside it** which indicates the era or period in human history during which it can and should be used. It is interesting to us to note that the evolution of humanity is in line with the indicated timing. This Invocation will have a potent appeal to mankind. My considered advice is that in its presentation **to a definitely Christian public** (as for instance to the ecclesiastics of all denominations) the **third verse in the stanza be changed** and that its last line should read: "**The Purpose which the Master knows and serves,"** or perhaps "**which disciples know and serve**." The word "disciple" is an inclusive word, in the hierarchical sense; it is, at the same time, one easily recognised by the orthodox but offers no limitation to the esotericist. It covers every grade of human aspirant from the newly accepted disciple up to and inclusive of the Christ Himself. Let me here quote the Invocation:

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let Love stream forth into the hearts of men.

May Christ return to Earth.

From the Centre where the Will of God is known

[Page 158]

Let Purpose guide the little wills of men—

The Purpose which the Masters know and serve.

From the Centre which we call the race of men

Let the Plan of Love and Light work out.

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

**Each of the four stanzas** refers to one **or other of the three aspects of divine energy**, plus a reference to humanity itself in which the three meet, are potentiality in latency, and finally develop into the full flower of divinity, with all three lines perfectly expressed. Hence, my brothers, the intensity of the human conflict—a conflict unparalleled in any other differentiation of the divine Life. In humanity all lines and aspects meet. This is a fundamental of the occult teaching. The subhuman kingdoms find their consummation in humanity, and the superhuman kingdoms their opportunity, and through the human kingdom all superhuman lives have at some time passed. This you well know.

In the **first three lines you have reference to the Mind of God** as a focal point for the divine light. This refers to the soul of all things. The term "soul," with its major attribute of enlightenment, includes the anima mundi, the animal soul, the human soul, and that consummating point of light which we regard as the "overshadowing" soul of humanity. It is an aspect of the divine manifestation to which that great Son of God refers when (as Shri Krishna) He remarks, "Having pervaded this entire universe with a fragment of Myself, I remain." That fragment is the soul of all things. That soul brings light and spreads enlightenment.

In the **second three lines, the Heart of God is evoked and the focal point of love** is considered. This "heart" of the manifested world is the Hierarchy—that great transmitting agency of love to every form in the divine manifestation. Upon the essentially "loving nature" of the Hierarchy I need not dwell; too much has been written about it; too little understood; too much has been talked about love and not enough has been realised as to the task confronting the Hierarchy [Page 159] as it transmits love. Love is an energy which must reach the hearts of men and which must fecundate humanity with the duality of loving-understanding—that is what is expressed when love and intelligence are brought together.

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

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

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

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

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In Lemurian times, the third divine aspect, that of Intelligence, was invoked by the mass appeal of instinctual animal-man; he little knew what that almost inchoate appeal would invoke. Light appeared on Earth and true progressive enlightenment became possible. I am not here referring to physical light, but to the light of the intellect.

In Atlantean days, as a result of the strife between the Lords of Light or of the Shining Countenance and the Lords of the Dark Face (as they are called in the ancient Scriptures and in The Secret Doctrine) another "era of invocation" occurred and the second divine aspect of Love became a possible unfoldment, though still only an embryonic quality of mankind. The mass appeal was then more intelligently voiced, though the instinctual appeal still persisted. It was not intelligence, however, as we understand the term.

**In our Aryan cycle**, another great invocative cry is issuing forth. It is this time a threefold cry. It is the cry for light upon our way and for light to flow into the dark places of the Earth; it is also a cry for more love in the world as voiced by the men of goodwill and of humanitarian attitudes: it is, finally, the intuitive appeal of the aspirants and the disciples of the world for the full expression in time and space of the **will-to-good—the Will of God**. Average instinctual humanity, the men and women of goodwill, and the disciples of the world are all concerned in this invocation, bringing in the attributes of instinct, intelligence and intuition. All three are blended in this great Invocation. Have also constantly in mind this basic fusion, now finding voiced expression, and take courage from the massed approach to the Source of all Life, Love and Light. Nothing can withstand the united demand of men everywhere in their graded and their serried ranks.

This entire Invocation refers esoterically to the "raincloud of knowable things" to which Patanjali refers. It is that impending, overshadowing and revelatory storehouse of energy which is the immediate cause of all events on Earth and which indicates the emergence of that which is new and better and progressively right. The events and happenings thus precipitated demonstrate the moving onward into [Page 161] greater light of the human consciousness. These "knowable things" are the sources of all revelation and of all human realisations—cultural and leading to what we call civilisation. Their "condensation" (if I may use such a word) is brought about by the massed invocative appeal of the entire human family at any one period. This appeal has been, on the whole, projected unconsciously, but more and more it will be consciously voiced. Results, therefore, can be expected more rapidly and prove more effective. This raincloud is formed through the joint action of the **Central Spiritual Sun, working through Shamballa**, and humanity itself, working hitherto through appeal to the Hierarchy, but increasingly making its own direct appeal.

(DINAII 162) 3. By the steady progress of humanity, en masse, towards the light. This in time produces in humanity itself a quality and a vibration which make themselves felt. This quality and this vibration are essentially evocative.

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

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

(DINAII 163) The first indication of this massed and available energy produced coordination of the New Group of World Servers upon the physical plane.

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The second indication produced a pronounced cleavage between the forces of evil and the Forces of Light; this cleavage resulted in the world war (1914-1945) and initiated the seething emotional and psychic turmoil in which humanity today finds itself.

The **third indication was the release of atomic energy** and the discovery of how to transmute energy into matter and matter into energy.

(DINAII 169) You will already have noted—as you have studied the Invocation—that the **three major centres in our planet** are linked up: **Shamballa, "where the Will of God is known**," the Hierarchy, where Christ rules and from whence He seeks closer contact among men, and the centre which we call Humanity. There is a close relation between the first stanza and the final one; humanity's destiny is, as you know, to be the exponent of the mind of God, thus expressing active intelligence, motivated by love and implemented by will. That time has not yet come, but if human timing is correct and right desire is potent enough, for the first time in human history this destiny can be publicly recognised and people can be swept increasingly and voluntarily into an activity which is particularly their own destiny. That again is one of the primary objectives of the Invocation; its steady use will bring about an inclusive view of spiritual development and impart a synthesis to human thinking which has hitherto been lacking. As "light streams forth into the minds of men" the divine plan will be more widely sensed and the will-to-good will be more widely desired and invoked.

(DINAII 172) Those of you who are disciples will easily see the significance of the third stanza. Its meaning is that the Invocation as used by the Hierarchy (note this) will help to bring about the evocation of the spiritual will in humanity and the recognition of the divine will by the Hierarchy. There is little that can be said to the general public anent this third stanza. They will interpret it in all simplicity as a prayer that the human will can be brought into conformity with the divine will, even though that may not be understood. Even from the angle of the Hierarchy, the divine will as it is essentially remains the great mystery, but in spite of that They can and do "know and serve" the purpose; the purpose is that aspect of the divine will which seeks immediate expression on Earth. The Hierarchy is the distributor of energy—the energy of love. Therefore, as the purpose of the will of God (known and understood in the **Council Chamber of Shamballa) seeks to influence human will**, it is an expression in hierarchical terms as the will-to-good and in human terms as [Page 173] goodwill, as loving determination or as a fixed intention to bring about right human relations.

(DINAII 184) Nine is, as you know, my brother, the number of initiation. It presupposes the alignment of three different triplicities;

1. The threefold Personality.

2. The three aspects of the Soul.

3. The Spiritual Triad.

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

1. The disciple and Humanity . . . . . . The throat or creative centre in the planetary sense.

2. The disciple and the Hierarchy . . . The heart centre of the planetary Logos.

3. The **disciple and Shamballa** . . . . . .The **head centre of the planetary Logos.**

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

(DINAII 190) The Horizontal Life

1. Unity. As a result of his successful vertical life, the disciple feels himself at-one with all life in all forms and with humanity in particular.

2. This works out naturally in understanding. Because there are absolutely no barriers present, and there is also no realisation of difference, the disciple can "tune in" on the life in all forms, and therefore enter into a full measure of inclusiveness, with all that that word implies.

3. His motivation is that of goodwill, which is a growing potency as the will-to-good (which he contacts indirectly in the Ashramic life) begins to affect him. Ponder on this statement. The goodwill of the masses is based on innate divine tendency; that of the disciple is based on knowledge and receptivity to **certain energies from Shamballa.**

4. This goodwill—as it is released—produces a normal expression upon the physical plane.

(DINAII 195) In the total evolution of the spiritual man through physical incarnation during untold hundreds of lives, the entire process is simply one of expanding consciousness and of attaining—sequentially and stage by stage—an ever more inclusive awareness. This is good to bear in mind, for eventually all this symbolic picturing will give place to reality. The task—and it is a real one—of building the antahkarana and creating that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been sensed but not contacted; it entails using the totality of the awareness already developed and already "enlightened" by the soul, and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities; it is directing the stream of conscious thought towards the sensed and theoretically recognised world of the Masters, of the Spiritual Triad and**, finally, of Shamballa**. Disciples should remember [Page 195] that the **Higher Way of Evolution is far simpler** than the lower way, and that therefore the teaching on the significance and the meaning of the antahkarana—which is the first creation of the soul-infused personality acting as a unitary being—is far simpler than that relating to the personality in the three worlds of human evolution.

***“the concentrated clear and dynamic invocation of the spiritual Beings Who have created—or more accurately—have formed Shamballa, is the highest form of meditation possible upon our planet”***

(DINAII 197) In this paragraph you have indicated the spiritual, meditative way of life of the individual disciple in relation to his own soul, and later to the Ashram; you have the group way of life, as it penetrates into the Hierarchy, and you have also the hierarchical technique which enables that great Group to penetrate into a still higher spiritual centre and bring down from **Shamballa** that understanding of divine Purpose [Page 197] which will precipitate as the hierarchical Plan; this will enable the Hierarchy to form a great serving group. No matter how high you may go in the scale of being, you will find—from the fourth kingdom of nature onward—that the technique of meditation governs all expansions of consciousness, all registration of Plan or Purpose and, in fact, the entire process of evolutionary unfoldment. It is a technique of spiritual apprehension, of focussing attention on some level of consciousness or other, and also of originating modes of contact.

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

***In the Hierarchy, meditation takes two major forms-and is also the technique whereby the Masters prepare for the sixth initiation***

(DINAII 199) **In the Hierarchy, meditation takes two major forms**, and [Page 199] (you must remember) in that great spiritual Centre meditation is an instinctual habit and needs no forced process:

1. Meditation is that which sets in motion hierarchical response to the invocative appeal rising from the three worlds, and mainly to the invocative appeal carried forward consciously by all who pray, all who make mystical appeal and all who employ the method of occult meditation and direct invocation.

2. **Meditation is the instinctual mode whereby the Hierarchy**—in response to the invocation from the three worlds—**approaches the higher Centre, Shamballa**; then the Hierarchy evokes the energies, the Beings and the spiritual inflow which hierarchical service in the immediate future requires. It is also—in a unique sense—the **technique whereby the Masters Themselves prepare for the sixth initiation,** thus conditioning the Path of Life upon which They will eventually find Themselves and pass thence to higher cosmic undertakings.

(DINAII 201) 5. The higher correspondence of the Nirmanakayas Who find Their place in relation to Shamballa; this is analogous to that of the Nirmanakayas to the Hierarchy.

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

1. The New Group of World Servers gathers its personnel out of the great planetary centre called Humanity.

a. The more advanced members of the group are affiliated with some Ashram within the ring-pass-not of the Hierarchy.

b. The greater Ashram, composed of many Ashrams, is the fulfilled production of the New Group of World Servers, down the ages. This is a statement full of important implications.

2. The Nirmanakayas gather Their personnel out of the Hierarchy, the second great planetary centre. **Their relation to Shamballa is not one of affiliation**, nor is it the same as that of the New Group of World Servers to the Hierarchy. Their major relationship is with the Triangle of the Buddhas of Activity, and it is under Their creative inspiration that They work. This stream of inspiration or of "energy flooded with creative light" is made available to the Hierarchy at all [Page 202] times and when needed for Their creative work; it is a part of that dynamic, galvanising energy which feeds the enthusiasm of the New Group of World Servers, binds them together in the One Work, and enables them to work intelligently and with creative ability.

***A mysterious body affiliated with Shamballa called the “Reflecting Lights”-they implement the Purpose of the Lord of the World***

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

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

(DINAII 206) The effect of that reflective vibration is both vertical and horizontal, and this wide diffusion has led to the formation of that major group of contemplatives, the **Nirmanakayas;** They focus the hierarchical invocative appeal and (to quote the Old Commentary) "put it into the musical form which will please the ear of the One Who dwells in the highest plane." **They then transfer the focussed received energies—after due reflection and contemplation—to Shamballa.** One of Their functions is to relate the invocative appeal of the Hierarchy to karmic law, and thus determine "in the deep silence of Their united work" what can be possible because it does not infringe upon karmic intention, and what is not yet possible in time and space—those two major factors which are governed by karmic law. They have to bear in mind that the time has not yet come and "the karmic era cannot yet demand that demanded good become accomplished good."

***so Shamballa is carrying out its intentions (as far as humanity is concerned) through this group of Nirmanakayas***

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

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

Therefore, brother of mine, a great effort towards alignment is going on, and when the individual aspirant can so [Page 207] meditate that his voice can reach the New Group of World Servers, that group can then impress the individual; through him humanity can be reached. It can also impress the Hierarchy; then the **Contemplatives Who are in touch with Shamballa** can contact the Hierarchy, and through the Hierarchy can impress the New Group of World Servers; then, and only then, the moment will arrive when the Christ will come.

(DINAII 209) There are, as you may surmise (if you have read my instructions intelligently), seven phases of the creative meditative process; all of them are productive of the required results. All that at present exists in the three worlds and in the higher spheres is the result of some form of meditative activity. These seven sources are:

1. The planetary Logos Himself, Who formed and informed the world by His thought, and Who holds all together within His Mind for the many, many aeons of manifested existence. As I have before said, the occult truism that "God thought, God visualised, God spoke and the world was made and is sustained" remains eternally true.

2. The **Group** which is the **higher correspondences of the Nirmanakayas**. This group sustains and cooperates with the planetary Logos in His concentrated creative thought; its Members are the agents for attracting—through the potency of Their meditation—those extra-planetary energies [Page 209] which He needs to carry forward His vehicle of expression, the planet, and thus to bind all together into one great created Whole, tending ceaselessly to the greater glory of God. They wield the Law of Synthesis and hold steadfastly (in the universal Mind of the Logos) the ultimate result of the **divine Will-to-Good.**

***Council Members think and meditate only in terms of the Whole***

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

***The Nirmanakayas receives impression from Shamballa as to planetary creative purpose***

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

a. In active contemplation of the divine Purpose.

b. In a developed receptivity to that aspect of the Purpose which must be expressed through the medium of the divine Plan, and thus presented to the Hierarchy.

c. In developing that spirit of sevenfold receptivity which will make Them a **channel for the inflow of ray energies from Shamballa into the Hierarchy.** Their united aura or area of influence and the extent of Their magnetic and dynamic radiation correspond roughly to the aura of the planet itself; They contain (within Their ranks) Members Who are identified with the Lords of the seven Rays.

They are, in a peculiar sense, the creative **agents of life as it streams forth from Shamballa** into all the aspects, areas, kingdoms and fields of manifestation. This They are enabled to do through sustained, concentrated, intensive and dynamic meditation. They are necessarily a second ray group (as the second ray is the ray at present of the planetary Logos) but They focus Their meditation largely along first ray lines (which is a subray of the second ray in this solar system, as you know) because They are the creative agents of life itself and the **knowers and the custodians of the will of the planetary Logos,** as it works itself out in manifestation. They are the source in reality [Page 211] of planetary invocation and evocation. Again, ponder on this.

***The Masters are subject to impression from Shamballa via the Nirmanakayas***

5. The Hierarchy of Masters, the Masters of the Wisdom and the Lords of Compassion. **This group, which stands midway between Shamballa and Humanity,** is **subject to impression from Shamballa, via the Nirmanakayas**, and its Members are Themselves the agents for the impression of Humanity. They embody and express the love aspect of the divine purpose; They wield, direct and control the Law of Attraction—the motivating energy which swings the Law of Evolution into activity in the three worlds. Much is known by you anent this group of divine and spiritual Workers, and I will not enlarge upon it here. Basically, They work through directed meditation and each Ashram is a centre of meditation to which every disciple, initiate and Master contributes. I would have you bear this in mind and endeavour to realise, as disciples, that your meditation—both individual and group meditation—if it is of an adequate nature and quality—will be absorbed into and become part of the ashramic meditation. The theme of the hierarchical meditation is the **Plan, as it embodies the divine Purpose.**

***Each individual Ashram as a group can approach the Nirmanakayas, and does so at the new and full moons of the year***

***The Hierarchy as a whole is required to approach Shamballa-and they do this as a group three times a year-at the april, May and June Festivals/full moons-all these contacts are particularly potent if there is a solar or lunar eclipse***

(DINAII 217) 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.

There are crisis points at times of superlative tension in the meditative work of all hierarchical Ashrams. At the times of the **new moon and of the full moon**, all members of all the Ashrams meditate deeply in an invocative and evocative manner; their meditation, therefore, falls into two parts: the **first part is evocative of inspiration from the Nirmanakayas** with Whom they deliberately get in touch; the second part is invocative of the New Group of World Servers and enables them responsively to come under hierarchical impression. Three times a year—at the April, May and June Festivals\* —there is a united hierarchical meditation led by the Christ; **these Festivals are invocative of Shamballa** or of that which lies **beyond the Nirmanakayas** and can only be safely carried forward in united meditation, under directed guidance and the highest possible inspiration. Each Ashram can approach the Nirmanakayas as a group at stated periods for which due preparation is made; only the entire group of Ashrams, the **Hierarchy as a whole, can approach Shamballa**. The New Group is invocative to the Hierarchy for purposes of impression and can be impressed by any Ashram through its disciples in that group; thus the great chain of contact and the great channel for the inflow of spiritual energy reaches from Shamballa to humanity and then, through humanity, to the three subhuman kingdoms; in this way, these lower kingdoms are "enlightened and raised." All this is accomplished through meditation, through invocation [Page 218] and evocation, carried forward in the spirit of worship, which is the fundamental method of spiritual recognition. Thus, creatively, the glory which is hidden in every form is evoked and slowly brought to exoteric manifestation.

(DINAII 223) The **Lord of the World**, through meditation, is carrying forward processes which He instituted in His original, creative meditation—back in the darkest night of the time when [Page 223] He decided to create this planet of ours for strictly redemptive purposes. The whole creation is the result of His directed and controlled thought—a process of sustained thinking which sweeps all the creative energies into evolutionary and cyclic activity, in conformity to the pattern which He eternally visualises. He has organised a group which is responsive to His meditative intention; these Beings aid Him by Their concentrated and realised Purpose to bring into our planetary livingness certain extra-planetary energies which are needed to carry forward the planned work of the planetary Logos. **Shamballa itself is also permeated with His thought** and conscious (if I may speak symbolically) of that which the Logos has visualised. **They are the Custodians of His Purpose**, as it is revealed to Them, cycle by cycle. **The length of these cycles is one of the mysteries which is strictly guarded in the Council Chamber of the Lord of the World;** these cycles have reference only to manifestation in the three worlds wherein the concepts of time and space control.

***The Hierarchy is the Custodian of that aspect of the cyclic, planetary Purpose which is called the Plan-therefore it is important to discriminate (if such a thing is legal in the 21st century) between the planetary purpose managed by Hierarchy and the Plan managed by Shamballa***

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

(DINAII 233) I have been for some time seeking to impress upon you the eternal fact that the entire universe has been created and its evolution processed through the power of thought, which is only another word for controlled meditation. This covers the combined meditation of numerous subjective, spiritual and mental groups; the laws of this meditative work are the result of certain mental determinations, which embody the **will of the planetary Logos** and are imposed upon all lesser groups of lives by Those Whose task it is to wield the divine laws and enforce them. Freedom of the will is here to be noted in relation to the Time concept but not in relation to the final and inevitable divine results at the end of the immense world period. The major thoughtform of the spiritual Hierarchy, created by joint ashramic meditation, is called by us the Plan. The **basic purpose of Sanat Kumara is revealed from cycle to cycle by His Agents in Shamballa,** and is by Them impressed upon the minds of the senior Members of the Hierarchy. They, in Their turn, make this impression the subject of Their ashramic meditation, adapting its various concepts and the outlined purpose to a most carefully formulated Plan, presenting—as far as humanity is concerned—seven aspects or phases of evolutionary development and endeavour, according to the work desired of any Ray Ashram implicated at any particular time. Each Ashram thus undertakes meditation upon the general Plan and thus (if you could but realise it) each initiate and disciple finds his place and sphere of activity and service—from the very highest initiate to the least important disciple.

(DINAII 256) An illustration of this is the fact that to the esotericist of the past little was known of the seven Rays and the seven ray types, and **naught had been given out anent Shamballa**. Now the world of instructed disciples is slowly awakening to these newer values and truths and to the sevenfold source of life expression; the Will of God is going to take shape consciously in the minds of men in the future in such a manner that the old truths will condition and control as never before, but will drop automatically below the threshold of consciousness and the new emerging values and recognitions will take their place in the surface consciousness of all disciples—and their name will be Legion.

(DINAII 258) I have stated that initiation is essentially a process of revelation. For the disciple who is being prepared to take an initiation the emphasis is necessarily laid upon recognition—the intelligent recognition of what is to be revealed. This requires on his part a definite emergence from the world of glamour so that there can be a clear perception of the new vision; a new light is thrown upon old and well-known truths so that their significance is extraordinarily [Page 258] changed, and in that changing the plan or purpose of Deity takes on an entirely fresh meaning. The inexperienced neophyte is constantly receiving revelations and recording what he regards as most unusual intuitions. All that is really happening, however, is that he is becoming aware of soul knowledge, whereas **for the initiate the intuition is ever the revelation of the purpose of Shamballa** and the working out, both from the short range and the long range angle, **of the divine Plan**. The revelation which is accorded at initiation is given to the soul, recorded by the "mind held steady in the light" and then later—with greater or less rapidity—transferred to the brain. You can see, therefore, the true intention of the system of Raja Yoga as it trains the mind to be receptive eventually to the Spiritual Triad. You can also see why for centuries the emphasis of the Teachers of the Ageless Wisdom has been upon the necessity for discrimination, particularly where the probationary disciple is concerned.

UP TO HIT 100

**Compilation Shamballa Part3 (up to hit 159 of 803)**

(DINAII 259) I am at this time carrying the current teaching upon initiation a step forward and am seeking to show that it is not essentially a process of soul-personality fusion (though that has to be a preliminary step) but of monad-personality integration, carried forward because of an attained alignment with the soul. Initiation is in fact the essential and inevitable process of transferring the primary triplicity of manifestation into the basic duality of spirit-matter. It is the "dissolution of the intermediary," and to this the crucifixion and death of the Christ was dedicated and intended to be the revelation, to the initiates of the past 2000 years, of the transmutation of the trinity of manifestation into the duality of purpose. I cannot word this in any other way but the enlightened will comprehend my meaning. The interpreters of the Gospel and many disciples of the Christian dispensation have singularly failed to grasp this revelation; they have laid the emphasis upon the death of the personality, whereas when Christ experienced the "great void of darkness" and chanted aloud the occult mantram "My God, My God, why hast Thou forsaken Me," he was recognising simultaneously the distinction between His "robe of glory" (symbolised by the [Page 259] partition of His garment by the Roman soldiery) and also calling the attention of all future disciples and initiates to the disappearance of the "middle principle," the soul; He was projecting (into the world consciousness) the recognition which must come of relation to the Father or the Monad. This great dissolution is culminated for us at the time of the **third initiation when the Light of the Monad obliterates the light of the soul and the material atomic light** of the threefold personality. But—and here is the point—the recognition of this death and its effects is only symbolically enacted and recognised at the time of the fourth initiation, the Crucifixion. All lesser dissolutions, deaths, renunciations and disappearances of that to which the lower nature holds and is held are enacted in relation to the accustomed aspects of form-life, and of conscious sensitivity and awareness; they are simply preparatory to and symbolic of the final great dissolution of the causal body, consummated at the Crucifixion. This leads to the resurrection or uprising of the personality-soul consciousness (duly fused and blended) into that of the monad. This is finally carried to the point of solar perfection at the Ascension initiation.

I have given you this teaching in terms of the Christian presentation as it may be simpler for you to grasp, but there are many other formulations and approaches to these truths and the newer they are the more difficult necessarily are they to present. Only those who are on the immediate verge of initiation will understand; the others will prefer to interpret these truths to themselves in the easier and well-known formulas of the preparatory stage of the at-one-ing of soul and personality.

The **stage of recognising the revelation** which is accorded to the initiate of the major Mysteries is itself divided into lesser phases. These might be described as **three in number** though much is dependent upon the initiation to be taken and the ray of the prepared disciple. These are:

1. The Stage of Penetration. This refers to the piercing through the world glamour and thereby effecting two objectives:

[Page 260]

a. The Light of the Spiritual Triad streams into the consciousness of the initiate, via the antahkarana, so that the Plan for humanity and the divine Purpose in relation to the planet become increasingly clear. **This initiates relation to Shamballa.**

b. Part of the world glamour is thus dissipated and thus a clarifying of the astral plane takes place and humanity is consequently served. Every disciple who arrives at a recognition of the initiate-revelation releases light and dissipates a part of the glamour which blinds the mass of men. The sixth ray disciple takes far longer over this stage of penetration than do disciples on the other rays but only in this world cycle.

2. The Stage of Polarisation. This is the stage wherein the initiate, having let in the light and penetrated through the dense fogs and mists of the world of glamour, suddenly realises just what he has done and takes a firm stand, correctly oriented towards the vision **(or to word it otherwise towards Shamballa).** One of the things which must be grasped is that as the initiate is a point of hierarchical life (either on the periphery of the Hierarchy, or within the circle or at the centre) he is a definite part of the hierarchical effort. That effort is directed towards an orientation to the **greater centre of life—Shamballa**. Students are apt to believe that the orientation of the Hierarchy is towards humanity. That is not so. They respond to human need when the demand is effective, and are custodians of the Plan; but the orientation of the entire hierarchical group is towards the first aspect, as it expresses the **Will of the Logos and manifests through Shamballa.** Just as the disciple has to do two things: polarise his position by establishing right human relations and at the same time become a conscious, practising member of the Kingdom of God, the Hierarchy, so the initiate—upon a higher turn of the spiral—has to establish right relations with the Hierarchy and become simultaneously **conscious of Shamballa.**

All I can impart here is the desired point of attainment [Page 261] but the phraseology is relatively meaningless, except to those who are experienced in the processes of initiation to a greater or less degree, according to the initiations already taken. This polarisation, this point of focussed effort and this attained orientation is the basic idea lying behind the phrase "the Mountain of Initiation." The initiate "plants his feet upon the mountain top and from that point of altitude perceives the thought of God, visions the dream within the Mind of God, follows God's eye from central point to outer goal and sees himself as all that is and yet within the whole."

***The Will of God is the key to Shamballa***

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

I have no more to say today anent initiation. Ponder upon that which I have given and grasp as far as you imaginatively can the magnificence of the initiatory process—so vastly more inclusive than has been indicated by any of the teaching given hitherto. After the war is over and the new world, with its coming civilisation and culture begins to take shape, an increasing emphasis will be laid upon the purpose of the Controlling Deity or basic **Life or Energy** as it is working out through humanity. This will be done by those who are trained esotericists. Much that is now being said by world leaders and serving workers in every nation is an indication of an **unconscious response to the Shamballa energy**. Towards the end of the century and during the first few decades of the twenty-first century, **teaching anent Shamballa will be given forth**. The effort of the abstract mind of man will be towards the comprehension of this, just as the [Page 262] goal of hierarchical contact marks the present effort of the disciple. Glamour is disappearing; illusions are being dissipated; the stage of penetration into a new dimension, into a new phase of effort and of attainment is rapidly being promulgated. This is being done in spite of all the horror and agony and will be one of the first results of respite from war. The war itself is shattering illusions, revealing the need for change and producing a demand for a future new world and a coming beauty in living which will be revolutionary and a material response to an intensive initiation process in which all disciples can share and for which advanced aspirants can prepare themselves.

(DINAII 268) Formula Five . . . Deals with the Will aspect. It is concerned with the **revelation of divine Purpose**, and is therefore related to **Shamballa.**

(DINAII 273) I have used the exoteric symbol of the flag to convey to you a hint as to the esoteric meaning of this very simple but most potent form. Four words, or rather phrases, are found written, deep in the metal, around each side of the square:

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

POINTS OF REVELATION

This almost brings us automatically to the third aspect of preparation for initiation which I called in an earlier instruction the "presentation of points of revelation." These formulas, when rightly studied and eventually somewhat apprehended, at least intellectually, carry thedisciple to the point where that which is new, hitherto unrealised and for which no words exist, is suddenly contacted. St. Paul had reached such a point when he referred to "the third heaven as it veiled the seventh" (which was the original wording, deleted by the recipients of his message at that time as utterly meaningless). Eye has not seen nor has ear heard the inexpressible revelation which comes to the initiate who can penetrate into certain high places where the nature of the divine Will suddenly assumes a different and amazing significance, where the purposes being worked out in the **Council Chamber of Shamballa are visioned**—not in detail but as [Page 275] a suddenly contacted inspiration; then for the first time the initiate becomes consciously receptive to the energy pouring into the Hierarchy from the **Great White Lodge on Sirius.**

It is at this point of revelation and in relation to this symbol that the initiate eventually stands. Then the "many lines of force within the square become the seven paths of light which claim His choice, leading Him on to the sevenfold Path of initiate evolution." This is the Way of the Higher Evolution of which man knows nothing. The words refer to the seven paths which the Master has to consider and from which He has to choose His future Way. Then the symbol takes on the following form:

(DINAII 278) The third hint I gave you was intended to suggest that it was the duty and the responsibility of the disciple, working under the inspiration of the Ashram, to "modify, qualify and adapt" the **proposed plan of Shamballa** (for which the Ashrams are responsible) in connection with the coming civilisation and culture. There is an "art of spiritual compromise" which must be learnt and which it is difficult to master, because it negates fanaticism, requires a trained and intelligent understanding of applied measures and truth, and also negates evasion of responsibility; it involves also a comprehension of the time equation, of differing points in evolution, plus experience in the process of discarding the outgrown and unnecessary—no matter how good it may appear to be.

(DINAII 288) c. Under this Law of Sacrifice, Sanat Kumara (to express the idea in occult terms) "must turn His back upon the Central Spiritual Sun, and with the light of His Countenance irradiate the path of the prisoners of the planet." He sentences Himself to stay for as long as may be needed, "acting as the Sun and light of the planet until the Day be with us and the night of pralaya descends upon His finished task." Thus and only thus can the light of the Central Spiritual Sun begin to penetrate the dark places of the Earth; when this happens all "shadows disappear"—an occult reference to the all-embracing radiance of the Monad as it absorbs both its reflection, the soul, and its shadow, the personality.

***Here DK actually describes how the world of Shamballa***

The initiate, on his tiny scale, achieves a paralleling [Page 288] expression of the Law of Sacrifice; he eventually **turns his back upon the courts of Shamballa** and upon the Way of the Higher Evolution as he retains his contact with the Earth and works as a Member of the Hierarchy for the extension of the will-to-good among men, and therefore among all the lesser evolutions.

(DINAII 293) Then later, upon the Path of Initiation, the initiate develops his tiny correspondence to the planetary "All-seeing Eye." **He unfolds the powers of the Monad**. These are related to divine purpose and to the world in which Sanat Kumara moves and **which we call Shamballa**. I have impressed upon you elsewhere that the state of being of the Monad has naught to do with what we call consciousness; in the same way, there is **naught in the world of Shamballa** which is of the same nature as the phenomenal world of man in the [Page 293] three worlds, or even of the soul world. **It is a world of pure energy, of light and of directed force**; it can **be seen as streams and centres of force, all forming a pattern of consummate beauty,** all potently invocative of the world of the soul and of the world of phenomena; it therefore constitutes in a very real sense the world of causes and of initiation.

(DINAII 301) 1. That the great changes being brought about in the Hierarchy, and in order to make the work of the New Age adequate and to establish a closer rapport with **Shamballa**, have been the result of the work done by the working disciples of the world. Why the working disciples, brother of mine, and not by the Masters? A hint ever evokes a question, and it is in the answering of these questions that the disciples learn and eventually become Masters.

***The relationship between the Universal Mind and the Purpose as understood by Shamballa***

(DINAII 307)  Little as you may realise it, these words "Points of Revelation" summarise a most definite technique in the training of disciples for initiation. All life is intended to take the form of a progressive series of awakenings. Progress, movement, awakening, expansion, enlightenment, evolution, growth—these words are but a few of those applied to the effects, both within and without, of the creative process. What is this creative process but the working out into progressive demonstration of the divine intention as it assumes form? This intention is a fully comprehended scheme in the **Universal Mind;** we call it **Purpose when considering the grasp by Shamballa of the synthesis of this comprehensive intention,** [Page 307] and we call it the Plan when considering the work of the Hierarchy in bringing this Purpose as fully as possible into expression.

(DINAII 314) In my last instruction to you I dealt with some aspects of the new approach to discipleship and to initiation; it is essential that the old concepts—profoundly useful in their day—should be forgotten and the newer methods and techniques should be substituted. This is now necessary on account of the surprising unfoldment of the human consciousness during the past twenty-five years. The steps taken at the **Conclave in Shamballa in 1925** (based on tentative conclusion at the previous centennial Conclave) and the pressures exerted by the Hierarchy have proved most successful, and out of the chaos of the world war (precipitated by humanity itself) there is developing a structure of truth and a paralleling responsiveness of the human mechanism which guarantees the perpetuation and the rapid unfoldment of the next stage of the teaching of the Ageless Wisdom.

(DINAII 326) c. Again: Initiation can now be taken in group form; this is something entirely new in the work of the Hierarchy. Not one by one do candidates stand before the Initiator, but many so stand simultaneously. Together they can think in complete accord; together they are [Page 326] tested, and together they reach the "point of triumph" which supersedes the "point of tension"; together they see the "Star shine forth," and together the energy emanating from the Rod of Initiation fits them for the reception of specialised energy, to be later used in their future world service. This group approach, this group intention, this "group silent reticence and vocal recognition," and this group dedication and vision are no longer in the experimental stage. This group achievement (I refer not here to your particular group which has not been outstandingly successful) marks the point where there can be the inauguration of a **new phase of activity in Shamballa**. This will enable the **Lord of the World to become the Ruler of a Sacred Planet** which, up to date, has not been the case. Our Earth can now become a Sacred Planet, if all right conditions are fulfilled. A new divine quality (as yet unrevealed and which we would not at this time recognise if presented with it) is slowly crystallising into expression, through the medium of this hastened initiation process. Disciples are today witnessing the emergence of a solar characteristic, through the medium of their planetary Logos, just as the "Lives of similar Intention"—as it is esoterically called—witnessed it many aeons ago. It is to this unknown and mysterious quality that the "shining forth" of the Star refers.

(DINAII 335) If you consider the many apparent failures in my experiment in forming an external group affiliated with my Ashram, and as demonstrated in the book Discipleship in the New Age, you may well wonder **why on earth I chose such a group of people** or why I chose to make myself aware of their thinking, faults and failures. I will tell you.

From a **survey of one thousand years** which I have been enabled to make (as are all the Masters), everyone of these people shows a definite soul intention, all are definitely oriented in their personality life to the spiritual world, and react to soul control correctly—if at times quite feebly. The soul has them in a true grip, and that grip has become a stable and persistent hold. Therefore, in spite of serious faults, and in spite of pronounced personality qualities of undesirable nature, and in spite of wrong emphases, these people were and are ready for training. Their failings and faults will disappear more rapidly than you imagine under the influence of the soul—as the dew disappears under the morning sun. The enterprise of the Masters to substitute group initiation in place of the laborious process of individual initiation is proving successful, even though it is still in the experimental stage.

The "cycles of interest," or those periods in which the Masters pay close attention to the quality aspect of mankind, are also being speeded up; the "gauging" process will **take place now every three hundred years, instead of every one thousand years,** as has been the case **until 1575 A.D**. This change can be attributed to the greater sensitivity of man's response to spiritual stimulation and to the rapidity with which he deals with his personality. This is, of course, not [Page 336] apparent to you, on account of your day by day consideration of each other; it is, however, apparent to Those Who view humanity with greater disinterestedness, deeper understanding and over much more extended cycles of time.

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

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

***The sixth initiation is taken alone***

(DINAII 337) Before the end of this century, thousands will stand before the Initiator and take initiation in group form; they will pass through the door of initiation together and together take their vows. This statement applies to the second and the third initiations. The higher initiations will still be taken individually or in groups of three, but not more. When the Masters take the **sixth initiation**, They perforce **take it alone at the "midway point" between Shamballa and the Hierarchy**, apparently deserted by both attentive groups. There, in complete silence and in a condition of "isolated unity," They will make Their great decision. Then and only then will They become aware of the vast attentive spiritual audience which has awaited Their will.

(DINAII 345) Formula V . . . Deals with the first aspect, with the Will. Relates to **divine Purpose. Shamballa.**

(DINAII 347) You can see, therefore, how definitely all the above processes involve a planned creative activity. These ideas are not those, however, which can be used by the uninitiated aspirant. The use, through understanding, of these techniques is confined entirely to creative work, carried on in accordance with the **Purpose of Shamballa** and not in accordance with the hierarchical Plan. The above various stages of the fourfold process mark eventually the recognition by the Master of divine Purpose; it is also shown how that **purpose is revealed in five stages**, requiring in addition two final revelations of major importance.

(DINAII 352) Approaching this subject from another angle, the mental polarisation of the disciple seeking entry into the hierarchical sphere of work is producing a unification of initiatory effort which is new in the spiritual history of the planet and which is the first step being taken at this time upon inner and subtle planes to bring about certain great "Crises of Initiation," involving simultaneously all the **three major planetary centres**—a thing **hitherto unknown. Up to 1875,** initiation was a sequential process as well as largely an individual process. This is slowly being changed; groups are being admitted [Page 352] to initiation because of a recognised and sensed relationship which is not that of disciple and Master (as heretofore), but which is based on initiate-relationship in group form, and which is present between **Humanity, the Hierarchy and Shamballa**. It is this spiritual and subtly sensed relationship which is today finding physical plane expression in the worldwide effort to establish right human relations.

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

1. A closer linking of the **three divine centres (Shamballa**, the Hierarchy and Humanity) so that the flow of divine energy will be increasingly unimpeded, and Purpose, Plan and their Precipitation upon the physical plane will be facilitated.

(DINAII 358) 2. The new energies pouring through **Shamballa** into the Hierarchy; these are of an extra-planetary nature [Page 358] and have their source largely in the Aquarian quality of the present cycle; these energies are steadily eliminating the energies of the Piscean Age.

(DINAII 360) 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.

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

1. The **phase of Purpose, originating in Shamballa** and registered by the senior Members of the Hierarchy.

1. The **stage of hierarchical Planning**. This is the formulation of the Purpose in terms of possibility, immediacy, appropriateness and the availability of the disciples, plus the energies to implement the Plan.

3. Next comes **Programme,** wherein the Plan is taken up by the particular ashram involved in its implementation and is then reduced to the formative stages of human impression and direction, the conditions necessary to bring about its emergence, and the two phases of this conditioning. These are usually in two parts; i.e., the destruction of all hindrances and the presentation of the Plan.

4. The emergence of the **hierarchical Pattern** (based upon the recognition of purpose, careful planning and a detailed and carefully thought-out programme), both in the minds of the disciples in the Ashram who are involved in the implementation of the Plan, and among the intelligentsia on Earth. These two groups have the task—the first group consciously and the other unconsciously—of bringing the pattern of things to be into the mass consciousness, by no means an easy task, as the present state of world affairs demonstrates.

5. Then comes the **final phase of Precipitation**, when all the subjective work has been done on the basis of possibility, and when the pattern and a part of the programme are recognised by the world thinkers in every nation, either [Page 362] favourably or with antagonism. The planning, having reached this final stage, then proceeds under its own momentum.

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

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

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

***The subtler correspondences to the tangible senses of taste and smell are related to the unfolding consciousness of those who function in the Council Chamber of Shamballa***

(DINAII 368) It is at the sixth Initiation of Decision that Perception and Recognition of the revelation reach their heights for the initiate. After this, the subtler correspondences to the tangible senses of taste and smell begin definitely to demonstrate, but with them we shall not deal, for they are effects of revelation so far removed from the possible achievement of the majority of the Masters that they concern us not; they are more properly related to the unfolding consciousness of Those Who function in the **Council Chamber of Shamballa**. Human evolution or the human evolutionary process is entirely concentrated around the sense of sight, with its consequent effects and results of vision, recognition and perception—all of them constituting what we mean when we speak of revelation.

***The five exits are not the planetary centres-The planetary centres are directed from Shamballa***

(DINAII 371) I will endeavour (as we consider these points of revelation) to express as far as may be this relationship of the smaller to the great, of the part to the whole, and of the five points of spiritual contact upon the physical plane (outlets for the energy generated in the planetary centres) with the sum total of the means of expression. These centres are brought into expression—as far as the points of revelation are concerned—at their respective initiations:

1. The ajna centre.

2. The heart centre.

3. The head centre.

4. The throat centre.

5. The alta major centre.

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

(DINAII 374) From the angle of our studies, the revelation accorded to the initiate relates to the carrying forward of the divine Plan upon the physical plane and to the **implementation of the will of Shamballa**, through the medium of disciples and aspirants and of advanced humanity, working—consciously or unconsciously—in our modern world.

Down upon the level of daily living, disciples are today learning three things: the Technique of Impression, the generating of energy, and the use of the ajna centre. Many are responsive to impression, but fail to recognise or use the energy of which the impression is simply the forerunner; others respond to the energy, but fail to register the Plan which it is intended to implement, and the energy then leads to great but fruitless activity. Still others are learning to use the centre between the eyebrows, standing as silent and poised recipients controlling the third eye, the directing agent of the received energy. It must be carefully borne in mind that the energy to be used is not the energy which the disciple himself generates or his own life force, but is something different, something which he has received from the Hierarchy and of which he is simply the agent or channel. He has therefore to learn to distinguish between the various energies he contacts. **The initiate has to master the techniques of differentiating between:**

1. **His own energy or energies**, which have been generated [Page 375] as the result of his life experiences down the ages or centuries.

2. **His ray energy** which, rightly used, conditions his work with and for the Hierarchy.

3. **The energy of the ashram** of which he may avail himself in the process of carrying out activities—initiated by impression. In the early stages he calls this the energy of his Master, but learns later that it is—in reality—the energy generated by his Master's group, the ashram.

4. **Hierarchical energy or the energy of certain associated ashrams** or of the entire group of Ashrams, the Hierarchy itself. The use of this highly qualified and most potent energy can only be employed when the disciple has earned the right to certain privileges and can be trusted to use the potencies correctly.

***The Christ force energy is mixed with Shamaballic energy***

(DINAII 375) 5. **The energy of the Head of the Hierarchy**, or the Christ force, as it is sometimes called. This force imports into the usually available energies certain conditioning qualities **which emanate from Shamballa**, and are therefore related to the will aspect. This type of force has not hitherto been available to working disciples but is **now available, having been released at the Wesak Festival of this year (1948).** Even now it can be used only by highly trusted disciples, and usually by those only whose rays are the first Ray of Power or Will or the second Ray of Love-Wisdom. These will be the rays of one or other of the two major vehicles—that of the soul and that of the personality. There are naturally exceptions to this rule, and these exceptions will be increasingly numerous as time speeds by; but in the present time, first and second ray vehicles provide the line of least resistance.

***The Master transmits Shamballa energy to the disciple to begin with***

(DINAII 376) The Second Point of Revelation: The Will is an expression of the Law of Sacrifice.

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

***After the 3rd initiation the initiate is tested for his fitness to work in the Will of God/with Shamballa energy***

(DINAII 384) Still another question could well be asked: What is the [Page 384] attitude of the group during initiation if the individual members are undergoing different initiations? Is the group integrity imperiled? During the period of initiation, their attitude is one of focussed, concentrated and deep meditation in which the inner attitude is given solely to the concept of Hierarchy. The disciple is not, at this time, occupied with the Ashram of which he is a part or with any questionings as to the nature of the Ashram into which he is now entering as an initiate—either as an initiate of the Earth initiations or, in the senior grades, as an initiate of the Sirian regime. He is—during the first four initiations—entirely centred in consciousness upon the larger Whole wherein the Ashram to which he belongs is a part; he is attentive to the Christ, the Head of the Hierarchy, because He is the Initiator of the first two initiations which always seem to the neophyte of major importance. **After the third initiation** he is attentive to that "veiled Presence of awful Power **Who tests his fitness for working in the will of God."** I would ask you to note the peculiar phrasing "working in the will of God," and to remember that that **Will, centred or focussed in Shamballa**, is one of the great basic energies; the initiate has to learn to work in and through that Will. If, therefore, each initiate in the group is conscious of the initiation next to be taken, then subconsciously he eliminates all awareness of outer contacts and stands alone, and yet in group formation, before one or other of the two Initiators. The inflow of dynamic energy which comes to him through the application of the Rod of Initiation becomes a group inheritance and serves to galvanise, integrate and fuse the group into renewed activity and a deeper subjective union.

(DINAII 387) The "area of promise" wherein the divine thought is projected, directed and held true to the originating impulse of the planetary Logos is to be found on cosmic levels and remains there unchangeably. It is that which holds **Sanat Kumara, in His Council Chamber at Shamballa**, standing steadfastly by all those lives which are undergoing redemption and by all those who are the agents of the redemptive process until "the last weary pilgrim has found his way home." These agents are the sons of men who will—each and all—demonstrate eventually "within the courts of Heaven" and at the place of initiation, the nature of their high calling; they will prove to all who can grasp the significance of the demonstration that they have only "become again in full expression what they have always been." Now the removal of the veils of matter permits the inner glory to shine forth and—the redemptive work now being finished—"they can walk with glory in creative undertakings." I am quoting some words which the Christ used (at an initiation held not so long ago) when addressing a group of new initiates.

***4th initiation-the building aspect of the Spiritual Will, and the Law of Assembly***

(DINAII 402) "**Purpose itself is only an energy**, released within the **Council Chamber at Shamballa**. There it must take shape."

This point of revelation carries the initiate to one of the **highest points of contemplation**; we are here concerned with his sudden apprehension—**at the fourth Initiation of Renunciation**—of another phase of the divine, conditioning Will. He has begun to recognise and to interpret—even though in [Page 402] an elementary fashion compared to what he will recognise at the ninth initiation—the **destroying aspect of the Will** as it expresses itself through the Law of Sacrifice. Now, for the first time (as a result of destruction), he can begin to grasp the essential **building aspect of this same Will** and to appreciate his future function as a creative Builder. The building here to be carried forward, I would remind you, is not the building which is distinctive of the second divine aspect—that of Love-Wisdom. It is strictly connected with that of the first aspect of Purpose, Power or Will; it deals with the processes which precede the actual creative building, the **drawing up of the blueprints** (if I may use such a term) "**within the confines of Shamballa,**" where high spiritual Beings must lay Their plans. This is a different process to the creative building process, and is related to a mysterious undertaking which is carried forward under the "**Law of Assembly."**

(DINAII 403) The process in which the initiate is now permitted to share during and **after the fourth Initiation** of Renunciation (which is presented to him in a successive series of points of revelation) is made possible by his submission to the Law of Sacrifice. This, in its turn, brings his consciousness under the influence—in developing stages—of the Law of Assembly. This is a law to which I have not yet made reference in any of my previous instructions. The initiate can now—through appreciated and comprehended revelation—add to his work with the Plan and its building technique, a capacity to work with divine Purpose and with those substances (etheric in nature) and those energies which permeate the cosmic etheric body (the four higher planes of our cosmic physical plane) under a law which is set in motion by the Father, but which makes the building activity of the Son possible, so that it is utterly in line with divine Purpose.

Another angle of this process, revealed by the point of revelation attained in the fourth initiation, is that there is then indicated the very highest point of the process of redemption,  [Page 404] because the energies released within the **Council Chamber of Shamballa** are "the living substance which is substitutory in nature and which is made available to the progressing point of light." That point in the divine consciousness which can be called (for our purposes) the Unit, Man, redeems sequentially the substance of which all forms are made and brings into manifestation the higher counterpart of that substance, released—for man's use—**at Shamballa**. This is a deep mystery and I fear it is not possible for me to express these ideas with greater clarity. However, under the Law of Correspondence or Analogy, the initiate can gradually come to a true perception of the significances involved. These points of revelation emanate from the world of significances, and not from the world of meaning; they cast light, if truly interpreted and in due time, upon that world of meaning, thereby redeeming and liberating the forms in the world of appearances.

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

There is, first of all, the recognition of a great procedure which must, under the Law of Assembly, be responsible for the bringing in of extra-planetary energies as the redemption of the worlds of being and of form is carried forward by the second divine aspect. Of this procedure I can tell you naught. The place or the location of the procedure of assembly is made clear. It is in the **Council Chamber of Shamballa**. I would, however, brother of mine, call your attention to the fact that **Shamballa is simply a word conveying the idea** of a vast focal point of energies which are assembled and brought together by the planetary Logos in order to create a manifestation adequate to His unfolding intention and planetary service. The objective is equally clear; it is the assembly of that which has in it energies of redemption. Just as the Science of Redemption, under the hierarchical Plan, is the technique employed to redeem the world of appearances, so—on a much higher level—the Law of Assembly [Page 405] produces the Science of Energy which is the redemptive process (in a sense which you cannot possibly understand) influencing the work of those who labour for redemption in the world of meaning.

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

(DINAII 413) 3. The light of the Triad, which is an aspect of the spiritual Will, and which **streams from Shamballa.**

(DINAII 427) There are, therefore, three stages in the penetrating process at this particular time:

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

***DK is here telling one of his disciples that he belongs to Morya’s Ashram***

(DINAII 516) My relation to you is slightly different to that which I face when approaching the bulk of the members of my Ashram; **you belong, as does F.B., to the Ashram of the Master Morya**. You have been assigned to my Ashram on account of the nature of the vibratory activity of your astral body, and because—owing to your own definite soul choice—you are shifting on to the second ray of love-wisdom. You might well ask, therefore, how it happens that your orientation has been towards the Master M. and that you have been affiliated with His Ashram. The reason is to be found in the fact that your personality, your mental nature and your physical body are all upon the first ray, and that consequently the power of your intelligent and focussed mind has driven you into the aura of the leading first ray Ashram, and has held you there. Closer participation was not possible, owing to your sixth ray soul, whose natural and predetermined destiny was to fuse its secondary energy with the energy of the second ray, thus opening the door for you into a second ray Ashram. It was felt, therefore, that I (through the medium of my Ashram) could provide those conditions which would facilitate this transition and at the same time prepare you for the next great spiritual expansion of consciousness—the initiation of which you know. This will mark the consummation of this major life cycle.

As you know, and as I have before pointed out, you have a profound task of balancing to carry out, owing to the ray [Page 517] energies which at this time condition your life. Three aspects of the first ray and two aspects of the sixth intensify each other. Were you not the advanced disciple which you are, they would be liable to produce a life and karmic expression of a fanatical self-will. To this difficult situation of balancing must be added the difficulties always entailed in a transitional life wherein a major transfer must be effected. To all this again must be added the present world condition, wherein the **Shamballa force is abroad** and potently affecting those natures which have a preponderance of first ray aptitudes. You have thus no easy time, my brother. This you realise, and I too know it, and stand by.

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

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

I would remind you that the potency of disciples and initiates is out of all proportion greater than that of a similar [Page 518] number of aspirants. The interplay of loving understanding and of fused wills produces an exceedingly potent reservoir of energy. This is a point which all disciples should study and upon which they can count as they work together in united effort in any Ashram.

***Souls on the Wisdom aspect of the second Ray go to Shamballa and join the great Council***

(DINAII 518) As I study you, my brother and my friend, and as I look ahead at your life of service and of right intention, one word stands out in my consciousness for you. To it, I referred in the six statements which I earlier gave you. That word is: simplicity. I stated in that earlier writing that the **simplicity of the soul opens the way into Shamballa**. That was and is an essential key statement for you. Those upon the second ray fall (as you know) into two groups, generally speaking; there are, naturally, numerous exceptions. **Souls on the wisdom aspect of the second ray go to Shamballa** and join the **great Council** in some capacity or another. Such a one was the Buddha. Those on the love aspect of the second ray tread one or other of the various paths, primarily that of the World Saviours; They become the divine Psychologists and World Teachers. The Christ combined in Himself all these three great traits.

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

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

For you, simplicity is a major essential practice in this next cycle of your life, but you will have to decide for yourself [Page 519] what it means for you, and I shall be interested to note your reaction to this word and practice and the changes it may make in your life and thinking. Simplicity connotes the blueprint which "substands" the outer structure of creation, of living, of loving and of service, and this is true of a solar system, a planet, humanity or the individual. It consequently has its immediate application to your own requirements and your mode of approach to life and to people. This loving simplicity—free from complicated thinking, from mystery and from selfish introspection—should provide the theme for your meditation work until I next communicate with you. To this I would add an increased concentration upon the preparation of the book which I seek to have you write and to complete.

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

1. **Shamballa** is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.

2. **Shamballa** is not a Way, but a major centre of related states and a relatively static energy—energy held ready for creative purposes by the focussed intention of the Great Council, acting under the directing eye of the Lord of the World.

[Page 520]

3. **Shamballa** is the major point of tension upon the planet. It is a tension that expresses loving intelligent will, free from all self-will or mental bias.

4. **Shamballa** is the major receptive agent upon the planet, from the angle of solar inflow, but at the same time it is the main distributing point of energy, from the angle of the kingdoms in nature, including the fifth kingdom. From the point of tension the life pattern of the planetary Logos and His will become embodied and finally matured through the processes of evolution.

5. **Shamballa** receives energy from various solar and extra-solar Entities or centres of emphatic and energetic life; i.e., from Venus, from the Central Spiritual Sun, from the current conditioning constellation through which our sun may be passing, from the Great Bear and other cosmic centres. Sirius, so important a factor in the spiritual life of the planet, brings its energies to bear direct upon the Hierarchy, and **energy from Sirius** does not normally enter our planetary life via **Shamballa.**

6. **Shamballa is the head centre**, speaking symbolically, of our planetary Life, focussing will, love and intelligence in one great and fundamental Intention and holding that focussed point throughout the entire life cycle of a planet. This great Intention embodies current purpose and expresses itself through the medium of the Plan.

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

This coming period of **deep reflection upon Shamballa**, entailing as it will the entire problem of the Will (in its various aspects), of purpose as it works out in the planet, and of will as it conditions the human being, will bring to the fore in your consciousness the various relations existing between the differing aspects of the will: the relation of your individual self-will to the loving plan of the soul, of that will to [Page 521] the divine Will, of your spiritual will to the group will, of the group will to the Hierarchy, and of the **hierarchical will to that of Shamballa**. Such are some of the ideas which can govern your spiritual thinking, reflection and meditation until you again hear from me. You will find all these to be intensely practical considerations. The question of motive will immediately enter in, for **motive underlies will** in a most curious manner, and **motive "substands" purpose**. Therefore, your personality motives in life and service will have to come under review, and their relation to soul motive. The result of this entire process of thinking will be the subjugation of your motives to soul motive, and again, therefore, we shall have the simplification of your life and the opening up of a wider vision into Shamballa. **Shamballa and simplicity, will and motive,** will become the directing currents of thought which will sweep you on your way, closer to my Ashram, nearer to my heart (and here I am speaking both lovingly and technically), and nearer and closer to humanity.

November 1944

MY BROTHER AND MY FRIEND:

What I have to say to you today hinges upon one single question: Are you ready to pay the price which the taking of the next initiation entails? All accepted disciples are preparing for initiation. All are therefore under test. You know that you are preparing for initiation; you know which initiation it is. It is because of this preparatory period that the past three years have seen you seriously tested, and tested in every aspect of your nature. There is, nevertheless, little that I have been able to do for you because loneliness is one of the assets and also aspects of this work of preparation. Disciples ever take initiations alone, even when preparing for and taking group initiation. This is one of the paradoxes of the occult teaching which is not at all easily understood. It sounds entirely contradictory but is not so at all. It has not been easy to reach you either, because you have taken refuge from the tests in the work of your own group, rather than in the Ashram. In your own group you have sought forgetfulness [Page 522] and have not sought the protection and the love of your ashramic group. That is your privilege and your inalienable right. I would like, however, to point out to you that it is safer and wiser to take refuge in both the higher and the lower places of service, and to do this simultaneously. One place safeguards you as a soul and the other as a personality.

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

(DINAII 523) So, brother of mine, we come back to the question of the reason for all this harshness in life and to the initiation for which you are preparing. In connection with this I would say: Get back to the "midway point" and to the protecting love of the Ashram. **Then the strength of Shamballa** to which you so easily respond can safely pour in; then, too, will come the wisdom which will enable you to render better service to the world. See therefore how simple is the message which I have for you at this time, and remember that I told you last year that simplicity held for you the key to all success. You are not truly successful just at present. Simplicity does not rule.

***This disciple had a lot of trouble managing the Shamballa force***

(DINAII 527) The book you have lately published I have psychometrised and find it to be sixth ray in nature; it will prove most helpful to probationary disciples, and they need such help; it will not help disciples, for it deals with that which they know well. **The call went out to you from the Ashram to write upon the theme of Shamballa**, the centre where the will of God is known and from whence the love of God flows forth. This you rejected, owing to the emotional turmoil in which you found yourself. Yet I had a purpose and a reason in suggesting this theme. It was not just to have a book which would be of service to disciples, but because it was essential—as part of the pre-initiation tests for you—**to bring in some of the Shamballa force** to your consciousness. **It was the impact of this Shamballa force** (which you can touch and to which you can intelligently respond) which was the main factor in bringing to the surface all the latent emotion and all the glamour which are today enveloping you. As you considered the theme of **Shamballa** (and later rejected my suggestion to write upon it) you brought yourself [Page 528] in contact with the **energy emanating from Shamballa**. Yet, my brother, had you occupied yourself with my suggestion and dealt with the theme **The Way into Shamballa** much of that **Shamballa force** would have been transmuted along constructive lines and creative endeavour, and your condition would not be what it is today.

***Shamballa is to the Master what the Ashram is to the Disciple***

(DINAII 563) You might ask: To what specific end? You know that such a mode of daily life should not and must not last for several lives, because the goal thus expressed becomes increasingly active in its outer service and form. You will remember however, my brother, that there are times when the Master, speaking technically, goes into a state of consciousness which we call samadhi. This means that for a stated and qualified time, He quits His created threefold lower vehicle and "travels in consciousness" to those levels whereon the spirit aspect can commune with Him, wherein the force of the Spiritual Triad can re-stimulate and revitalise Him. On these levels, His vision is renewed and **He draws from the force of Shamballa**—according to His degree—the inspiration (again speaking technically) for a new cycle of service. This requires on His part absence or a state of withdrawal, [Page 563] for the space of several hours as we count them on Earth, from His body of manifestation. In the case of a disciple in training, true samadhi is not possible. The cycles of enforced quiet and of conscious withdrawal from the pressure of daily life out in the world of business and of men have to be of great length, though—as progress is made—these periods get shorter and shorter. On the lower turn of the spiral, the Ashram is to the disciple what the **courts of Shamballa are to the Master**. That is why, my brother, I gave you that special meditation last year upon the theme of the Ashram. I trust you have followed it with care.

***Masters of DK’s rank can only make contact with Shamballa at certain stated periods***

(DINAII 564) One thing, however, you will have to watch with care. As you know, and as I pointed out to you some years ago, you have an undue number of rays along one particular line; your equipment of energies is therefore somewhat unbalanced, and this will require the process of obtaining equilibrium before you can move on to the more potent Ashram of K.H. The potency of an Ashram is necessarily dependent upon the status, the degree and the experience of the Master at its centre or heart. The more advanced the Master, the **more of the energy of Shamballa** which will pour into the Ashram. The Master K.H., being a Chohan and one of the senior Masters (ranking next to the Christ Himself), can "**walk into the courts of Shamballa**" at will. Masters of my degree can **only make contact with Shamballa at certain stated periods**, and one of the goals of our training is to move steadily forward into a closer relationship with the Christ, and through Him with the Lord of the World. The Ashrams for which Masters of my degree are responsible are not, therefore, so potent.

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

There I gave him six statements anent [Page 565] this mysterious and holy centre which we call **Shamballa**. For this year's meditation, I would ask you to take the third statement and ponder it deeply, relating it to the sixth statement and endeavouring to arrive at an understanding of both of them. This you can do through the key which you will find in the first sentence of the meditation which I gave you in that same series. In these three statements and in their true comprehension you have the mode whereby you can **put yourself en rapport with the Shamballa force**. No disciple can do this without **establishing a tenuous thread along which he can some day travel** towards those sublime levels where the **planetary Logos and His Council function**. The first step is to respond to first ray energy; later you will come to use it consciously and constructively—not employing its destructive aspect—and thus learn to use first ray energy as a channel of approach; that, however, constitutes a much later stage.

***The Ashram of a Chohan has a strong Shamballa pressure- These Ashrams concern the “will in action through the ray qualities”***

(DINAII 566) You have profited much from the attention you paid to the last instruction I gave you; you have also done a good and creative task, aiding A.A.B. Even though it did not involve your own rays, I suggested your working temporarily along first ray lines because it would strengthen you greatly and bring the Will aspect more definitely into expression. You will have realised that it has been **necessary for you to develop more will** and fiery determination and powerful understanding, prior to transfer into the Ashram of K.H. This transfer will eventually take place, but you are not yet ready [Page 566] to stand the **strong Shamballa pressure** which is ever to be experienced in the Ashram of a Chohan. Mine, as you know, is an Ashram subsidiary to His.

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

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

Up to hit 159

**Compilation Shamball part4**

(DINAII 578) It seems to me that so oft I have to say this year to hard-pressed chelas: The way has been difficult. But so it is, and your way in life has been no exception. Great waves of karmic impact have beaten upon our Earth—that little ship adrift in time and space and sailing the great ocean of the cosmos. The Lords of Karma have looked towards our planet. Energy follows thought and that, my brother, **is all that karma is**—the impact of directed energy upon the Earth, upon the kingdoms in nature, upon man and upon the individual disciple. Much of this karma, especially now, is not individual in purpose, nor is it generated in any way by the individuals affected by it, be it an individual disciple, or an ordinary human being. It is largely incident at this time to the karma of the One in Whom we live and move and have our being. It is primarily also in the sphere of **Shamballa,** and has small relation in the first instance to humanity at all. This means but little to you, I realise. This **karma working out in Shamballa** has, however, led to the vitalising of the activities of certain "will-full" men; they have loosed great evil upon the Earth. But this karma will also produce the stimulation of goodwill, and thus lasting good will offset temporary evil. This must not be forgotten.

(DINAII 596) There are five Masters and five Ashrams involved in this preparatory work. First of all, there is the Ashram of the Master K.H.; this is the presiding Ashram in this work owing to the fact that it is a second ray Ashram and, therefore, upon the same line of energy as that of the Christ Himself; another reason is that the Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work. Next comes the Ashram of the Master Morya; the reason for this is that the **whole procedure is projected from Shamballa** and the Ashram of the Master Morya is ever in close touch with that dynamic centre. The Master R.—as the Lord of Civilisation—is also closely involved; He is also—and this is of major importance—Regent of Europe.

(DINAII 598) There is little else that I can say to you, brother of mine, save to tell you that you are trusted and that you will increasingly demonstrate the **strength which comes to you from Shamballa**, via your own Master. On that strength you may now draw. A.A.B. is quite correct when she says that your major hour of opportunity is now upon you as slowly she withdraws into that service which will (within the Ashram) enable K.H. to do more deeply spiritual work in collaboration with the Christ. It was to train her and thus enable her to do this that she undertook—alone and without my help—to found and organise the Arcane School; it gave her much needed training and experience and enabled her to demonstrate the quality of the teaching and that esoteric psychology which is the major task in each Ashram and particularly in the second ray Ashram.

(DINAII 609) There are many Ashrams upon the various rays. My Ashram, being a second ray Ashram, is naturally closely related to that of K.H., which is the central or the most important Ashram upon the second ray line of energy as it penetrates the hierarchical centre. K.H. is at this time, under the Christ, the working Representative of the second ray in the Hierarchy. The **Christ is the link between the second ray** as it expresses itself in the **Hierarchy and Shamballa**. Initiates of high degree and Masters on all the rays have Their Own Ashrams, but not all are teaching centres; this is a point to be remembered, as well as the fact that all of them are not concerned primarily with the unfoldment of the human consciousness and with the needs of the human kingdom. There are other types of consciousness of deep and real importance in the great chain of Hierarchy stretching from below to far above the human kingdom. This is a point apt to be forgotten.

(DINAII 610) It will be obvious to you also how the symbolism of an eclipse will come into your mind, for when the merging is complete, humanity and the Hierarchy will be one; there will be no outer or inner and no middle chamber, but only complete unity. Later in our planetary history, this design will also depict the relation of **Shamballa to the Hierarchy**. It can also be applied most usefully to the relationship between soul and personality, wherein the "encroaching light of the soul obliterates the dim light of the personality, and within that lighted area the disciple learns to stand."

(DINAII 669) The work which it is planned for them later to undertake will eventually prove so difficult that it is essential that they start with a strong bias towards wisdom. Contact with the "**Ashrams of loving intent**" (as certain Ashrams close to the **aura or periphery of Shamballa** are called) suffices later to evoke the love aspect in greater fullness, enabling the disciples, therefore, to present a balanced instrument to the Divine Organiser of their future work. Just what this work will be is not for me to say. It is connected with the training to be given neophytes and aspirants in the next race, where the [Page 669] average aspirant to discipleship will be expected to be as intuitive and motivated by pure reason as the aspirant today has to be mental. Technically speaking, that means that the buddhic plane will be the focus or place of growth, and those who train disciples will work from the plane of atma or pure spiritual will, just as today they work from the plane of buddhi or of rational unity. Ponder on that last phrase.

(EINA 140) This all sounds to you necessarily peculiar and too abstract and farfetched to make much sense.  I would have you remember that much which is familiar to you today and which constitutes a definite part of the recognised facts of daily life would, a few hundred years ago, have been regarded as equally peculiar, incomprehensible and impossible.  What is really taking place is the hastening of the processes of light manifestation, and this has become possible because of the point of attainment of humanity and the increased stimulation which is being applied to the race by the Hierarchy, assisted by **forces emanating from Shamballa.**

(EOH 72) THE HIDDEN SOURCE OF THE OUTER TURMOIL

January 1939

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

***Only twice in our planetary [Page 72] history has this Shamballa energy made its presence felt directly-first time in Lemuria a the time of individualisation-second time***

***In Atlantean days during the battle between the Lord of Light and the Lords of Material Form***

1. The first and the most powerful force is that **pouring into the world from Shamballa**, the planetary centre where the Will of God is known. Only twice in our planetary [Page 72] history has this **Shamballa energy** made its presence felt **directly: the first time**, when the great human crisis occurred at the individualisation of man in ancient Lemuria; the second time, in **Atlantean days** in the great struggle between the Lords of Light and the Lords of Material Form, also called the Dark Forces. Today, this force streams out from the Holy Centre; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:

a. The **destruction** of that which is undesirable and hindering in the present world forms (in government, religion and society).

b. The **synthesising force** which binds together that which has hitherto been separated.

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

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

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

***Shamballa will be fully manifest in the next solar system***

These three centres are closely interrelated and must be thought of as expressions of divine livingness, as embodying three stages in the unfoldment of God's Plan, and as constituting the three major centres—Head, Heart, Throat—in the body of the One in Whom we live and move and [Page 73] have our being. Students can relate these three centres to the three solar systems, referred to in A Treatise on Cosmic Fire. In the **first solar system, the centre which is Humanity was prepared** and the principle of intelligence came into manifestation. In the **second solar system**, the Hierarchy of Love made its appearance and must come into full manifestation, thereby enabling the love of God to be seen. In **the next solar system**, the centre which we today call **Shamballa,** will manifest the Will aspect of Deity intelligently through love. It is interesting to note that it is only through human beings, that these three centres ever come into true functioning activity; and likewise that the three major ideologies (the totalitarian, the democratic, the communistic) may be the response—distorted and yet responsive—to the forces playing from the two higher centres on to the human. This we discussed earlier (The Destiny of the Nations, page 22).

(EOH 73) Those of you who are seeking to serve humanity and to join in the Hierarchical effort to bring healing to a world in pain, must learn to penetrate behind appearances, behind the methods and schemes, the results and effects on the physical plane and endeavour to contact the **forces of Shamballa** or of the Hierarchy, plus the human need which has produced these modes of expression and thus see them for what they are—not worn out systems and childish efforts at improvement but embryonic plans whereby, eventually, may come release and the culture and civilisation of the New Age. If you are seeking to bring illumination into the dark places of the earth (which means into the minds of men), then you must yourselves see clearly and relate the abstract and the concrete in such a manner that, in your own lives, a working idealism may be seen; only so can a working idealism of a national, racial and human nature also be seen. The head as well as the heart must be used, and this many earnest people are apt to forget. Can you possibly work at high tension in this endeavour—a tension produced by the interrelation of the head and the heart, working out creatively through the [Page 74] throat centre, esoterically understood? In this last sentence I have expressed for disciples the nature of the effort they need to make.

(EOH 75) There is little that I can tell you about the Dark Forces. They are not the problems of humanity but that of the Hierarchy. The task of these Forces is the preservation of the form life and the working out of methods and aims which are inherent in the processes of manifestation. The Black Lodge, so-called, is occupied with the form aspect of [Page 75] manifestation; the White Lodge, with the consciousness aspect. It might, therefore, be stated that:

1. **Shamballa** is occupied with the life aspect in its graded impulses.

2. The **Hierarchy** is occupied with the consciousness aspect in its graded series of expansions.

3. The **Black Lodge** is occupied with the matter aspect in its multiplicity of forms.

(EOH 76) The Forces of Darkness are powerful energies, working to preserve that which is ancient and material; hence they are pre-eminently the forces of crystallisation, of form preservation, of the attractiveness of matter, and of the lure of that which is existent in the form life of the three worlds. They consequently block deliberately the inflow of that which is new and life-giving; they work to prevent the understanding of that which is of the New Age; they endeavour to preserve that which is familiar and old, to counteract the effects of the oncoming culture and civilisation, to bring blindness to the peoples and to feed steadily the existing fires of hate, of separateness, of criticism and of cruelty. These forces, as far as the intelligent peoples of the world are concerned, work insidiously and cloak their effort in fair words, leading even disciples to express hatred of persons and ideologies, fostering the hidden seeds of hatred found in many human beings. They fan to fury the fear and hate of the world in an effort to preserve that which is old and make the unknown appear undesirable, and they hold back the forces of evolution and of progress for their own ends. These [Page 76] ends are as inscrutable to you as are the plans of the **Ruler of Shamballa.**

(EOH 78) Why our planet and this solar system should have been constituted the nursery for the seeds of separativeness and why this remnant of humanity, far more advanced than ours, should have been destined to work out its future on our earth, is **hid in the knowledge of the Lord of Shamballa**, and is unattainable knowledge for you and, indeed, for many [Page 78] in the Hierarchy. It is simply a fact to be accepted by you. The solution will come, as I said, when the races regard the Jewish problem as a humanitarian problem but also when the Jew does his share of understanding, love and right action. This he does not yet do, speaking racially. He must let go of his own separative tendencies and of his deep sense of persecution. He will do this latter with great facility, when he grasps, as a race, the significance and inevitability of the Law of Karma, and from a close study of the Old Testament and of the acts and deeds there claimed by him as his racial acts and deeds (conquest, terrorism and cruelty), realises that the law is working out and incidentally releasing him for a greater future. There must, at the same time, be a realisation by the Jew and Gentile of equal responsibility and equal liability for the present world difficulty.

The two forces to which I have been referring must, therefore, be taken into account by all disciples as they seek to serve in this critical cycle; these two forces must also be taken into your calculations as you start this new group work or your wrong idealisms and thoughts may hinder the group work. You must recognise theoretically the five forces (three major and two minor) which meet and clash in the human family at this time. It has been necessary for me to bring these facts to your attention. If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism. You cannot work, as a group, if these ideas and thoughts are present, and I am preparing now to teach you some of the first stages of group work and usefulness. It would not have been necessary for me to deal with these world problems if you had been immune from emotional reactions to them, but very few of you have your minds clear from prejudice and free from hatred. Those few make the work possible and it is also possible for the rest of you to detach your minds from undue influence and wrong ideas.

I ask you, in this work, to **concentrate upon the Shamballa** and the Hierarchical forces. I ask you to regard yourselves [Page 79] as pure and unclogged channels and to seek only to be linked with the soul of each and all, whose nature is pure love, realised synthesis and divine potency.

(EOH 86) According, therefore, to the condition of the sensitive bodies of the planet, of nations and of individuals, so will be their reaction to the five kinds of inflowing forces. **The Shamballa force**, for instance, in making its impact upon first ray types, and upon the other ray types on that line of major energy—the third, fifth and seventh ray types—evokes widely differing results than when it makes an impact upon the second ray line of energy; the results of the **impact of Shamballa energy upon the first ray individuals** and nations can be potent in the extreme. This impact, being relatively a new one to humanity, evokes in the world today all the political and organisational changes which are so prevalent and so disturbing. There is little that humanity can do about this except endeavour to balance this first ray display of energy with second ray or hierarchical force. This latter energy—working through the world religions and the men and women who respond to the love influence—can change methods (though not the purpose or the direction) by pouring in the love force.

Again, that force which we regard as emanating from the strictly human centre, the third ray type of energy, is of the third or creative order; and in these three energies you have, in reality, the expression of the three major centres of the planetary Logos. The first or will energy is, as you know, focussed in **Sanat Kumara, the Ancient of Days** (as He is called in the Christian Bible), the **Lord of Shamballa**, Who is the embodiment of the Personality of the planetary Logos. The love force is focussed through the two great spiritual Lords of the Hierarchy, the Buddha and the [Page 87] Christ, Who are both embodiments of the heart centre of the planetary Logos, for the Buddha represents the twelve-petalled lotus in the head, of which the Christ represents the counterpart, the twelve-petalled lotus of the heart centre. This is a fact seldom grasped or even mentioned. The petals of the throat centre are represented at this time by certain of the leading world rulers, whose activity is responsible for the rapid creation of the new world with its rapidly altering civilisations and culture. These thoughts will provide much that you would do well to consider.

(EOH 89) I wonder whether you can grasp the implications of this paragraph. When the mind aspect (the third aspect of the personality) is more fully developed, then the **focus of the effort of the Dark Forces will change and the problem of the Jews will disappear.** Mankind is not yet handling its problems intelligently. Thus the forces and energies of the creative process are exceedingly active at this time in preparing what I might call the "material of the world" and the substance of all the four kingdoms in nature for the coming changes. As the ploughman turns the soil of his field and harrows it, and so brings that which is underneath to eventual fruition, so a similar process is taking place in the world today, and all is preparatory for the sowing and its resultant effects. These effects will constitute the new Aquarian culture and civilisation. In this process the Hierarchy is taking a definite and influential part and is working more uniquely and specifically than ever before in the history of the world, **under instruction and vital aid from Shamballa.**

(word processor would not include the table for some reason)

(EOH 91) I have referred above to the five streams of energy and have related them to the five centres. Let me extend the idea somewhat by pointing out that these five energies are related to the centres or the lotuses to which I referred in A Treatise on Cosmic Fire, or to the dynamic point within the lotus, through which the central life of the lotus flows; in the case of the **first three energies (of Shamballa**, the Hierarchy and Humanity) you have the permanent point of life, light and activity in the lotus; in the case of that potent energy connected with the Jews, you have a very temporary inflow of energy, and in the case of the Forces of Materialism, you have a relatively temporary—though apparently permanent—focal point of reactionary energy.

(Table on page 92 EOH)

(EOH 107) The third was the **inflow of the force of will or power from the Shamballa centre**. This, as previously explained, is the most powerful force in the world today, and only twice before in the history of mankind has this Shamballa energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about. Let us recapitulate briefly.

The first time was during the great human crisis which occurred at the **time of the individualisation** of men in ancient Lemuria.

[Page 107]

The second time was at the time of the **struggle in Atlantean days between the "Lords of Light** and the Lords of Material Expression."

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

(Table page 107 EOH)

(EOH 108) This **Shamballa energy** now for the first time is **making its impact upon humanity directly** and is not stepped down, as [Page 108] has hitherto been the case, through transmission via the Hierarchy of Masters. This change of direction constituted a somewhat dangerous experiment as it necessarily stimulated the personalities of men, particularly those whose personalities were along the line of will or power and in whom the love aspect of divinity was not sufficiently expressing itself; it was, however, permitted because it was realised that it would not affect the man in the street or the masses who would remain unresponsive to it, though it might greatly stimulate and intensify the mental and more potent type of man.

The effects of this widespread stimulation have been all that was anticipated and the **so-called "evil results" of the Shamballa force** upon ambitious and powerful personalities in all countries and all schools of thought have, nevertheless, been offset to some extent by the growth of the sense of relationship everywhere and by the spread of the Christ energy which generates at-one-ment, loving understanding and goodwill.

You might here rightly enquire how this can be so when humanity is overwhelmed by a ghastly world war at this time. I would remind you that the Hierarchy is guided in its conclusions by the mass light and by the inner subjective oft unexpressed reactions of the multitude and never by the outer happenings upon the physical plane. The fate of the form life and of outer organisations is deemed of small importance compared with the sensed inner spiritual development. That development must necessarily outrun the outer manifestation. Humanity is today further advanced spiritually and mentally than might appear from external happenings. The **first result of such development is eventually the destruction of the outer form** because it is proving inadequate to the pulsing, inner, spiritual life; then, secondly, comes the building of the new and more adequate outer expression. This accounts for the world crisis at this time. The cause is based upon four major factors upon which I would like somewhat to enlarge:

(EOH 111) To the above two reasons another might perhaps be added which will have significance and meaning to esotericists and to all who have in any way grasped the teaching I have attempted to give you in my books anent the three world centres—Humanity, the Hierarchy and **Shamballa.** This world crisis is related to the approach or the relation [Page 111] of the Hierarchy to Humanity. That great spiritual centre of force, the Human Kingdom, has now reached a point of such potency and of such a high vibratory activity that it is shaken to its very depths; all its evolutionary grades and groups are responding to the stimulation, generated within the centre itself and also stimulated by Forces emanating from the hierarchical centre and from **Shamballa.**

(EOH 118) Today, all that is taking place is due, first of all, to the essential duality of man; in the second place, it is due to certain major lines of cleavage which were brought about by this essential dualism in an early stage of human history, and thirdly, to the growing tendency towards **synthesis which the inflow of the Shamballa force** is producing at this time. This is the simplest statement I find it possible to make anent this complex problem. With broad generalities I cover the past, indicate the effects which are now being experienced in the present, and forecast the future.

***The karma of the conflict in Atlantis is so real that the same leaders of the Atlantean conflict were active during the 20th century one too***

(EOH 126) Intelligent appreciation of the situation and a general capacity to present to the mind the underlying conditions has now been achieved by the bulk of the intelligent people upon the planet and, though the point of view is necessarily coloured by national traditions, inherited ideas and policies as well as by environmental control and bias, the race has gone a long way towards its final emancipation. There is, therefore, a certain measure of free will displayed, and this constitutes an entirely new factor and a most satisfactory development. But I would remind you of a most important point and that is that the masses of the people—the middle classes, the bourgeoisie and the proletariat (I use these words in their general sense and simply because of their significance and meaning)—are still victims of authority, of control, and remain relatively unthinking and childlike. This means that the true conflict is between a small minority to whom the issues are illuminatingly clear and who have definitely ranged themselves on one side or other of the embattled forces. **A mere handful of men, the direct descendants or rather the reincarnations of the leaders in the ancient Atlantean conflict, are now on earth**, directing the forces of light or of darkness and bringing into being a direct line-up of millions of men whose will is that of their leaders.

The lines of cleavage have grown steadily until now they can be expressed in terms of a humanity which is oriented towards the higher spiritual and altruistic values and whose keynotes are sacrifice, group good and world understanding, and those whose focus is predominantly material and whose aims are selfish, animated by ambition and the spirit of acquisition.

(EOH 127) It was the acuteness of this situation, and the wide extent of the cleavage, which induced the watching Hierarchy to permit a **direct inflow of the Shamballa force** (in spite of its attendant risks) to pour into the world. The objective was to stimulate the free will of the masses; the result upon them has been relatively good as it has led to the formulation and expression of the great world ideologies—Fascism, [Page 127] Democracy and Communism as well as that peculiarly distorted blend of Fascism and Communism which goes by the name of Hitlerism or Nazism. All these ideologies are fostered by the desire of the masses for the betterment of the condition in which the populace in any country lives and it has become focussed, expressive and creative by the force of the **Shamballa influence.** But another result of this inflow of the will-to-power has been to stimulate a certain group of outstanding personalities in many lands so that they have assumed control of the masses and can thus determine the policies and methods—religious, political and social—of the different nations. In every nation a relatively small group of people decide all important issues and determine all major national activities. This they do either by force, terror and deception or by persuasion, fair words and the application of ideological motives. Of this situation in the world the Lords of Destiny are availing themselves in order to bring the ancient conflict to an end and so enable humanity to pass into the new Aquarian Age relatively free and with a clearer understanding of right human aims, right relationships and man's predestined future.

(EOH 129) As for the other group, they are those who through inclination or ancient karma are the descendants of the Lords of darkness; their actions and ideals make possible the activity of the forces of materialism. I would have you note that phrasing. Even the most dangerous of them are nevertheless conscious of some form or another of idealism, but they are misguided and full of response to the will-to-power (power upon the physical plane and through the medium of form activity). **This is stimulated by the inflow of the Shamballa energy**. Because of these reactions and tendencies, they constitute focal points for those Lives and [Page 129] Energies which are inherent in matter itself and whose influence and work are dedicated to the preservation of form, and of that which is. They endeavour constantly to negate the new and to hold back the evolution and development of the human consciousness. Forget not that the real issue is in the field of consciousness and that the struggle is between form and the life within the form, and between progress, leading to the liberation of the human spirit, and reactionary activity, leading to the imprisonment of the human consciousness and the restriction of its free expression.

(EOH 131) It will be apparent to you that three major methods or modes of producing these fusions can be noted. **Great Britain, the United States of America and the Union of Socialist Soviet Republics (the U.S.S.R.)** are working out the principle of federation, of relation and of the fusion of bodies into concentrated wholes, responding to the same inspiration but employing their own specialised methods to bring about the desired ends. Be not surprised by my [Page 131] including Russia in this triplicity. Their ideology is fundamentally as sound as that in the other groups, but the difference lies in the factors of personality and the mode of applying the ideology. The control of powerful and dangerous personalities, and the use of the methods of force and cruelty have been avoided in the first two groups of nations, and the reason is based upon the different source of the inspiration producing the effects. Another reason is to be found in the placing of power in the hands of those who are historically unprepared to rule and of those whose past unfoldment has as yet brought them only to the nursery stage of evolution.

Nevertheless in these three groups there is much of interest to be noted. One of them, Great Britain, represents a fusion, the foundations of which have been laid in a long historical past of preparation for government; another, that of the U.S.A. represents a fusion which is unfolding and developing in the present which is new in its experiments, though employing factors from every nation in Europe; the U.S.S.R. in its turn represents a coming fusion or future synthesis. In these three, you have an interesting and immediate expression of the three divine aspects, each of which inspires and colours the embryonic civilisation. **Great Britain expresses the will-to-power** but on account of age and experience, dearly bought, this is today mellowed by justice and a growing understanding of human need. This, in its turn, is the result of the control for many centuries in the past by the aristocracy, with its paternalism, conservatism and its method of slow adjustment. **The U.S.A. expresses the will-to-love,** which shows itself in an ability to absorb vastly divergent elements and yet to present equal opportunity to all. This is brought about very largely because the control is, in this federation of states, in the hands of the bourgeoisie, with its financial goals, its power to determine living conditions, and its quick and sympathetic touch upon life. Its method is not that of slow adjustment but of quick assimilation. It is in that country also that people are most sensitive [Page 132] to the influence of the Hierarchy. **The U.S.S.R. expresses the will-to-create** and to produce new conditions and a new order—planned and determined and foreseen. This has been brought about through cruelty very often, by a willingness to compromise and to change or lower the original ideal. This, in its turn, is brought about by the activity of the proletariat with its inability to govern, its desire to retaliate, and its ignorance of tradition and of inherited procedures.

A most interesting experiment is, therefore, working out in these three groups of interrelated elements and differing national ideals. The U.S.S.R. will eventually place its emphasis and direct its major interest upon Asia, bringing about great changes on that continent, as far as the Pacific The other, Great Britain, through its successful demonstration of the principle of federation, can affect major changes in Europe if there is an awakened insight, a true and sympathetic justice and wise patience. The U.S.A. has a similar task to perform for the Americas, calling for statesmanship of a high order and a spirit of understanding.

***Will-towards-Synthesis-British Empire-Shamballa***

***Force of Hierarchy-USA-Hierarchy***

***The Will-to-be of Humanity-USSR-Humanity***

It will also be apparent to you if you have rightly understood the above suggestions that the **Shamballa force is working through that community of federated nations called the British Empire** and is expressing the **will-towards-synthesis** and the will to just and legal procedure. It is the **force of the Hierarchy** which can express itself **increasingly through the United States of America,** for an intuitive recognition of subjective realities and a real sense of the higher values can and frequently do control the impulses governing this group of federated states. **The will-to-be of Humanity** with its almost extravagant emphasis upon human values and the will-**to-rule creatively is the contribution of the U.S.S.R.,** that great federation of republics. Thus the influence of the three great world centres about which I have earlier written can be seen expressing itself through these three groups of nations. At the same time, the **Shamballa force is active in all of them**, for it produces federation and synthesis. Its first great expression or demonstration [Page 133] of the spirit of fusion took place in the 18th and 19th centuries, and led to the formation of such countries as Italy and Germany which were created out of many smaller states, duchies and kingdoms. A history of the trend towards fusion in the modern world would prove a most illuminating study. It would be found that the first **faint indications were felt around 1575 A.D**.

***The Shamballa force was demanded at the 1425 Centennial conference of the Masters***

This was due to the fact that **permission for the inflow of this force was given** when demanded at the **Centennial Conference of the Hierarchy, held in 1425**. I referred to this conference in my earlier writings.\* (WM 401-433) & (EPI 170-189)

In the second group of changing ideologies and of reaction to mass need, you will find France, Germany, Italy, Spain and Portugal, all of whom have altered their ancient policies, changed their forms of government and **reacted gradually and slowly to the Shamballa force.** They have, however, reacted to that force through the medium of certain great and outstanding personalities who were peculiarly sensitive to the will-to-power and the will-to-change and who (during the past 150 years) have altered the character of their national life, and emphasised increasingly the wider human values. The men who inspired the initiating French revolution; the great conqueror, Napoleon; Bismarck, the creator of a nation; Mussolini, the regenerator of his people; Hitler who lifted a distressed people upon his shoulders; Lenin, the idealist, Stalin and Franco **are all expressions of the Shamballa force** and of certain little understood energies. These have wrought significant changes in their day and generation and altered the face of Europe, incidentally affecting Asia and conditioning attitudes and policies in America.

***Shamballa force has led to two vital characteristics***

The results even when dangerous and terrible, have developed two vital characteristics in humanity. One has been the widespread **development of the discriminating faculty**, and secondly, a **tendency to dispersion with its [Page 134] consequences of diffusing civilised and cultural values** and the diverse gifts of the many people to the world soul. The drift of people to the colonies from Great Britain, the drift of the people from every nation in Europe to America, North and South, the dispersal of people within national boundaries as the result of war and expediency such as the evacuation of cities has brought about today, the removal of people out of Italy and of groups of people within Russia, and the constant moving onwards of the wandering Jews indicate a breaking down, upon a world-wide scale, of all outer boundaries and the institution of a process of blending and amalgamation such as the world has never seen before. It constitutes an educational system of untold value, leading as it does to the constant necessity to readjust viewpoints, to change modes of living, to intermarriage and so-called illicit relations. The outer change is producing an inner synthesis and outer dispersion, and cleavages are working out interiorly in closer relations and a more tolerant spirit of understanding. The power to consider, to choose, to think and to discriminate is rapidly developing among all classes everywhere as a result of the many cataclysmic happenings, the presentation of many changing circumstances and the many points of view and theories of government and of religion; these grow naturally out of new contacts and the rapid presentation of events through the medium of the press and the radio.

(EOH 150) The invocation, evocation and resultant activity of the Hierarchy and of those Forces, Energies and Beings Who are not controlled by matter in any way, or by substance (the lower pole of manifestation) but Who are related to the positive spiritual pole is a new activity, and as yet relatively an untried experiment on the part of humanity and the formulas unknown. Of what use was it to impart the formulas to humanity when it was as yet controlled by the lower values and unable to lay hold upon the soul aspect and to function on that level of consciousness whereon the soul is found. Only those can use the formulas effectively who live, work, think and feel as souls, which means ever in group terms.

Today, however, there are those in every land who are rapidly becoming aware of the soul as a controlling factor in consciousness, who respond to world affairs and conditions increasingly as souls, and who can, therefore, be trained to work upon the physical plane. When this is so, it becomes possible to impart certain of these Words of Power and mantrams and to institute that new and potent activity which will bring the Hierarchy and Humanity into conscious and direct cooperation, as well as **Shamballa and certain great [Page 150] Forces which are interplanetary or solar**, and also great cosmic Energies. It is now possible to discover those who—being free within themselves and who are learning rapidly to be detached and selfless—can institute and carry forward the task of invoking these higher spiritual forces, thus reinforcing the efforts of the Great White Lodge. It is this process of spiritual invocation which will motivate the new and coming world religion. This is not magical invocation, as man understands it, and which is concerned with the invocation and control of the substantial and elemental forces of the manifested world, but the invocation which will evoke contact with the spiritual Lives and the divine embodied Energies as well as with the Hierarchy (which is Their intermediary) in order to bring about the manifestation on earth of the soul of humanity and the qualities of the subjective and inner divine life which all outer forms veil. This is now for the first time possible in the life of the planet.

(EOH 152) The evocation of the Hierarchy through right invocation is proceeding also rapidly, producing much activity and response from the Hierarchy of Light.

2. To set up a closer relation with the third, **major divine centre on our planet, Shamballa**. From that centre, the will of God goes forth and the power of God becomes the messenger of His will. Hitherto that highest form of spiritual energy has only reached humanity (as I have before told you) via the Hierarchy. Today, it is deemed desirable that it should be ascertained whether there are enough selfless and group-conscious people upon the planet to warrant a direct inflow of that higher energy to humanity, thus producing upon the physical plane a hastening of the divine plan and a more rapid working out of that which is to be. This direct contact can be produced if the Great Invocation [Page 152] is used by the world aspirants and disciples in collaboration with the Hierarchy. Hence the emphasis I have laid upon all of you using this Great Invocation as souls and as those who are in touch in some small measure with the Hierarchy. When the note of humanity and the note of the Hierarchy are synchronised by the **use of the Great Invocation**, there will come a **dynamic and immediate response from Shamballa**, and that will rapidly take place which the Hierarchy and the world disciples desire to see.

(EOH 153) b. The second effect will be the forming or constitution of a planetary triangle or recognisable triad which will be the correspondence between the **three planetary centres to the spiritual triad of Monad, Soul and Personality** (the atma-buddhi-manas of the theosophical literature). Hitherto the word alignment has best described the planetary situation; there has been a straight line along which energy has **poured from Shamballa** to the [Page 154] Hierarchy and from the Hierarchy to Humanity, but this has meant **no direct interplay between Humanity and Shamballa.** If the Great Invocation can be rendered effective, humanity can then set up a **direct relationship with Shamballa**. The resultant triangle of force-relationship will promote the circulation of spiritual energies between the three centres from point to point so that there will be a triple relation. A planetary process of give and take between all three will then be established, and the emphasis upon giving will be far more pronounced.

(EOH 155) A clue also to the significance of pain and of suffering will gradually emerge in the world consciousness as study is made of the above statements. Suffering is the most effective and most rapid way of evoking world understanding and of burning away the barriers which human beings have set up to the expression of the will-to-good. One of the most beneficent results of the **inflow of the Shamballa force** through [Page 155] the focussed demand of the aspirants and world disciples will be the intelligent recognition of the uses of pain and suffering. It is this truth—distorted and selfishly misapplied and interpreted—which has led certain types of people and certain types of governing bodies among the nations to take the position that the greater the suffering inflicted (as, for instance, in war time) and the greater the process of terrorism, the quicker the end which is desirable and right; they hold often that the more dire the effects of planned conditions, the more rapidly will the correct consummation be achieved. It is not, however, the duty or right of man to turn first ray force to selfish ends or material objectives; responsibility cannot be veiled behind specious and distorted half truths and evil cannot be done in order that good may come. What is applied by the **Lord of the World in Shamballa** under the motivation of love, wisdom and selflessness with a sure touch and a judgment as to times and seasons cannot be so used by those motivated by personality objectives, either on an individual or a personality scale (for nations as well as individuals have personalities). Ponder on this and seek enlightenment from the soul.

3. When the **Great Invocation** is thus rightly used and the world centres are consequently consciously interrelated, then certain extra-planetary Energies can be **called in by the Ruler of Shamballa** to aid in the re-adjustments required for the New Age and its coming civilisation. These Forces—spiritual and potent in nature—exist in two categories: solar Forces which are inter-planetary and cosmic Forces which enter into our solar system via Jupiter as the transmitter of divine energies from Virgo and Aquarius which Jupiter esoterically governs. Virgo is esoterically the mother of the Christ child and is, therefore, the emanator of energies which nourish and aid the growth of the Christ consciousness; Aquarius is the coming expression of the group consciousness which is the first and immediate revelation of the ever present Christ consciousness on a large scale in humanity. Jupiter also, exoterically and from the angle of orthodox [Page 156] astrology, rules Sagittarius, the sign of discipleship, and also Pisces, the sign of the world saviours. The implications will, therefore, be obvious to real students.

In considering these great Energies, there is little you can do beyond accepting—if you care to do so—my statements anent them, regarding them as interesting and simply explanatory hypotheses. There is little that you can do (or I either) to arrive at first hand knowledge of the facts along this line. Few even of the Members of the Hierarchy are conscious of the impact of force from extra-solar centres or reservoirs of spiritual force. **Only the group of Contemplatives in the Hierarchy** which are given the exoteric name of **Nirmanakayas** are responsive to Their influence in any conscious manner and then only when that influence has been stepped down by certain **powerful agencies in Shamballa**. It is not necessary for me or for you to say more anent Them though I shall touch upon Them again later in this article.

(EOH 156) Prior to taking up the Great Invocation sentence by sentence, I would like briefly to touch upon the needed procedure as you attempt to say it correctly and effectively:

Forget not, first of all, the necessary process of alignment wherein you do two things:

1. Endeavour consciously (which for most of you at present means imaginatively) to align or link soul, mind and brain so that there is a direct and free inflow from the higher Self to the lower.

2. Endeavour to realise or register your relation to the Hierarchy, via your own group of disciples (if you know which it is) or in relation to whichever one of the Great Ones or Masters appeals the most to your heart and mind. If neither makes any appeal to your consciousness, the same results will be achieved if you seek to link up with the Christ.

***Initiates and Masters use the Great Invocation in a manner totally differently-Masters link directly with Shamballa***

I might here point out that the difference between the linking up that you can effectively do and that which is done by a Member of the Hierarchy itself is that you link up [Page 157] via the Hierarchy and then through the **medium of the Great Invocation reach forth to Shamballa** whereas the initiates and the **Masters link Themselves directly with Shamballa** and use the Great Invocation in a manner totally different to that in which you use it. There is for you and the average aspirant no direct contact, and that is definitely fortunate for you. I may not further elucidate.

(EOH 160) When the world aspirants and disciples use this Invocation, the **first phrase** takes the consciousness to the Hierarchy of Light, which is the intermediate centre between Humanity and **Shamballa.** It serves then to emphasise and establish a close rapport, blending and fusing the human and the hierarchical centres. When this has taken place, the Hierarchy can then use this Great Invocation with greater potency and can carry the relation to a higher state still and produce a blending with the **Shamballa centre**, where the Forces of Light are found as embodied Presences and where Their focussed energy serves to provide great reservoirs of light and love. These have hitherto not been made available for planetary distribution, owing to the lack of established relation between the three centres: Humanity, Hierarchy and [Page 160] **Shamballa.**  That relation is now becoming somewhat established; the inflow of light and love to humanity is now possible if the disciples and aspirants of the world can be led to make the needed effort to stand in spiritual being and, from that poised attentive attitude, to invoke these great Entities. It was to this possibility that the story in the New Testament refers where reference is made to the pool which was stirred at times by the Angel and thus a condition was produced which led to the healing of the sick. The Angel of the Presence, the soul of humanity, as embodied in the Hierarchy and those who are consciously endeavouring to function as souls can now stir these reservoirs of force and light upon **etheric levels in Shamballa** so that a definite "healing of the nations" can take place.

When the thought behind the Great Invocation can be carried high enough in the consciousness of those using it through a joint effort of the world disciples and the Hierarchy of Light—as well as being reinforced by the Forces of Light—then the Spirit of Peace can be invoked.

***The three planetary centres can be linked with the Great Invocation (this applies to the last Invocation DK gave too)***

On a lower turn of the spiral, you will note that the Wesak Festival enacts a similar invocation and process. It is a re-enacting and training process. There and at that time, the **three Representatives of Shamballa within the Hierarchy**—the **Manu, the Christ and the Mahachohan**—invoke the Buddha, Who in His turn is the transmitter of still higher Forces. He is invoked by a special mantram and transmits the appeal to the One Whose agent He is. **If this Great Invocation** which we are studying **can be rightly said, the three great planetary centres can be related in a similar manner.** The Lord of Civilisation, the Master R., representing humanity, the Christ representing the Hierarchy and the Lord of the World, linked through the **Manu and representing Shamballa** can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted. By the voiced appeal His attention will be forced to turn itself towards our planet. The consequences will be significant and potent but as to the form which they [Page 161] will take it is impossible for me to say. Perhaps it will lead to some peculiar and powerful demonstration of the meaning of peace as the expression of universal and planetary love; perhaps it will produce the sending of an Avatar or Messenger of Peace to lead the nations to right action; perhaps some happening will take place of such significance that its import will be immediately recognised by humanity as a whole, leading them to take all the needed steps to restore right human relations. The nature of the activities which the Spirit of Peace will institute is not our responsibility. Our duty is to learn rightly to contact the Hierarchy, via our own souls; rightly to use the Great Invocation as souls, and rightly to render ourselves responsive to and sensitive to the resultant effects. Ponder on the above.

It might, therefore, be noted that the Forces of Light express Themselves through the Hierarchy of Light and Their major effect is the illumination of the minds of men with love and light. This precipitates upon the mental plane. The personality or the form aspect of humanity is thereby pervaded and illumined. Thus the third great planetary centre, Humanity, becomes creative and magnetic, and two divine aspects—intelligence and love—will reach fruition upon the physical plane, making it possible for the first aspect and the will of God (understood by humanity as the Plan) to be consciously carried forward on earth in conformity with the activity **instituted at Shamballa**. The will of God is purpose and this is, for the first time, to be recognised consciously by man.

(EOH 162) The Spirit of Peace will, when the right time comes, vitalise the responsiveness of humanity, via the influence of the Hierarchy, to the will of God which has for basic intent the bringing of peace on earth. What is peace? It is essentially the establishing of right human relations, of synthetic rapport with its resultant cooperation, of correct interplay between the three planetary centres and an illumined, loving understanding of the will of God as it affects humanity and works out divine intent. It is for this reason that the Christ, Who established for the first time in planetary history a [Page 162] contact between the Hierarchy, Humanity, **Shamballa and the Spirit of Peace** in His Own high place, in His first recorded utterance said that He must be about His Father's business and then at the end of His life, reiterated the same thought in the words: "Father, not my will but Thine be done," thus carrying the thought up to the highest plane for He addressed the Father, the first Aspect of Divinity. He then focussed in Himself the two major divine attributes and aspects—will and love (atma-buddhi)—and because of this, His consciousness became extra-planetary as is the consciousness of the Lord of the World, and He could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man. This achievement enabled Him to put Humanity in touch with the Spirit of Peace. He thus Himself became the Light of the World and the Prince of Peace.

In this manner, **Shamballa** and the Hierarchy were brought into a close relationship and two great streams of force were blended and a definite interplay set up between them. The Buddha, through His achievement of illumination, established the first major link with the Forces of Light. The Christ, through His ability to express the will of God in love and as world salvage, established the first major link with the Spirit of Peace.

If you will study the above information with care, you will find that the **importance of the Wesak Festival at the time of the full moon of May** will assume increasing importance in your minds. It is the festival at which three factors of importance to humanity are brought into relation:

1. The Buddha, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated.

2. The Christ, the embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.

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3. **Through the Christ and the Buddha**, humanity can now establish a **close relationship with Shamballa** and then make its own contribution—as a world centre—to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanity's will-to-good can emanate powerfully from this third planetary centre. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary saviour.

If you will have these thoughts in mind, the first three phrases of the Great Invocation will assume great significance. Let me put some of these significances in tabular form:

(Table page 163 EOH)

(EOH 165) 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.

We come now to the last two phrases which summarise the effects—synthetic and eternal (and consequently lasting) which the establishment of **direct relationship with Shamballa** will produce in the two other planetary centres, the Hierarchy and Humanity. I refer to effects which will express themselves as a group activity, motivated by the essential values of selflessness and persistent effort (which is sustained concentration, in the last analysis) and thereby producing conditions for which the Lord of the World, the Ancient of Days, has long waited. The **patience and sustaining love of Shamballa is infinite.**

The fourth phrase runs: May forgiveness on the part of all men be the keynote at this time. As you know, the word "forgiveness" is a curious and unusual one and signifies (according to the best derivative sources) simply "to give for." Forgiveness is not therefore, a synonym for pardon though the word has been distorted in theological circles to mean this, so little has the Church understood the basic, motivating power behind divine expression in our solar system. Theologians ever think in terms of the human mind and not in terms of the divine mind. Forgiveness is sacrifice, and is the giving up of one's self, even of one's very life, for the sake of others and for the good of the whole group. **This spirit of sacrifice** is ever found when the **Shamballa force is rightly contacted**, even in the smallest degree, and the underlying impulse behind the loving will of God is sensed and understood, accompanied as this always is with the desire to participate in that will and its spirit of divine sacrifice. Manifestation is itself the Great Forgiveness. The [Page 166] stupendous Lives—outside manifested existence—entered into manifestation in order to give Themselves for the lesser lives and forms of existence in order that these lesser lives might be enabled to proceed onward towards a goal which is known to Deity alone, and thus eventually reach high places of spiritual expression. Achievement is ever followed by sacrifice and the giving of the greater for the lesser. This is an aspect of the Law of Evolution. Such is the note and theme of the entire creative process and is the basic meaning of the phrase, "God is Love," for love signifies giving and sacrifice, at least in this solar system.

It is for this reason that the esoteric teaching emphasises the fact that the soul of man is a Lord of Sacrifice and of loving persistent Devotion—the **two outstanding qualities of the Shamballa Lives, sustaining life and giving.** This is lasting devotion to the good of the whole or the expression of the spirit of synthesis and sacrifice in order again that all lesser lives (such as those embodied in the personality of man) may rise to the "resurrection which is in Christ," through the crucifixion or sacrifice of the soul upon the Cross of Matter.

(EOH 169) I would point out that just as the energies released by use of the **first three phrases of the Invocation relate to the Head, Shamballa; to the Heart, the Hierarchy; and to the Throat centre, Humanity**; so the right use of this fourth phrase will bring into conscious, functioning activity the centre between the eyebrows, the ajna centre in individual man and in humanity as whole. This centre begins to become active and to function dynamically, governing and directing the individual energies, once any real measure of personality integration has been achieved. It is, as you know, the fourth centre found above the diaphragm [Page 169] in the human body and the phrase which awakens it (both individually and in the group) is this fourth phrase. There is, therefore, a numerical relationship. When used wisely and intelligently by human beings, many of the blended potencies which the first three phrases have made available are invoked and so made available to the individual as well as to the group. They can then be focussed for his use in the ajna centre. In many ways, therefore, this fourth phrase of the Great Invocation is of paramount importance to the individual as well as to humanity, invoking as it does great and vital potencies and indicating process (Sacrifice) and purpose, plus the identification of the unit and the group with the basic intent of manifestation.

(EOH 170) In the esoteric teaching, this takes place in the life of the individual when—by an act of the will—the centre at the base of the spine is aroused and the fire and the light of the personal threefold life (one aspect of which is often called the kundalini fire) is carried upwards and merged with the power and the light of the soul. The major approach of the two basic energies of form and soul (as an expression of spirit) are thereby related within the human being; the "marriage in the heavens" takes place and the task of the creative process of incarnation or individual manifestation is on the way to completion. Within the planetary life, the same process goes on. The life of humanity as a whole (which is intelligent form life) and the life of the Hierarchy (which is the life of the soul), under impulse from the **Spirit or will aspect as symbolised in Shamballa**, are fused and blended and then a new departure in the evolutionary process becomes possible. The kingdom of God, which is the kingdom of souls, and the human kingdom as mutually expressive and interrelated, are perfectly synthesised and anchored on earth. The glory of the One can then be faintly seen, which is the **glory of Shamballa**. The Dweller upon the threshold of divinity and the Angel of the Presence then stand face to face.

(EOH 225) I would here face you with these alternatives and would ask you to consider your own position in these matters. Does the story of Easter and of the living Christ carry no truth, and is it not possible for that Risen Christ to express His power on Earth through His chosen instruments? Is there no foundation for the myth of the annual return of the Buddha, holding the door open between **Shamballa** and the Hierarchy so that, at need, intervention may be possible through that open door? Is it only a silly dream and a fantasy that at the time of the **June Full Moon, Christ**—in the closest cooperation with the Buddha—links the Hierarchy with Humanity? Is it quite impossible that when humanity awakens to the fact of this mediatorship and can then avail itself of the straight line of ascent and descent through the doors held open by the **Buddha and the Christ**, some stupendous appearing may be imminent and suddenly take place? May it not be possible that through the ascent of man's aspiration and spiritual desire, and through the descent of the waiting Potencies, certain great changes may take place, for which all the past has been only preparatory and through which the Aquarian Age of brotherhood and understanding may make itself felt by virtue of these great Potencies?

***Wesak full moon of May is the key to the open door between Shamballa and the Hierarchy***

(EOH 227) Many people the world over have for years been trained to recognise two things. First, the importance of the **Wesak Festival at the time of the Full Moon of May**, because it not only objectively links the major Eastern religion with the major Western faith, but because it esoterically provides the **key to the open door between Shamballa and the Hierarchy,** between the purpose of God (still unidentified by man, owing to his relatively low stage of evolution which makes it beyond human comprehension at present) and the method of God, which is love; it provides also the link between the Buddha, temporarily embodying will-wisdom, and the Christ, embodying love-wisdom, and also between humanity, focussed in consciousness through the Christ, and the Hierarchy, focussed in consciousness through the Buddha. Owing to the stress of humanity today and the urgency of the response which that distress evokes in the Hierarchy, the synthesis of these two reactions to the world crisis can prove adequate to bring in that outside assistance which could end the conflict along right lines and bring not only relief, but illumination to the human consciousness. But again—speaking here to a representative body of aspirants and disciples—I would state that the focus and the emphasis is not yet adequate to guarantee this extra-planetary response.

Nevertheless, it could be if, in your own life of meditation [Page 228] and of discipline, in your speech with others and in the general tone of your intercourse with your environment, you can eliminate the negative and more selfish reactions and (for the sake of human welfare) temporarily, at least, live at your highest point of aspiration.

Secondly, you have been trained in the belief that all the information which I have given out anent the relation of the Buddha and the Christ, and of the Hierarchy, Humanity and **Shamballa**, will form part of the coming new world religion and that the theme of the Great Approaches will constitute the basic fundamentals of the future spiritual teaching. This too you must have in mind, for the work you are asked to do at the coming two Full Moons, and during the less important full moons of the year, is not only related to the present emergency, but is also constructively related to the future faith of humanity. Bear this also in mind.

(EOH 229) That the **will of Shamballa** may be enabled to express itself through love and through the meditation of the Hierarchy, working through all disciples, aspirants and men and women of goodwill, is the earnest prayer of your fellow disciple and co-worker.

(EOH 270) When this invocation is rightly used and voiced by an adequate number of people, those who can in some measure employ the enlightened will may succeed in reaching the Lords of Liberation and produce, as a result, a phenomenal intervention of some kind. Those who work more emotionally will reach the Rider from the secret place and may bring Him forth to save and lead the masses of people. Are there enough focussed minds and intense attentive hearts to reach the two centres where wait Those Who can aid at this time? That is the question. It will happen when the three centres—humanity, the spiritual Hierarchy of the planet, and the "**place where the will of God lies hidden**" (called in the ancient scriptures **Shamballa)**—are aligned and en rapport with each other. There will then be established a direct relation between all three, and a direct channel for the inflow of liberating force. This has happened **only once before in the history of the race.**

(EOH 271) Owing to the fact that mankind is so weakened by pain, strain and suffering, the probability is that it will not be deemed wise for the **Lords of Liberation** directly to contact humanity. They will more probably do three things:

1. Stand behind and strengthen the **Rider on the white horse** as He responds to the demand of the people everywhere, pouring through Him that dynamic energy which embodies the first divine aspect, the will aspect, the power expression. Thus They will enable Him to carry out the will of God in such a manner that humanity can grasp [Page 271] what is being done. Mankind will then see the Love which animates the Will and Power of God. The true significance of liberty will then be revealed. It is not yet understood.

2. Pour Their strengthening will-to-good into the New Group of World Servers in all lands, so that there may be potent, simultaneous action in line with the purposes of the Rider from the secret place.

3. Stimulate and integrate into the minds of certain advanced disciples a number of new ideals which must govern the liberating process and find expression in the New Age. This was done in a small way at the time of the French Revolution when the three major concepts of freedom were expressed in the three words, Liberty, Equality, Fraternity, and were intellectually presented to the race. These have now been temporarily relinquished, and this in itself constitutes an important symbolic happening. It had to occur, because these three words stood for no factual truth but simply for a hope and for an academic concept; the events of the last few months reduced them to a farce. So they were deliberately withdrawn in order to enhance their importance, and will later be restored and will then assume a new and potent significance in the minds of all men. They are the three words which must govern the New Age.

Certain racial interpretations of ideals will also have to disappear in order to be succeeded by new and better ones. This applies even to man's understanding of the three words which we have been considering. "Liberty," as the Lords of Liberation may endorse it, is in reality the recognition of right human relations, freely adjusted, willingly undertaken and motivated by a sense of responsibility which will act as a protective wall; this will take place, not through coercive measures, but through correct interpretation and quick appreciation by the masses, who are apt to confound licence (personality freedom to do as the lower nature chooses) and liberty of soul and conscience. Yet this liberty is the easiest aspect of the divine will for humanity to grasp. [Page 272] It is in reality the first revelation given to man of the **nature of the Will of God** and of the quality of **Shamballa. "Equality**" is that peculiar understanding which the Coming One will reveal and which is based on a right sense of proportion, correct Self-respect, and understanding of the spiritual, yet natural, laws of Rebirth and of Cause and Effect, and which will be founded in future centuries on the recognition of the age of a soul's experience and gained development, and not at all on the loud emphatic affirmation that "all men are equal." "Fraternity" is something that humanity itself will contribute as an expression of the third aspect of divinity, basing it on right contact and right reaction to contact. Thus there will be developed gradually the true life-theme of humanity, which is brotherhood, founded on divine origin (equality) and leading to a free and true expression of divinity (liberty).

(EOH 274) Let the fiat of the Lord go forth: the end of woe has come.

The ending of the present evil situation is, therefore, a cooperative measure; and here, in this connection, we have the appearance of the Lord of Civilisation Who voices and engineers upon the physical plane the fiat of the Lord of Liberation and of the Rider from the secret place. He aids and makes possible, owing to His control, the precipitating upon the Earth and in the arena of combat, of the power generated by the Lords of Liberation, expressed by the Coming One and focussed through Him as the hierarchical Representative in Europe. The work of the Master R. has always been recognised as of a peculiar nature and as concerned with the problems of civilisation, just as the work of the Christ, the Master of all the Masters, is concerned with the spiritual development of humanity, and the work of the Manu is occupied with the science of divine government, with politics and law. Thus the incoming focussed energy, called forth in response to right invocation, is stepped down still nearer to humanity, and the masses can then respond to the new impulses. You have, therefore:

1. The Lords of Liberation, reached by the advanced spiritual thinkers of the world whose minds are rightly focussed.

2. The **Rider on the white horse** or from the **secret place**, **(Shamballa)** reached by those whose hearts are rightly touched.

3. The Lord of Civilisation, the Master R., reached by all who, with the first two groups, can stand with "massed intent."

On the united work of these Three, if humanity can succeed in calling Them forth, will come the alignment and the correct relation of three great spiritual centres of the planet, a thing which has never occurred before. Then:

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1. The Lords of Liberation will receive and transmit to the Hierarchy energy from the centre where God's Will is known and furthered.

2. The Rider will receive this energy and take such action as will express it, plus the motivating energy from the centre where God's Love is expressed.

3. The Lord of Civilisation will stimulate and prepare the centre which we call humanity for right reception of this re-vitalising, stimulating and releasing force.

**Thus Shamballa, the Hierarchy and Humanity will stand consciously related** and dynamically in touch with each other. The Will of God, the Love of God and the Intelligence of God will thus fuse and blend on Earth and in relation to human problems. Conditions will consequently be brought about and energies will be set in motion which will end the rule of evil and bring war to an end through the victory of the Forces of Light, recognised and aided by Humanity.

***Racial Avatars emerge along the line of the 1st ray and are very sensitive to Shamballa force***

(EOH 298) 1. **Racial Avatars**. These Appearances are evoked by the genius and destiny of a race. The typical man (in quality and consciousness, not necessarily physically) foreshadows [Page 298] the nature of some race. Such a man was Abraham Lincoln, coming forth from the very soul of a people, and introducing and transmitting racial quality—a quality to be worked out later as the race unfolds. Coming forth correspondingly **from the realm of cosmic evil**, and responsible for the focus of materialism upon the planet today was Bismarck. Both men came forth within the same one hundred years, thus demonstrating the balance in nature and the constant interplay of the pairs of opposites. They are both types of the most powerful Avatars which humanity itself has as yet produced. They emerge along the lines of government, of the **first ray** and in the department of the Manu, and are **very sensitive to Shamballa force**. Such Avatars frequently emerge at the founding of a nation. This is true of both Bismarck and Lincoln.

UP TO HIT 221

**Compilation Shamball part5**

***The fifth, and highest type of Avatar are called Divine Embodiments-and issue forth***

***Via Shamballa***

(EOH 300)  I have considered some of these Avatars in my earlier writings under different names and categories. I deal with Them here simply in an effort to reach a wider public with the teaching on the doctrine of Avatars or of divine Appearances. The Bible is full of such Appearances, but little is really understood about Them. The above are the more familiar groupings.

In September 1940 I gave an interpretation of a new Stanza of the Great Invocation, and in that communication I spoke of **Divine Embodiments** as the **highest type of Avatar** for which humanity could look at this point in its evolution. I spoke of the activity of the Hierarchy and of **Shamballa,** should these two divine Agencies decide that intervention in the form of a widespread cataclysm (engulfing all peoples) was necessary, and I referred to the emergence of inspired leadership as another and lower aspect of divine guidance and participation.

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Such inspired leadership is now being given to humanity by Winston Churchill and Franklin D. Roosevelt, in contra-distinction to the focussed leadership of the forces of materialism through Hitler and another man in his group. But it is not with this form of leadership as expressive of the avataric principle that I deal here. Such leadership is called forth by elements present in humanity itself. I deal now with a **fifth type of Avatar**, greater than the other four. These Avatars have not, in this world cycle, experienced human life.

***Divine Embodiments come via Shamballa and the Lord of the World, and embody divine purpose***

5. **Divine Embodiments**. These Avatars appear rarely; and when They do, the effectiveness and results of Their work are very great. **They issue forth into manifestation via the centre at Shamballa**, because They are an expression of the will nature of Deity; They **embody divine purpose;** the energy pouring through Them and transmitted by Them is focussed through the Lord of the World; They can only be reached by the united voices of the Hierarchy and of humanity speaking in unison; Their service is evoked only by realised need, and only after those who call Them forth have added to their faith strenuous action and have done their utmost, alone and unaided, to overcome evil.

***Divine Embodiments never descend lower than the mental plane-express the energy of Shamballa, the destroyer aspect of the 1st Ray (Plutonian energy), and bring about death***

**They never descend lower than the mental plane**, and the main emphasis and attention of Their work is directed to the Hierarchy; the Hierarchy is Their transmitting agency; They occasionally reach those thinking people, focussed on the mental plane, who have clear vision, potent resolve, directed will and open minds, plus of course, essential purity of form. **These Avatars express the Will of God, the energy of Shamballa,** and the impulse lying behind divine purpose. **When They do come forth,** it will be the **destroyer aspect of the first ray of power which They will express**; They **bring about death**—the death of all old and limiting forms and of that which houses evil. Their work will, therefore, fall into two categories:

1. They **will destroy the forces of evil**, using the agency of the Forces of Light.

b. They will **reveal as much of the divine purpose** as humanity is able to grasp through its best minds and most dedicated aspirants; They will clarify the vision of the world disciples and of all who have the disciplined will-to-know and who are dedicated to and expressive of the will-to-good. This knowledge and this will are needed in the coming period of readjustment.

How They will bring the present evil conditions to an end and how **They will destroy the present evil state of materialistic aggression** I may not reveal. It is not yet certain that human development and understanding and the massed intent of humanity will be adequate to the needed demand and strong enough to call Them forth. Time alone can determine that. God grant that the aspirants and disciples of the world will awaken to the opportunity and the imminent and waiting possibility. The plight of vast groups of people upon the planet today lies heavy upon the heart of the Hierarchy. But to bring release and the **Appearance of the Power that can liberate**, human cooperation is needed. Nowhere is this more desperately needed than among the German people in their unhappy land. God grant, therefore, that those Germans who have vision may join the forces of those who are seeking to free Germany and the German people from **the imposed tyranny of the evil Lodge**, working **through their seven representatives in Germany**. Once the Germans who are living free lives in other lands can think in terms of humanity as a whole and not in terms of national glamours, revenge or self-pity, then their voices will be added to those of the other free peoples and to those of the aspirants and disciples in all other nations.

**When the Avatar comes** He will convey to humanity something for which we have as yet no true name. It is neither love nor will as we understand them. Only a phrase of several words can convey something of the significance and then only feebly. This phrase is "**the principle of directed purpose**." This principle involves **three factors:**

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a. Understanding (intuitive and instinctual, but intelligently interpreted) of the plan as it can be worked out in the immediate future.

b. **Focussed intention**, based on the above and emphasising an aspect of the will, hitherto undeveloped in man.

c. **Capacity to direct energy** (through understanding and intent) towards a recognised and desired end, overcoming all obstacles and destroying all that stands in the way. This is not destruction of forms by force such as is now being imposed on the world, but a destruction brought about by the greatly strengthened life within the form. **Only the next one hundred years will reveal the significance of this statement** and then only if the massed intent of the people **evokes this Avatar of Synthesis during the next twelve months**.

***The Avatar of Synthesis must be invoked during the next twelve months***

I have called this Being by this name because it expresses the quality and the objective of the force He brings and wields.

**Another and lesser Avatar is also awaiting** a call from humanity. He is esoterically **related to the Avatar of Synthesis**, being overshadowed by Him. **This Avatar can descend on to the physical plane** into outer expression and can thus step down and transmit the stimulation and quality of the force of the greater Avatar Who can come no nearer than the mental plane.

***The Avatar of synthesis will work through a lesser Avatar-who may be the Christ, or it may be someone chosen by him***

 **Who this Coming One** may be is not yet revealed**. It may be the Christ**, if His other work permits; it may be One chosen by Him to issue forth, overshadowed by the **Avatar of Synthesis** and directed in His activities by the Christ, the Lord of Love. In this way, the energies of both **Shamballa**and the Hierarchy will be focussed through the chosen Coming One. Thus a triangle of loving, purposeful energy will be created which may prove a more effective way of releasing energy and a safer way, than the focussed impact of one selected force might be.

I realise the difficulty of this subject and perhaps may simplify the matter by a **brief summation:**

1. **A great cosmic Avatar** can come if the Hierarchy and humanity can stand together with massed intent.

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a. He will descend into the three worlds of human endeavour, but no nearer than the mental plane.

b. **He will transmit a cosmic energy whose quality is Synthesis**. This will express itself through harmony and unity, producing necessarily understanding, promoting goodwill, and eventually ending the separative, isolating tendencies of mankind.

c. His note and vibration can only be sensed by those whose individual note is also synthesis and whose life objective is the will-to-good. These are consequently the Members of the Hierarchy, the disciples and aspirants of the world and a few of the men of goodwill.

2. **A Messenger or Avatar of equal rank to the Christ** in the Hierarchy (or possibly Christ Himself) may come forth as the Representative of the Avatar of Synthesis and as His transmitting Agent.

***The Lesser Avatar, who may be the Christ, will coordinate between the Hierarchy and Shamballa***

a. **This lesser Avatar works today as one of the senior Members of the Great White Lodge** and is in close touch with the Christ, with the Manu and with the Lord of Civilisation, the Master R.; **He will act as the Coordinator between the Hierarchy and Shamballa.** He will fuse and blend in Himself, through the quality of His Own life, the three great energies:

The will-to-spiritual power.

The will-to-love in its spiritual connotation.

The will-to-manifest spiritually.

b. The antiquity of the achievement of this Coming One is to be found in the name applied to Him, which is found in so many of the world Scriptures: **The Rider on the White Horse**. This refers to the time prior to the phrase so well-known in the Christian fields: "The Lamb slain from the foundation of the world." In the earlier cycle, the then initiates spoke of the "**sacrificial horse**, slain to all eternity." It conveys the same basic idea.

c. This Avatar can descend to the physical plane and there appear, to lead His people—as the Prince Who leads through war to peace.

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d. The whole problem before the Hierarchy and humanity today, in connection with the coming Avatar, can be summed up in the following four questions:

Can He bring the energy of synthesis with Him, thereby bringing about rapid changes?

***The Avatar of Synthesis will only come through the massed intent of humanity***

**This depends upon His being overshadowed by the Avatar of Synthesis** and upon that Avatar being evoked through the demand and the massed intent of humanity, aided by the Hierarchy.

Will the demand of the people be strong enough to evoke the higher potency, or will it be too feeble because of the failure of the world disciples and aspirants to focus this massed intent throughout the planet?

Will the higher overshadowing not take place and **only the lesser Avatar come** to institute a slower method of gradual reform?

This slower method will be necessitated only if and because humanity will have demonstrated its inability to call forth and receive the higher measure and more potent vibration of divine energy. It is entirely for the decision of the world disciples and aspirants; not the decision of poor bewildered, deluded humanity. Will the world disciples and aspirants appreciate the crisis and opportunity? They have not yet, as a whole, done so.

3. The Hierarchy today stands with massed intent. The cry of the masses is **rising up to the very gates of Shamballa**. It is stronger by far than the demand of the spiritually oriented people—the disciples, the aspirants, the men of goodwill. They seem—from the viewpoint of the Hierarchy—to be overcome by inertia, to be engrossed by their theories and idealisms, and to be blind to the issues at stake. Can they be aroused? Can they stand with focussed intent, strenuous [Page 306] physical service and activity, and determined effort to struggle, even unto death, for the defeat of evil? Can they preserve the inner attitude of love and non-separateness? Can they relinquish all for love of humanity? Can they sacrifice every thing for the cause of freedom and of righteousness? This is the problem confronting Those Who are working for the appearance of the Greater and the Lesser Avatars Who can at this time save humanity if humanity desires salvation and will take the needed steps.

The Needed Steps

These steps are various in kind though one in intent. The first step is to **realise clearly what are the methods whereby the Avatar can come** and so reach humanity. These are the same methods, whether it is the **Avatar of Synthesis**, working through the Hierarchy, or the **Avatar of Coordination** (as I might call Him), working through humanity and representing the greater Avatar upon the physical plane.

The methods whereby Avatars reach and influence Their agents or those who respond to Their note, vibration and message are three in number.

1. **Overshadowing.** Where there is kinship in quality, in objective and in nature, it is possible for the Avatar to overshadow some Member of the Hierarchy (as in the case of the **Avatar of Synthesis**) or some disciple or aspirant where humanity is concerned (in the case of a lesser Avatar). This is done through meditation, through a directed stream of thought energy, the presentation of a thoughtform and the evocation of the focussed will of the one who is overshadowed. All this proceeds rapidly where there is close cooperation between the latter (the sensitive responding disciple) and the Avatar. **The Christ is today in very close rapport with the Avatar of Synthesis**, and this rapport will continue, becoming closer and closer until the **Full Moon of June**; He is giving all possible aid, as is His Brother, the Buddha. It is this which makes the coming Full Moon of May of such supreme importance.

A group of Masters and initiates Who are specially related to the Christ's department, as well as a group working under the Master M., are endeavouring to respond to this overshadowing which is only possible—even to Them—when transmitted to Them by the Christ. (I talk here of mysteries.) It will therefore be apparent to you that, as They succeed and become increasingly sensitive to and aware of this overshadowing energy of the great Avatar, Their disciples on earth can also—in a dim and faint way—become responsive to the ideas that are formulated in the mind of their particular Master in response to avataric impression. Ponder on this.

2. **Inspiration**. This is more direct than overshadowing and more potent in results. Certain Members of the Hierarchy and, above all, the lesser Avatars, are inspired from "on high" by the cosmic Avatar and become at times direct expressions of His mind, His energy and His plans. This is the spiritual correspondence to obsession. In the case of obsession, a man is taken possession of and inspired by some evil entity; in inspiration, there is no possession but only what is called "identical response"—a very different thing. In the one case, the free will and intelligent understanding of the Master or the disciple is enlisted on the side of the spiritual Agent; the spiritual man, functioning as a soul, becomes the channel for forces, ideas and activities other than his own but to which he gives full intuitive assent. It is all carried forward with full understanding and consciousness of method, process and results. It is an act of free spiritual cooperation, for the good of humanity, in the work of a great spiritual Force or Being. The cooperation of the Master Jesus with the Christ is a case in point. In connection with the coming Avatar, it may involve the cooperation of the Christ or of a "kindred, equal soul" with a cosmic Being or Presence, taking place on still higher spiritual levels of consciousness and producing an incredibly focussed potency.

In the case of obsession, the evil force enslaves the personality which, in the majority of cases, is but a shell. Of this, Hitler is a case in point.  This produces greater potency [Page 308] on the physical plane and on the astral plane; it is quicker and more immediate in results, but the lasting power is less and the effects are relatively temporary.

In the processes of inspiration, the lesser Avatar—through His life and contacts in the three worlds—will necessarily influence sensitive, spiritually oriented disciples and aspirants, and thus the inspiration coming from the cosmic Avatar becomes in time a group inspiration, and therefore can be more safely handled. This group inspiration can happen today. If it does, there will then be a simultaneous appearing of the cosmic Avatar, the World Saviour in the Person of the lesser Avatar, and—at the same time—a group saviour, composed of responsive disciples and world servers. Ponder again on this.

In this way, if you will note carefully, there is established a direct linked chain from humanity, via the Hierarchy, to **Shamballa.** The Hierarchy is working at the establishing of this chain, aided by Their disciples. The demand for the cooperation of all aspirants is now going forth, because the times are urgent. If this relationship can be established (and it will be a sad day for humanity if it cannot), then the third method of avataric expression becomes possible.

1. **Appearance or Manifestation**. Every possible step has been taken by the Hierarchy to enable the Avatar, the Coming One, to appear. What these steps are cannot be declared here. Only some questions, suggesting possibility, are permissible. Think you that His body of manifestation is already on Earth, waiting to be overshadowed, inspired and used at the right time, as was the vehicle of the Master Jesus by the Christ? There are those who say that it is waiting and has been waiting for 22 years. Is it possible that there will be a sudden descent of the Prince of Light and Peace to change present conditions by the effectiveness of His radiance and His message? There are those who look for Him to suddenly appear, and they number millions of expectant people. Some say He is already on His way. Is it possible that this Wesak Festival will see Him approach [Page 309] nearer to the Hierarchy and make a contact with Them? Some say it will take place. Can the "massed intent" of humanity evoke response and lead to the appearance on Earth of the lesser Avatar? Some say nothing can stop it. Prophecy, expectation and the present time cycle testify to the opportunity. This possible dual event—the coming of the **Avatar of Synthesis** to the Hierarchy and of the lesser Avatar, His Representative, to humanity—can be a probable happening if the world disciples and aspirants measure up to the opportunity.

(EOH 343) But all this determination is in most cases simply the expression of a fixed and united desire. It is not the organised use of the will. The secret of the will lies in the recognition of the divine nature of man. Only this can evoke the true expression of the will. It has in fact to be evoked by the soul, as it dominates the human mind and controls the [Page 343] personality. The secret of the will is also closely tied in with the recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good. This is not determination; it is not whipping up and stimulating desire so that it can be transmuted into will; it is not an implacable, unshakable, immovable focussing of all energies in the need to triumph (the enemies of the Forces of Light are adept at that). Victory for the United Nations does not lie in the effort to produce this focussing with better effect than the enemy. The use of the will is not expressed by an iron fixation to stand steady and not yield to evil forces. Determination, the focussing of energy and the demonstration of an all-out effort towards victory are only (where the United Nations are concerned) the expression of a one-pointed desire for peace and for an ending of the trouble. This type of effort is something which the masses can give, and which they do give on both sides in this conflict.

***Shamballa force is a unifying synthetic force, but can be used as a regimenting, standardising force.***

There is, however, a plus, a something else, which will swing the tide of victory on to the side of the United Nations. This will come through the effort to understand and express the **quality of spiritual Will**; it will be the manifestation of that energy which makes the first divine aspect of Will or Power what it is; it is that which is the **distinctive feature of the Shamballa force;** it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its significance in words. Two thousand years have gone since Gethsemane and since Christ made **His initial contact with the Shamballa force**, and by this means and on behalf of humanity established a relationship which even after two thousand years is but a thin, frail line of connecting energy.

This Will force is nevertheless available for right usage, but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution), and in its group use. It is a **unifying, synthetic force**, but can **be used as a regimenting, standardising force**. May [Page 344] I repeat those two key words to the use of this **Shamballa energy**: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, the problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness, but it is kindness to the form side of life, to the personalities of those around us, and fulfils itself usually in a desire to carry out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen. It expresses itself in a desire to end abuses and to bring about happier, material world conditions; it shows itself in mother love, in love among friends, but seldom as yet in love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion, and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but factually, true love has never yet been expressed—except by the Christ.

You might ask why, if this is so, do you emphasise this highest aspect? Why not wait until we know more about Love and how to manifest it in our environment? Because, in its true expression, **the Will today is needed as a propelling, expulsive force,** and also as a clarifying, purifying agent.

***Some definitions of Shamballa force***

**The Shamballa energy** is therefore that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which **eventually negates the power of death**. It is **therefore incentive and not impulse**; it is **realised purpose** and not the expression of desire. Desire works from and through the material form upwards; **Will works downwards into form, bending form** consciously to divine purpose. The one is invocative and the other is evocative. Desire, when massed and focussed, can invoke will; will, when evoked, ends desire [Page 345] and becomes an **immanent, propulsive, driving force, stabilising, clarifying, and finally destroying.** It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this Will—aroused by invocation—which must be focussed in the light of the soul and dedicated to the purposes of light, and for the purpose of establishing right human relations; it must be used (in love) to destroy all that is hindering the free flow of human life and

which is bringing death (spiritual and real) to humanity. This Will must be invoked and evoked.

There are two great handicaps to the free expression of the Will force in its true nature. One is the sensitivity of the lower nature to its impact, and its consequent prostitution to selfish ends, as in the case of the sensitive, negative German people and its use by the Axis nations for material objectives. The second is the blocking, hindering, muddled but massed opposition of the well-meaning people of the world who talk vaguely and beautifully about love but refuse to consider the techniques of the Will of God in operation. According to them, that Will is something with which they will personally have naught to do; they refuse to recognise that God works out His Will through men, just as He is ever seeking to express His Love through men; they will not believe that that Will could possibly express itself through the destruction of evil with all the material consequences of that evil. They cannot believe that a God of Love could possibly employ the first divine aspect to destroy the forms which are obstructing the free play of the divine Spirit; that Will must not infringe upon their interpretation of Love. Such people are individually of small moment and of no importance, but their massed negativity is a real detriment to the ending of this war, just as the massed negativity of the German people, and their inability to take right action when Hitler's purposes were disclosed, made possible the great inflow of ancient and focussed evil which has brought the present catastrophe to man. Such people are like a millstone around the neck of humanity, crippling true effort, murmuring, [Page 346] "Let us love God and each other," but doing nothing but murmur prayers and platitudes whilst humanity is dying.

You can easily appreciate the fact that the evocation of the energy of the Will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realised and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness. In the history of the race, one or two advanced personalities have done this with dire results, both to themselves and to the people of their time. One such figure in ancient times was Nero; the modern example is Hitler. What, however, has made the latter so dangerously an enemy of the human family is that during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray force. Hitler therefore found associates and cooperators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what has enabled them to work ruthlessly, powerfully, selfishly, cruelly, and successfully, at the destruction of all that attempted to impede their projects and desires.

There is only one way in which this **focussed evil will which is responsive to the Shamballa force** can be overcome, and that is by the opposition of an equally focussed spiritual Will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

***The focussed will –to-good can invoke the shamballa energy***

You can consequently see why there was more than the casual use of a current word in my mind when I talked to all of you in terms of goodwill and of the will-to-good. All the time I had in my thoughts not just kindness and good intention, but the **focussed will-to-good** which can and must evoke the **Shamballa energy**, and use it for the arresting of the forces of evil.

(EOH 349) I would ask you to ponder on these two functions which the Buddha has performed. There is a third which, in collaboration with the Christ, He has made possible; this is the establishment of a more easily achieved relation between the Hierarchy and **Shamballa**, thus facilitating the impress of the Will of God upon the minds of men, through the medium of the Hierarchy. This impress we interpret as yet in terms of the divine Plan. This is expressing itself at present in the [Page 349] keen recognition by men everywhere of the need to establish right human relations, culminating in the objectives for which the United Nations are fighting. These have been voiced for humanity by two great world disciples in terms of The Four Freedoms and The Atlantic Pact. These Four Freedoms relate basically to the four aspects of the lower self, the quaternary. Enough light has been permitted to penetrate by the efforts of the Buddha, to lead to a world-wide recognition of the desirability of these formulas; and there is enough love already in the world, released by the Christ, to make possible the working out of the formulas. Rest back on that assurance and—in full practice upon the physical plane—demonstrate its truth. I said "to make possible," for the working out lies in the hands of the New Group of World Servers and the men and women of goodwill. Will they prove adequate for the task? Will they brace themselves for the needed strenuous effort?

What now is the task which the Buddha has set Himself this coming Full Moon? As far as your comprehension is concerned, it is to evoke in humanity the spirit of demand, whilst holding open for them the channel whereby that demand can reach straight through to **Shamballa.** This is the point to have in mind as you prepare for the Wesak Festival and attempt to participate in the Full Moon blessing—blessing for the world and not for yourself. The Buddha comes this year, embodying the force which can stimulate men everywhere to focus their "massed intent" and thus reach symbolically "the ear and the heart" of the Avatar, wresting thus from the secret place of the Most High the aid, help, and directed recognition which will bring about a phenomenal event in due and proper time. Whilst He is attempting to do this, the Christ will join in the effort by focussing in Himself the spirit of appeal as it is evoked by the stimulation being applied by the Buddha. He will embody that appeal in a great Invocation, one which cannot be given to you, but which He is prepared to use if the appeal comes forth in sufficient strength from the people of the world. Will humanity respond to the evocation of the [Page 350] Buddha? Will their massed intent be vital enough to enable the Christ to become Himself, in a mysterious way, the very Spirit of Invocation on their behalf? These are the possibilities with which we are confronted this Full Moon of May.

(EOH 350) One thing I would request. **Set no dates for the appearing of the Coming One, the Avatar**, or for any spectacular aid. If the work is rightly done, He will come at the set and appointed time and the needed aid will be forthcoming. Modes and methods are none of your concern. Regard the ancient prophecies as intrinsically right, true and correct, but recognise that their phraseology is symbolic and not to be taken literally. How the Lords of Liberation will work can only be known to the Hierarchy. Their aid will be focussed [Page 351] upon evoking in the Hierarchy those attitudes and capacities which will make possible the inflow of energy from **Shamballa.** Their work is with the Hierarchy, and the reaction of humanity to Their activity will come only from the New Group of World Servers, and may even then only be registered consciously by the senior disciples and initiates.

The work of the **Avatar, the Rider from the Secret Place**, will be primarily with humanity and will be for their relief and salvation.

The first half of this work, focussed through the Buddha, will begin in May 1942. The second half will be started by the Christ in June 1942, but only if the invocation of the New Group of World Servers and the massed intent of the men and women of goodwill is adequately strong and adequately focussed. It will consequently be a reciprocal process of invocation and evocation, facilitated by the extreme readiness to act and to respond on the part of Those invoked by humanity, but handicapped by the lack of sensitivity and the weakness of the will of those seeking aid. It is this inadequacy which the Buddha hopes to remove when He comes to His people in May. It is the strengthening and focussing of the will which the Christ is endeavouring to foster with a special effort in June.

These two Full Moons are therefore of paramount importance and should have a definite effect subconsciously upon the minds of the New Group of World Servers and upon the hearts of the men and women of goodwill in every land, nation and group. Let your meetings, your meditation and your individual thinking be steadily focussed upon these points, and endeavour to enter into the Full Moon exercises—both of May and June—with as clear an understanding of what is taking place as you can and a clear picture of the possibilities which can come as the result of right action. Both the Full Moons should be times of effective service. The Buddha does not require invoking. He will come. But the spirit of invocation needs evoking from the masses and it is this work that aspirants everywhere can aid the Buddha in bringing out, standing thus with Him and with the [Page 352] Hierarchy. At the time of the Full Moon of June, and in preparation for the opportunity during the entire month of May, the point of focus for all servers must be the Christ and every effort must be directed to aiding His work as Representative for the people. He will endeavour to gather into Himself all that they have of appeal, prayer and demand—voiced or unvoiced—transmitting it in an act of spiritual intent to **Shamballa.**

(EOH 362) This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between **Shamballa** and the Hierarchy has been opened and enlarged, and as the contact between these two great Centres and Humanity has been more firmly established.

At the **June Full Moon, 1942**, will come the first test as to the directness of the communication between the Centre where the Will of God holds sway, the Centre where the Love of God rules and the Centre where there is intelligent expectancy. The medium of the test will be the united effort of the Christ, of the Buddha and of those who respond to [Page 362] Their blended influence. This test has to be carried out in the midst of the terrific onslaught of the powers of evil and will be extended over the two weeks beginning on the day of the **Full Moon (May 30th, 1942)** and ending on June 15th, 1942. There is a **great concentration of the Spiritual Forces** at this time and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test, in the last analysis, will be determined by mankind itself.

You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively very few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is legion and they are to be found in every nation.

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

***DK describes the May full moon of 1943 as the greatest spiritual approach of all time-one that the Masters had been preparing for, for centuries***

(EOH 388) March 1943

We are **nearing the climax of the spiritual year**. The **greatest Approach of all time is imminent** and possible. Much depends now upon the aspirants and disciples of the world, particularly those in physical incarnation today. A major contact between **Shamballa and the Hierarchy**, for which initiates and Masters have, for **centuries, been preparing** is in process of consummation. I shall very shortly be giving you some further information on the subject in an attempt to anchor on the earth that seed of the new world religion which an earlier instruction upon the Great Approaches\* indicated might be founded, and lead to a true start of a universal faith which will serve the need of [Page 388] humanity for a long time to come. All I ask of you today is to begin now a most careful preparation for the event which is impending at the time of the **Full Moon of May,** so that the energies then set in motion may be aided by your directed thought and you yourselves may come more fully into the current of the downpouring life.

(EOH 398) I gave you later another Stanza of the **Invocation, of great power** which was suited to the conditions of war—a war which proved inevitable and unavoidable. This last Invocation was not so popular and not nearly so easily understood and for this there was very good reason. It was an invocation intended to evoke the Forces of Life just as the previous one invoked the Forces of Light and Love. It could only be successfully used by disciples, advanced thinkers and the Hierarchy itself. It was, however, given out to the public so as to familiarise them as far as possible with the concepts of liberation and life and in an effort to anchor upon Earth [Page 398] a new point of focus through which life could be made to flow. This effort has not been totally unsuccessful.

At the time of the Full Moon of May and of June, it will be advisable to use both these Invocations and thus to fuse and blend into one united invocation the massed intent of humanity as a whole and the enlightened purpose of the disciples and the Hierarchy. This fusion of the two groups—Humanity and the Hierarchy—may then suffice to sound out such a potent call that life may be released on Earth instead of death and the love of God play its active part in the reconstruction of world affairs. If this can be successfully accomplished, **two great revelations** may then be speeded on their way:

1. A revelation of light and understanding to humanity as a whole, leading them to knowledge and enabling men to see the cause of the present catastrophe, for "in that light shall we see Light." In that light, humanity will know what to do and how to rectify past errors.

2. A revelation of life and of "life more abundantly" as Christ promised when on earth. This revelation will give to the thinkers, idealists, true leaders and disciples working in the world today, that spiritual energy which leads to right activity, sound leadership and inspired and inspiring living.

Such is another of the goals confronting the Hierarchy at this time. Such is the will of God for humanity and such is the intent and **purpose of Shamballa**. When the massed purpose of the Custodians of the Will of God and the massed intent of the souls of men can be synchronised, then the Great Approach will become inevitable and the Great Release will automatically follow.

(EOH 407) Behind this spiritual centre of Love and Light another centre is to be found, for which the West has no name but which is called in the East by the name **Shamballa**. Perhaps the Western name is Shangri-Lha—a name which is finding recognition everywhere and which stands for a centre of happiness and purpose. **Shamballa or Shangri-Lha** is the place where the Will of God is focussed and from which His divine purposes are directed. From it the great political movements and the destiny of races and nations and their progress are determined, just as the religious movements, the cultural unfoldments and spiritual ideas are sent forth from the hierarchical centre of Love and Light. Political and social ideologies and world religions, the Will of God and the Love of God, the Purpose of divinity and the plans whereby that purpose is brought into activity all focus through that centre of which we are each consciously a part, Humanity itself. There are, therefore, three great spiritual centres on the planet: **Shamballa,** the spiritual Hierarchy, and Humanity.

There is definite Biblical testimony to this highest of all centres, **Shamballa**. At moments of crisis in the earthly life of Christ we read that a Voice spoke to Him, the Voice of the Father was heard by Him, affirming His Sonship and setting the seal of approval upon His acts and work. At that [Page 408] moment a great fusion of the two spiritual centres—the Hierarchy and **Shamballa,** the Kingdom of God and the world of Spirit—was brought about, and thus spiritual energy was released on Earth. We need to remember that the work of all World Saviours and Teachers is to act primarily as distributors of divine energy and as channels for spiritual force. This outpouring manifests either as the impulse behind a world religion, the incentive behind some new political ideology, or the principle of some scientific discovery of importance to the growth of the human spirit. Thus do religions, governments and civilisations find their motivation. History has demonstrated that again and again these developments are the results of the appearance and the activity of some great man at an advanced stage of development. Those who come forth as Teachers, Saviours or Founders of a new religion come forth from the Hierarchy and are of the highest order of spiritual perfection. Those who convey to man the purposes of God through new ideological concepts are not as yet of so high an order, because man is not yet ready for the highest presentation. Much has yet to be learnt and mastered by man, and spiritual unfoldment always outpaces the outer expression of human relationships and the social order; hence the world religions come first and produce the conditions which make the work of the rulers possible. Those who come forth from the spiritual centre, **Shamballa,** are of great power, however, and the thread of Their influence can be traced throughout history in **great declarations and pronouncements such as the Magna Charta, the Declaration of Independence and the Atlantic Charter**. Those who come forth from **Shamballa** or the Hierarchy for the release and the guidance of humanity are evoked by human desire and demand, for there is a spiritual interplay existing between Humanity and the Hierarchy, and between both and **Shamballa.**

(EOH 416) 2. The development of the Science of Invocation and Evocation as a means and method of approach to divinity. This will grow out of the ancient habits of prayer as used by the masses, and the practice of meditation as developed by the mystics and occultists. Prayer and meditation are the preliminary steps to this emerging science, and what is vaguely called "worship" is the group effort to establish some form of united approach to the spiritual Hierarchy, functioning under the guidance and control of the Christ and related to the highest spiritual centre, **Shamballa,** through its most advanced individuals, just as humanity is related to the Hierarchy by its spiritually minded people.

(EOH 421) Let me indicate the possibilities of such spiritual events, and prophesy the nature of the coming world-wide Festivals. There will be three such major Festivals each year, concentrated in three consecutive months, and leading therefore to a prolonged spiritual effort which will affect the remainder of the year. These will be:

1. The **Festival of Easter**. This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the Love of God. On this day the Spiritual Hierarchy which He guides and directs will be recognised, and the nature of God's love will be emphasised. This festival is determined always by the date of the first Full Moon of spring, and is the great Western and Christian festival.

***Wesak, or the full moon of May, is the festival of the Buddha, who is the intermediary between Shamballa and Hierarchy***

2. The **Festival of Wesak**. This is the festival of the **Buddha, the spiritual Intermediary** between the highest [Page 421] **spiritual centre, Shamballa**, and the Hierarchy. The Buddha is the Expression of the Wisdom of God, the Embodiment of Light, and the Indicator of the divine Purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern festival.

3. The **Festival of Goodwill**. This will be the festival of the spirit of humanity—aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the **Full Moon of June**. It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy and in the sight of **Shamballa** as the God-Man, the Leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the Buddha before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

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

The **remaining full moons will constitute lesser festivals**, but will be recognised to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular [Page 422] constellation or constellations influencing those months. For instance, Capricorn (December) will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that could be given through an understanding of these influences, and in order to revivify the ancient faiths by expanding them into their larger undying relationships.

We have, therefore, the following:

**Shamballa**……..the Will aspect of God….Wesak…….May Full Moon (Taurus)

Hierarchy…..the Love aspect of God…..Easter…..April Full Moon (Aries)

Humanity…..divine Intelligence….Goodwill…..June Full Moon (Gemini)

The remaining nine Full Moons will be concerned with the divine characteristics and their development in mankind.

Thus the twelve festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all during three months with the three great spiritual centres, the three expressions of the divine Trinity. The minor festivals will emphasise the inter-relation of the Whole, thus lifting the divine presentation out of the individual and the personal into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed.

Humanity will therefore invoke the spiritual power of the Kingdom of God, the Hierarchy; the Hierarchy will respond, and God's plans will then be worked out on Earth. The Hierarchy, on a higher turn of the spiral, will invoke the centre of God's Will, **Shamballa** or Shangri-Lha, thus invoking the Purpose of God. Thus will the Will of God be implemented by Love and manifested intelligently; for this mankind is ready, and for this the Earth waits.

(EOH 425) **The Forces of Evil** sought for those leaders and groups who are the materialistic correspondence to the spiritual leaders and those who seek to guide humanity along right lines. They took possession (and I use this word with deliberation) of the evil men who led the Axis Powers—Hitler, Tojo, Goebbels, Ribbentrop, Himmler and—to a much lesser degree—Mussolini, Hess, Goering and others. They completely overpowered the minds of these men, already distorted with ambition and sadistic inclinations. Who, you ask, do I mean by "they"? I mean those intelligent evil, unloving, hateful Individualities who are to the world of selfish and material focus what the Hierarchy of Masters, working under the Christ, are to struggling human aspirants. The power of these evil forces is enormous, for they recognise no restrictions or ordinary decent, human limitations; they work through violence, coercion, cruelty, hate, terror and lies; they aim to subjugate the human consciousness through the complete control of men's minds, through the withholding of good and the promulgation of evil. They stimulate the brains of men through the extent of their evil and magical knowledge; I mean this literally and physically. The Great White Lodge, working under the inspiration of the Christ and of **Shamballa**, functions necessarily under certain spiritual restrictions. Coercion is not permitted; the minds of men must be and are left free; the stimulation of the souls of men is permitted, because it results in the stimulation of the expression of love and of understanding, leading to right human relations. These spiritual restrictions greatly slow down the progress of the Forces of Light; it should interest you to remember that the length of the war was partly dependent upon the inability of the Armies of the Lord to commit the crimes for which the Axis Powers have been responsible. The physical activities of the Forces of Light do recognise certain limitations, and of this the Forces of Evil take constant advantage. The bombing of massed populations was started by Hitler and could have been ended by him immediately if he so chose.

***The Christ had to deflect Shamballa energy from the Axis powers to those who opposed them***

(EOH 436) Our Master, the Christ, is also at this time carrying forward three major activities. I can tell you briefly what they are, but only the disciples of the world will grasp the true implications.

He is, first of all, occupied with the process of deflecting the will-energy, **emanating from Shamballa**, in such a way that it will not be seized upon and misused by the Axis Powers in order to stiffen their peoples into increased opposition to the Forces of Light. It must be rechannelled and used to stiffen the purpose of the United Nations to **carry the war to a finish of victory and of triumph**, to increase the will-to-unity of all the allied peoples and to make firm the intention of the post-war planners that freedom, educational facilities, truth and right living shall be [Page 436] the lot of the incoming generation. This necessitates on the part of the Christ a concentration for which we have no equivalent word and a purely spiritual endeavour **(a monadic effort**) of which we have no faintest idea.

(EOH 438) Today the Hierarchy is facing a climaxing activity. From the **Full Moon of May, 1944**, until the **Full Moon of May, 1945**, the Members of the Hierarchy will unitedly be putting forth Their maximum effort to close the door upon the Forces of Evil, **to direct the Shamballa energy** (now let loose upon the world) so that its **destructive aspect** may be transmuted or directed towards the stimulation which will result in the rebuilding of the world. This will then affect not only the Members of the Hierarchy, but all on Earth who respond to hierarchical impression. Have the following statement in mind:

"The focussed and concentrated work of the Hierarchy at the time of the Full Moon of May, 1944 is—by Their united effort, Their blended thought and Their illumined will power, under the trained guidance of [Page 438] the Buddha and the Christ—to withdraw the energy of the will-to-separation and aggression (a distortion of first ray energy) away from the Forces of Evil and channel it again, via the Hierarchy; it will then demonstrate as the Will-to-Good, and this will express itself via the men of goodwill on Earth. This requires a great Act of Absorption by the Hierarchy."

***The Black Lodge had let loose the Shamballa force into the Axis nations***

The Buddha will start the process at the time of His appearance, through the **use of a great first ray mantram**. This can be used only by someone of His initiate standing and in collaboration with the Lord of the World. He will thereby **deflect the Shamballa force which the Adepts of the Black Lodge** have turned loose into the **Axis nations**; this has been made possible by their receptivity to the will-to-power. He will "corral" it (if I may use such a colloquial and inappropriate term) and will place it at the disposal of the Christ. The reception and the acceptance of this first ray energy will require a tremendous effort upon the part of the Christ, the Custodian of the energy of the second Ray of Love-Wisdom. It is for this "reception" that He started to prepare at the time of the April Full Moon.

***Only three times in history has the Shamballa force been directed unimpeded and untransmuteed, towards humanity***

I have told you elsewhere that this **direct impact of the Shamballa energy** upon humanity very seldom occurs. It has been **loosed only three times** during the entire history of the human kingdom. At other times, it makes its impact directly upon the Hierarchy, and is then transmuted or stepped down so that humanity can take it. The three times it has been directed, unimpeded and untransmuted, towards humanity are:

1. At the time of the **individualisation of animal-man** when the mind principle was implanted. This was the birth hour of the human soul.

2. In **Atlantean days** when the power of the **Black Lodge was so great** that defeat faced the Hierarchy and the destruction of the human soul. **Shamballa then interfered**, and the world of that time was [Page 439] **destroyed**. This period is recognised in modern history as the time of the Great Flood.

3. Today, once again, the **Powers of Darkness are attempting to destroy humanity** and the spiritual values. The **power of Shamballa was let loose, destroying old forms**—political, social and religious—but at the same time this power was **seized upon by the evil forces to destroy the souls of men,** to precipitate war and to destroy the cities and all our centres of civilisation and culture. The first phase or form of destruction was directed by the disciples, the aspirants and the clear thinking people of the world, and this was needed and very good. The old social, political and religious forms were stultifying the human soul and handicapping all progress. **The second phase or form of destruction was directed by evil**, and was focussed through those nations who had succumbed to the glamour of superiority, to the temptation of material aggression and to intolerant racial hatreds, implemented by cruelty and barbarism.

***Shamballa force must express itself through the will-to-good***

The time has now come when this divine energy must express itself through the **second aspect of the will-to-good**, and not through the first aspect, the will-to-power. Mankind has had to be shown that it is not yet ready for power, because the will-to-good is not adequately strong to balance this first aspect of the will.

This then is the task of the **Christ and of the Buddha** at the time of the **May Full Moon**—to **channel and redirect the Shamballa force.** If They can do this, the result will be a new realisation and accomplishment of the will-to-good by the New Group of World Servers, under the receptive guidance of the world disciples and a responsive activity of the men and women of goodwill.

(EOH 447) A powerful first ray activity—the activity of will or purpose—is swinging into action. The Christ, as the Leader of the Forces of Light, has empowered the Ashrams of the Masters upon this first Ray of Power to strengthen the hands of all disciples in the field of government and of political arrangement in every nation; to enlighten, if possible, the various national legislatures by whatever means may be needed, so that the potency of their words, the wisdom of their planning, and the breadth of their thinking may prove so effective that the "Cycle of Conferences and of Councils," now being initiated by the statesmen of the world, may be under the direct guidance (again if possible) of Those in the **Council Chamber at Shamballa** Who know what is the Will of God. The selfishness of the little minds in the various legislatures of the world must in some way be offset. That is the problem. I wonder if you can grasp the significance [Page 447] of this happening? Down the ages, individual statesmen and rulers have from time to time been responsive to the influence of that spiritually supreme Council; but it has been the responsiveness of the individual disciple who has worked alone and unaided and who has faced, (or experienced) defeat as often, if not oftener, than he has experienced victory. Today, in the planning now going forward in connection with the various international conferences and councils of which you all know, the spiritual effort (for the first time in human history) is to bring all of them, as functioning groups, under the direct impact of the energy which motivates and actuates that place where the Will of God is known and the purposes of divinity are defined and projected. This means that each of the coming world conferences (and there will necessarily be many) will have a greater and far more extensive effect than would otherwise be the case; it means, however, that the risks involved and the clash of minds will also be far greater. This is a point which you should bear in mind as you study and read reports of these various conferences.

(EOH 455) Let us consider for a minute what the Hierarchy stands ready to do and what its Members will plan and formulate during the Easter Festival this month, during the Wesak Festival in April, and during the Festival of the Christ at the end of May. It might be said that the Hierarchy, in conjunction with the **great Council of the Will of God at Shamballa**, will divide Their work into three parts, each governing three phases of the coming restoration of humanity to civilised and cultured living on a new and higher turn of the spiral. They will deal with the problem of spiritual freedom, as it embodies itself in the Four Freedoms, and with the problem of right human relations, as it will express itself through international relations, national parties and general human affairs. It is not for me to tell you what humanity, through its statesmen and leaders, will plan to do at the coming conferences. It is my task to mobilise the New Group of World Servers and the men and women of goodwill so that they may stand as a great "army of implacable spiritual will" behind the participants in these conferences and councils, enabling them to think with clarity about the issues involved and thus (through this clear thinking) affect telepathically the minds of men; this involves the use of a power seldom employed as yet on the side of righteous endeavour, though already widely used by the materialistic leaders of the forces of evil.

(EOH 458) But the work of the **Angel of Death**, awful as it may seem as it demonstrates today on a planetary scale—but beneficent as we know it to be in intent and in purpose—will give place to that of the Spirit of Resurrection.

It is the planning of this restoration and this resurrection activity which is now under consideration by the Hierarchy, having been handed over to Them because They are closer to man than are Those Who function in the **Council Chamber at Shamballa.** It must be remembered that this Spirit of Resurrection is a Member of that Council and Their chosen Emissary. He (if one may be permitted to personalise the impersonal) is in truth the "Sun of Righteousness" Who can now arise "with healing in His wings"; Who can carry this life-giving energy which counteracts death, this vision which gives incentive to life, and this hope which can restore all nations. At the Full Moon of March, let the demand go out for the appearance of this life-giving Spirit. Let it go forth with such intensity that the Hierarchy will be called into active response and will [Page 459] immediately release the potency of this Spirit into the hearts of men everywhere.

(EOH 491) THE RELEASE OF **ATOMIC ENERGY**

August 9, 1945

I would like at this time to touch upon the greatest **spiritual event which has taken place** since the fourth kingdom of nature, the human kingdom, appeared. I refer to the release of atomic energy, as related in the newspapers this week, August 6, 1945, in connection with the bombing of Japan.

Some years ago I told you that the new era would be ushered in by the scientists of the world and that the inauguration of the kingdom of God on Earth would be heralded by means of successful scientific investigation. By this first step in the releasing of the energy of the atom this has been accomplished, and my prophecy has been justified during this momentous year of our Lord 1945. Let me make one or two statements anent this discovery, leaving you to make your own application and deductions. Little as to the true nature of this happening is as yet known, and still less is understood. Certain ideas and suggested thoughts may be of real value here and enable you to see this stupendous event in better perspective.

1. It was the imminence of this "release" of energy which was one of the major subjective factors in the precipitation of this last phase of the war. This world war started in 1914, but its last and most important phase began in 1939. [Page 492] Up till then it was a world war. After that date, and because the **forces of evil took advantage of the state of war** and belligerency existing on the planet, the real war began, involving the entire three worlds of human evolution and a consequent activity of the Hierarchy. Man's attention is normally focussed on the externalities of living. Nevertheless, all great discoveries, such as those made in connection with astronomy or in relation to the laws of nature or involving such a revelation as that of radio-activity or the epoch-making event announced this week concerning the first steps taken in the harnessing of cosmic energy, are ever the **result of inner pressure emanating from Forces and Lives found in high Places.** Such inner pressures themselves function under the laws of the Spirit and not just under what you call natural laws; they are the result of the impelling work of certain great Lives, working in connection with the third aspect of divinity, that of active intelligence, and are concerned with the substance or matter aspect of manifestation. **Such activities are motivated from Shamballa.** This activity is set in motion by these Lives, working on Their high plane, and it gradually causes a reaction in the various departments of the Hierarchy, particularly those working under **third, fifth and seventh ray Masters**. Eventually, disciples upon the physical levels of activity become aware of the inner ferment, and this happens either consciously or unconsciously. They become "impressed," and the **scientific work is then started** and carried through into the stages of experimentation and final success.

One point should here be remembered, and that is that this phase **applies to both the great White Lodge and the Black Lodge**—the one dedicated to the beneficent task of purifying and aiding all lives in the three worlds of material evolution and to the release of the soul in form, and the other to the retardation of the evolutionary process and to the continuous crystallising of the material forms which hide and veil the anima mundi. Both groups have been profoundly interested and implicated in this matter of the release of energy from the atom and the liberation of its [Page 493] inner aspect, but their motives and objectives were widely different.

2. The imminence of this release—**inevitable and under direction**—produced an enormous tension in hierarchical circles because (to express the idea colloquially) a race was on between the **Dark Forces and the Forces of Light to acquire possession of the techniques** necessary to bring about this liberation of needed energy. Had the Dark Forces triumphed, and had the **Axis Powers obtained possession of the needed scientific formulas**, it would have **led to a major planetary disaster**. The released energy would have been used first of all to bring about the complete destruction of all opposing the forces of evil, and then it would have been prostituted to the preservation of an increasingly materialistic and non-idealistic civilisation. Germany could not be trusted with this power, for all her motives were compelling wrong.

You might here fall back on the trite religious platitude that the innate good in humanity and mankind's inherent divinity would eventually have triumphed, because naught can finally overcome the universal trend to good. You are prone to forget that **if the evil forces possess potencies which can destroy form in the three worlds** on such a wide scale that the souls of advanced aspirants and disciples, and those of initiates seeking incarnation, cannot come into outer expression during a particular world crisis, then you have direfully affected the time-schedule of the evolutionary process; you will have greatly delayed (perhaps for millennia of years) the manifestation of the kingdom of God. The time had come for that manifestation, and hence the powerful activity of the dark forces.

***The Nazis were close to success in 1942***

This attempt to hinder the planned progress constituted a definite menace and indicated a supreme danger and problem. The evil forces were closer to success than any of you have ever dreamed. **They were so close to success in 1942** that there were four months when the members of the spiritual Hierarchy had made every possible arrangement to withdraw from human contact for an indefinite [Page 494] and unforeseen period of time; the plans for a closer contact with the evolutionary process in the three worlds and the effort to blend and fuse the two divine centres, the Hierarchy and Humanity, into one working, collaborating whole **seemed doomed to destruction**. Their fusion would have meant the appearance of the Kingdom of God on earth; the obstacles to this fusion, owing to the active tension of the dark forces, seemed at that time insuperable; **we believed that man would go down to defeat**, owing to his selfishness and his misuse of the principle of free will. **We made all preparations to withdraw**, and yet at the same time we struggled to get humanity to choose rightly and to see the issues clearly.

The necessity to withdraw was averted. I may not say in what manner, beyond telling you that the **Lords of Liberation took certain unexpected steps.** This They were led to do owing to the invocative powers of humanity, used consciously by all those upon the side of the will-to-good and unconsciously by all men of goodwill. Owing to these steps, the efforts of those fighting in the realm of science for the establishing of true knowledge and right human relations were aided. The trend of the power to know and to discover (a definite form of energy) was deflected away from the demanding evocative minds of those seeking to destroy the world of men, leading to a form of **mental paralysis**. Those seeking to emphasise the right values and to save humanity were simultaneously stimulated to the point of success.

In these very few words I have disposed of a stupendous world event, and in this brief paragraph I have summed up the working out of a specialised divine activity.

3. When the **sun moved northward that year (1942),** the great White Lodge knew that the battle had been won. Their preparations were halted and the Masters then organised for renewed effort (through Their disciples) to bring about those conditions wherein that which was new and that which was in line with loving divine purpose could freely move forward. The war was not won by the surrender of [Page 495] Germany.  That was only the outer result of inner happenings. The war was won by the Forces of Light when the mental potency of the forces of evil was overcome and the "energy of the future" was directed or impelled by Those Who were seeking the higher human values and the spiritual good of mankind. Four factors lie behind the momentous happening of the **release of this form of atomic energy**, through the medium of what is erroneously and unscientifically called the "splitting of the atom." There are other factors, but you may find the following four of real interest:

1. There was a **clearly directed inflow of extra-planetary energy released by the Lords of Liberation**, to **Whom invocation had been successfully made**; through the impact of this energy upon the atomic substance being dealt with by the investigating scientists, changes were brought about which enabled them to achieve success. The experiments being carried forward were therefore both subjective and objective.

b. A concerted effort was made by a number of disciples who were working in fifth and seventh ray ashrams, and this enabled them to impress lesser disciples in the scientific field and helped them to surmount the well-nigh insuperable difficulties with which they were confronted.

c. There was also a weakening of the tension which had hitherto successfully held the forces of evil together, and a growing inability of the evil group at the head of the Axis Powers to surmount the incidental war fatigue. This brought about, first of all, a steady deterioration of their minds, and then of their brains and nervous systems. None of the men involved in the direction of the Axis effort in Europe is today normal psychologically; they are all suffering from some form of physical deterioration, and this has been a real factor in their defeat, though one that may be difficult for you to realise. It is not so in the case of the Japanese, whose psychological make-up is totally different, [Page 496] as are their nervous systems, which are of fourth rootrace quality. They will be and are being defeated by physical war measures and by the destruction physically of their war potential and the death of the form aspect. This destruction ... and the consequent release of their imprisoned souls, is a necessary happening; **it is the justification of the use of the atomic bomb upon the Japanese population**. The first use of this released energy has been destructive, but I would remind you that it has been the destruction of forms and not the destruction of spiritual values and the death of the human spirit—as was the goal of the Axis effort.

Forget not that all success (both good and bad) is dependent upon the sustaining of the point of tension. This point of tension involves the dynamic focussing of all mental, emotional and physical energies at a central point of planned activity. This, by the way, is the objective of all true meditation work. It is in this act of tension that the German people failed. This cost them the war; their tension broke because the group of evil forces who were impressing the negative German people were unable to attain the point of tension which the Hierarchy could reach when it was **reinforced through the action of the Lords of Liberation.**

d. Another factor was the constant, invocative demand and the prayers (articulate and inarticulate) of humanity itself. Men, impelled largely by fear and the innate mobilising of the human spirit against slavery, reached such a pitch of demanding energy that a channel was created which greatly facilitated the work of the Hierarchy, under the direct influence of the Lords of Liberation.

***The many different types of atoms will release different kinds of atomic force***

4. The **release of the energy of the atom** is as yet in an extremely embryonic stage; humanity little knows the extent or the nature of the energies which have been tapped and released. There are **many types of atoms**, constituting [Page 497] the "world substance"; **each can release its own type of force**; this is one of the secrets which the new age will in time reveal, but a good and sound beginning has been made. I would call your attention to the words, "the liberation of energy." It is liberation which is the keynote of the new era, just as it has ever been the keynote of the spiritually oriented aspirant. This liberation has started by the release of an aspect of matter and the freeing of some of the soul forces within the atom. This has been, for matter itself, a great and potent initiation, paralleling those initiations which liberate or release the souls of men.

In this process of planetary initiation humanity has carried its work as the world saviour down into the world of substance, and has affected those primary units of life of which all forms are made.

5. You will now understand the meaning of the words used by so many of you in the second of the Great Invocations: The hour of service of the saving force has now arrived. This "saving force" is the energy which science has released into the world for the destruction, first of all, of those who continue (if they do) to defy the Forces of Light working through the United Nations. Then—as time goes on—this liberated energy will usher in the new civilisation, the new and better world and the finer, more spiritual conditions. The highest dreams of those who love their fellowmen can become practical possibilities through the right use of this liberated energy, if the real values are taught, emphasised and applied to daily living. This "saving force" has now been made available by science, and my earlier prophecy substantiated.\*

As I said above, the first use of this energy has been material destruction; this was inevitable and desirable; old forms (obstructing the good) have had to be destroyed; the wrecking and disappearance of that which is bad and undesirable must ever precede the building of the good and desirable and the longed-for emergence of that which is new and better.

The constructive use of this energy and its harnessing for the betterment of humanity is its real purpose; this living energy of substance itself, hitherto shut up within the atom and imprisoned in these ultimate forms of life, can be turned wholly into that which is good and can bring about such a revolutionising of the modes of human experience that (from one angle alone) it will necessitate and bring about an entirely new economic world structure.

It lies in the hands of the **United Nations to protect this released energy from misuse** and to see that its power is not prostituted to selfish ends and purely material purposes. It is a "saving force" and has in it the potency of rebuilding, of rehabilitation and of reconstruction. Its right use can abolish destitution, bring civilised comfort (and not useless luxury) to all upon our planet; its expression in forms of right living, if motivated by right human relations, will produce beauty, warmth, colour, the abolition of the present forms of disease, the withdrawal of mankind from all activities which involve living or working underground, and will bring to an end all human slavery, all need to work or fight for possessions and things, and will render possible a state of life which will leave man free to pursue the higher aims of the Spirit. The prostituting of life to the task of providing the bare necessities or to [Page 499] making it possible for a few rich and privileged people to have too much when others have too little, will come to an end; men everywhere can now be released into a state of life which will give them leisure and time to follow spiritual objectives, to realise richer cultural life, and to attain a broader mental perspective.

But, my brothers, men will fight to prevent this; the reactionary groups in every country will neither recognise the need for, nor desire this new world order which the **liberation of cosmic energy (even on this initial tiny scale) can make possible**; the vested interests, the big cartels, trusts and monopolies that controlled the past few decades, preceding this world war, will mobilise their resources and fight to the death to prevent the extinction of their sources of income; they will not permit, if they can help it, the passing of the control of this illimitable power into the hands of the masses, to whom it rightly belongs. The selfish interests among the big stockholders, the banking firms and the wealthy organised churches will oppose all change, except in so far as it will benefit them and bring more financial gain to their coffers.

Signs of this opposition can already be seen in the utterances of certain powerful men who are today encouraging a gloomy outlook in London and in Washington and elsewhere; the Vatican, that wealthy and reactionary ecclesiastical organisation, has already expressed its disfavour, because that Church knows—as do all the vested and monied interests—that their days are numbered, provided humanity governs its decisions during the next fifty years by the idea of the greatest good to the greatest number. World decisions must therefore, in the future, be based upon a steady determination to further right human relations and to prevent selfish control, financial or ecclesiastical, by any group of men, anywhere, in any country. We believe the determination of Great Britain, the United States, and Canada, who are in possession of the secrets, is along these lines.

These few suggestions will give you much food for thought and real ground for happy, confident, forward thinking. [Page 500] Organise now for the goodwill work. The future of the world lies in the hands of the men of goodwill and in those who have unselfish purpose everywhere. This release of energy will eventually make money, as we know it, of no moment whatsoever; money has proved itself (owing to man's limitations) a producer of evil and the sower of dissension and discontent in the world. This new released energy can prove itself a "saving force" for all mankind, releasing from poverty, ugliness, degradation, slavery and despair; it will destroy the great monopolies, take the curse out of labour, and open the door into that golden age for which all men wait. It will level all the artificial layers of modern society and liberate men from the constant anxiety and gruelling toil which have been responsible for so much disease and death. When these new and better conditions are established, then men will be free to live and move in beauty and to seek the "Lighted Way."

***This concludes the section where DK explains how and why atomic energy was released from the atom***

(EOH 519) In these words I refer to an aspect of the amazing enterprise upon which the Hierarchy is embarked within this cycle: Its appearance, expression and activity upon the physical plane for the first time since it withdrew into the subjective side of life and focussed itself on the mental plane (instead of the physical) during the days of ancient Atlantis and after the war between the Lords of the Shining Countenance and Lords of the Dark Face, as The Secret Doctrine calls it. For millions of years, as a **result of the triumph of evil in those days**, the Hierarchy has stood in silence behind world events, occupied with the following work—a work which will eventually be carried on exoterically instead of esoterically:

1. The Hierarchy stands as a **wall between humanity and excessive evil**. Forget not that as humanity is thus protected that protection extends to all the subhuman kingdoms, of which the fourth kingdom, the human, is the Macrocosm. The **excessive evil, emanating from cosmic sources,** requires the trained skill of the Hierarchy and the **fiat of Shamballa** to prevent it flooding over disastrously.

(EOH 520) 5. The Hierarchy receives and transmits energies and consequent forces from **Shamballa,** with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.

(EOH 522) These groups, indicated for externalisation, exist on the inner side as part of one inner Group; they must be externalised for service purposes. The fact that this externalisation is possible indicates certain developments which are the result of the past, of the unfoldment of humanity's developing powers to recognise Reality, of the invocative cry of the masses everywhere, plus the directed invocation of the spiritual people of the world, and the effect of the world war (1914-1945). All these factors have wrought a great destruction in the materialistic world and have produced a very real expansion in the human consciousness; also, as one [Page 522] of the Masters, unknown to you, remarked at a meeting of Members of the Hierarchy a few weeks ago, "One of the gates is open; those who are ready can come in, but we now can go through it also, and can go to them in a new sense and more directly. **May Shamballa help us."**

It is realised by all in the Hierarchy that the major test connected with a higher initiation confronts Them. Disciples should attempt to realise the tremendous sacrifice involved in this outward move of the Hierarchy into secular existence. The higher the state of initiation, the harder it will be for the initiate concerned. It is, for instance, less of an effort for me to contact you than it would be for some of the Chohans, such as the Masters M. and K.H. I am nearer to you, because I am still utilising the same physical body in which I took the fifth initiation, nearly ninety years ago. Chohans have taken a still higher initiation and are focal points of powerful Ashrams; Their task of adjustment is very much harder. Their invocative appeal to the Lord of the World in **His Council Chamber at Shamballa** has been mounting for some time. It has been called "The Appeal for Alignment" because the Members of the Hierarchy feel and know that this great return to Earth which has been arranged for the Hierarchy after so long an absence, will call for a fuller expression of the spiritual will than even They realise; They know that it will require the cooperation of **Shamballa** as well as the cooperation of humanity.

(EOH 525) For aeons and for cycles, the Members of the Hierarchy have been submitting Themselves to the needed training in order to react correctly when fuller contact has been established **by Shamballa** with the Hierarchy. I would have you note the phrasing here. That contact has now been established as a result of the inflow of certain extra-planetary forces and by an "act of determined direction," emanating from the **Council Chamber of the Lord of the World.** Misunderstand me not. The Hierarchy has always been in touch with the "Place of Purpose" (as it has been called) through the medium of its Chohans and its senior Directors, such as the Christ, the Manu and the Lord of Civilisation. These great Beings have steadily revealed this purpose to the Members of the Hierarchy so that They have been able to grasp and work out the emerging Plan. But even to the Masters the **Shamballa force has had to be stepped down**, just as the force of the Hierarchy requires modifying for the average disciple and aspirant, if they are to respond constructively to it.

***Shamballa energy is being absorbed by the mineral kingdom-it causes volcanic episodes and basic earthquakes***

Today, however, things are somewhat changed. New inflowing energies and the partial "sealing" of evil in its own place (a sealing which will be progressively effective) have made a closer relationship possible. The Masters are somewhat freer from certain of the arduous labours of the past cycles. Some of the available **inflowing Shamballa forces are being absorbed directly by humanity** and by certain of the subhuman kingdoms, particularly the mineral kingdom. This latter absorption will lead eventually, when complete, to those **volcanic episodes** and those **basic earthquakes** which will change the face of the earth by the **time the sixth rootrace** comes into manifestation. It is this direct inflow to the kingdoms functioning exoterically in the three worlds which has relieved and will to some extent relieve the otherwise overpowering pressure upon the Hierarchy, and will also act as a great aligning antahkarana between the three planetary centres. It is to this alignment I refer in this instruction—[Page 526] the alignment of the three centres upon this planet and the adjustments that this necessitates and inevitably enforces.

(EOH 527) The **seven major centres or Ashrams** within the Hierarchy are each presided over by Masters of Chohan rank; the seven subsidiary centres or Ashrams are presided over by Masters and Adepts (of the fifth and fourth initiations), aided by initiates of the third degree and certain picked and senior disciples. Several of the seven affiliated Ashrams are, as yet, incomplete as regards personnel, but vacancies are rapidly being filled as the spiritual effects of the world war (1914-1945) make themselves felt. These effects are very real and have been a source of great encouragement to hierarchical workers.

Before the Hierarchy can emerge (as is the intention), the relation between a major Ashram and its subsidiary Ashrams must be firmly established, whilst that between a major Ashram and other major Ashrams has to be brought more definitely and unquestionably closer to **Shamballa**, and under the influence of that great first ray centre. The energy which will align and adjust the subsidiary forty-nine Ashrams is that of the second Ray of Love-Wisdom. That, however, which will bring about a similar adjusting and aligning impetus in the seven major Ashrams is the energy of the first Ray of Will or Power. I have here given you a most important item of occult information, but one which is of no importance to you individually; it serves, however, to present proof of the significant occult relation between the three planetary centres. Just as the third planetary centre, Humanity, has now reached a point of intelligent development [Page 528] so that a closer rapport can be set up between it and the Hierarchy, so the Hierarchy also has moved forward as a unit so that a closer corresponding rapport can also be set up between It and **Shamballa.** Just as the rapport between the Hierarchy and Humanity is established via aspirants, disciples and initiates in physical existence who are responding to the love-wisdom of the universe in some measure and who work via the intelligent people in incarnation primarily, so rapport between **Shamballa** and the Hierarchy is being more closely established via the senior Ashrams, and not via the secondary ones. You have, therefore, a situation which might be depicted somewhat as follows:

I.First Planetary Centre………. **Shamballa**

                                                                                                                                                                                                                                             working through

1. The seven Rays or the seven Spirits before the Throne.

2. Certain great Intermediaries.

3. The Council Chamber of the Lord of the World.

***Masters who choose the Path of Earth Service, constitute part of the Council Chamber***

(EOH 532) As this subject concerns one of the seven goals towards which the Masters aim after They have attained the fifth initiation, it will be obvious to you that there is little that I can say about it. One of the seven Paths for which the Way of the Higher Evolution prepares the senior initiates is the **Path of Earth Service**. This Path, as you know, keeps the Masters attached to service in the three worlds for a period much longer than the average. It involves tremendous sacrifice. [Page 532] Just as the disciple has to live a dual life, with one part of his reflective nature and awareness centred in the life of the Hierarchy and the other part of his mental responsiveness equally centred on life in the three worlds, and this simultaneously, so the Master, when He chooses this Path, **forms a constituent part of the Council Chamber** of the Lord of the World and at the same time works consciously in the three worlds, via the Hierarchy (of which He remains also a part), and with the human and subhuman kingdoms in nature. As evolution proceeds, He will work increasingly via humanity because humanity will be shouldering its responsibilities as the Macrocosm of the lesser microcosm. This dual activity entails much specialised training, and as the initiatory process becomes exoteric and men everywhere recognise it and participate in it, the training which Members of the Hierarchy also undergo will not be so secret and mysterious as it is today. But the time has not yet come to publicise it.

Only certain further generalisations are here possible, some of which are already known to you because they are so broad that their inclusions and implications are obvious. This, for instance, concerns the "**centre where the Will of God is known**". Here at **Shamballa** work Those Who have unified Their personality will and Their spiritual will with the universal will, and such a unification inevitably brings knowledge. It is, however, not knowledge as you understand it. It is a blend of wisdom based on knowledge, understanding based on intuitive perception, and identification based on alignment, esoterically comprehended. For this peculiar condition or awareness we have no word in any language, and only the utilisation (the trained utilisation) of the abstract mind can possibly convey to you even an embryonic factual conception. But that type of imaginative conception will become more common during the next two centuries, and my words here will therefore serve an ultimate purpose.

***Those Who form the Council Chamber of the Great Lord are under no misapprehension as to His will because They see it whole***

Those Who form the **Council Chamber of the Great Lord** are under no misapprehension as to **His will because They [Page 533] see it whole**. Paul, the initiate, hints at this when writing one of the Epistles; he is in touch then with certain Members of the Hierarchy and is concerned with the theme of Love, which is the fundamental hierarchical theme and motive. He says to Them: "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known." He there points towards the future progress of the Hierarchy—a progress which remains as yet only a vague promise, lacking form and shape. But he wrote for initiates to whom love was a growing, vital concern, and to whom love and its practice meant light and the basic motif of all living, divine activity. It is not possible to reveal the will of God and the motivating Purpose of His manifesting Self, except to Those Who have demonstrated perfected love and Who register no sense of disunion or the faintest reaction to separateness.

***The Eternal AUM is a symbol of the eternal now and the Will of God at Shamballa-***

***composed of one major Sound, three minor sounds, and seven subsidiary vibratory tones.***

**At Shamballa**, the Great Lives Who function there not only see manifestation whole and apart from all the limitations of time, but They feel all the major evolutionary impulses which are bringing the developing world into line with the divine Will. They embody those impulses not in terms of progressive movement, but in terms of one great divine and spiritual reaction. This idea can perhaps be best understood by you in terms of the **Eternal AUM which is the symbol of the Eternal NOW**. You have been told, and it has been demonstrated, that the AUM is composed of **one major Sound, three minor sounds, and seven subsidiary vibratory tones**. So it is with the **Will of God** which is embodied and held in synthesis by the Members of the Council Chamber. To Them, as They "hold the Will of God in solution, it is **one clear note**; as **They see that Will in motion**, it is **three abiding chords**, carrying outwards into all the worlds the Purpose of the ONE Who for aeons will abide; as They impel that Will to demonstrate, it is **seven vibratory tones**, drawing out into the reflected worlds the structure of the Plan. And thus **the note, the chords and tone produce the Plan, reveal the Purpose and indicate God's Will."** This [Page 534] is a quotation from certain of the ancient Archives which constitute the study of the Masters; they relate to the nature of **Shamballa,** its work and emanating energies.

**Shamballa**, as it constitutes the **synthesis of understanding** where our Earth is concerned, is also the centre where the **highest Will of the Solar Logos is imposed upon the Will of our planetary Logos**, Who is, as you know, only a centre in His greater body of manifestation. With this item of information you can have no possible concern; the Masters Themselves are only learning the Will of the planetary Logos; the **objective of effort in Shamballa is, however, the apprehension of solar Purpose**, the Plan of which is working out on the highest levels of our planetary system, just as the Will, Purpose and Plan of **Shamballa** work out on the three lowest levels of our planetary system. Again, this item of information serves only to indicate hierarchical objectives, and those objectives extend away from time and space into the Mind of God Himself.

There are certain synonyms which here may serve to **develop your synthetic** thinking and so bring in a definite measure of enlightenment.

SHAMBALLA          HIERARCHY           HUMANITY

Synthesis                        Unity                   Separation

Will                               Purpose                   Plan

Life                                  Soul                    Appearance

Spirit                      Consciousness              Substance

Livingness                Organism                 Organisation

Apprehension         Polarisation           Focus of Activity

Power                      Momentum                 Action

Energy                      Distribution               Forces

Direction                Transmission            Reception

Head                             Heart                   Throat

***synthesis is, whilst unity is achieved and is the reward of action and effort.***

It will be apparent to you how little you can understand of the **Shamballa intention** when you realise that it is not easy for you to see any true **distinction between unity and synthesis** and, at the same time, how impossible it is for me [Page 535] to make the distinction clear. All I can say is that **synthesis is, whilst unity is achieved and is the reward of action and effort.** As you progress upon the Path of Initiation the meaning of unity clarifies. As you direct yourself towards the Way of the Higher Evolution synthesis emerges. More than that it would be useless for me to say.

This problem of the apparently impenetrable darkness of intention as grasped by **Shamballa,** of meaning, of inscrutability, of a spiritual imperviousness which holds, in spite of all fluctuations in the three worlds of human evolution and the remaining two of superhuman unfoldment, provides a situation to which the Hierarchy has to make adjustment through alignment. You are, in your small way, making your adjustment to the Hierarchy through a steady construction of the antahkarana, and in so doing are aiding in the construction of the antahkarana which unites Humanity and the Hierarchy—the first few strands of which were established through the sacrifices of certain of the Sons of God when the Hierarchy was founded on Earth. Today, the Hierarchy is working at the establishing of the linking strands between Itself and **Shamballa,** and good progress has already been made. It might be said here that for the past seven hundred years the chain of Hierarchy has been complete; by this I mean that the planetary rainbow bridge uniting the three major centres has existed. The task ahead of all these three major centres, working in alignment through adjustment, is to strengthen and beautify (if I may so express it), to electrify this bridge, thus producing full planetary intercommunication between the three centres and the four minor centres, so that "the weight of the Will of God, the momentum of the Purpose of Sanat Kumara and the Plan of His Representatives may progress unimpeded from point to point, from sphere to sphere and from glory to glory."

***Shamballa reaching Hierarchy directly is equivalent to the head chakra reaching the throat centre directly-or Vulcan and Uranus reaching Saturn directly-Usually Saturn is said to rule the throat chakra, but at some stage it has a dual rulership of Uranus and Saturn***

It is this complete establishment of relationship between **Shamballa**, the Hierarchy and Humanity which brought about the planetary crisis through which the world has just passed and, from some standpoints, is still passing. [Page 536] **Shamballa**, as I have told you, **can now reach Humanity, the third major centre, directly**, and therefore has two points of planetary contact: the first, via the Hierarchy, as has been for long the case, and secondly, in a straight line, carrying energy direct to Humanity, without any transmission and consequent modifying of impact, as has also been the case hitherto.

***Shamballa made its first direct impact on Humanity after the Great centennial Council held in 1825, although this energy was demanded at the Council of 1425-***

When this direct line of spiritual, dynamic, electrical energy made its **first impact on earth (after the Great Council held in 1825)**, it first of all awakened men's thinking in a new and comprehensive way, producing the great ideologies; it aroused their massed desire, and registered obstruction on the physical plane. It found its course impeded and discovered it was faced with barriers. This energy from **Shamballa**, being an aspect of the ray of the destroyer,

***This Shamballa energy was the cause of the world war***

proceeded to "**burn up" in the fires of destruction, all such hindrances upon the planes in the three worlds**. This was the deeply esoteric and **unrecognised cause of the war**—the beneficent bringing to an end of the impediments to the free flow of spiritual energy down into the third centre; this was the factor which called "evil from its hidden place" and brought the opposing forces to the surface of existence, prior to their "sealing". To the extent that this was so, mankind in the World War (1914-1945) was the unhappy victim of spiritual circumstance; however, from the angle of man's historical past, humanity was the engineer of its own fate; but it took both the esoteric activity of **Shamballa** and the exoteric activity of humanity over a millennia of years to precipitate the conditions which made this new alignment possible and brought about the sealing (still being carried slowly forward), and plunged mankind into the vortex of war. This impelling downpouring energy from the highest centre penetrated not only to the heart of humanity, but into the very depths of the mineral kingdom, implicating also the animal and the vegetable expressions of divine life.

Because of this direct impact between **Shamballa** and Humanity, by-passing the Hierarchy, the Hierarchy was left free for the work of rehabilitation and salvaging, for reconstruction and for the application of the regenerative forces of [Page 537] resurrection.  The Hierarchy needed and welcomed this interlude and recognised it as an essential aspect of the Plan.

***The Shamballa impact is now over***

The "**cycle of Shamballa impact" is now over**; the appeal of humanity to the Christ and His Hierarchy has again refocussed the energy of **Shamballa** via the Hierarchy, and the direct work of the Hierarchy with Humanity can again take on fresh meaning, can be re-established on new and somewhat different lines, and thus definitely bring in that "new heaven and new earth" for which men have so long waited. This will take time, but the new energies and their emerging qualities are adequate to the task, and will alleviate much and bring about great changes in due course of time. You will note, therefore, that the Hierarchy has been faced with three adjustments as the result of being deliberately "put out of alignment," though only temporarily, with both **Shamballa** and Humanity. This was symbolised for us at the Crucifixion when the Saviour hung pendant between heaven and earth. These adjustments are:

1. Adjustment to those **extra-planetary energies** which were released into the highest centre. This was made possible by two factors:

a. The **direct impact between Shamballa** and Humanity or between will and intelligence. This is an important point to recognise.

b. The temporary quiescence of the love principle, as the Hierarchy waited for the results and effects of this direct impact upon the earth.

This was effectively carried out **with much destruction in the world of forms.**

2. Adjustment to certain basic changes within the Hierarchy Itself in preparation for the process of externalisation which was begun this century.

3. Adjustment to a disciplined and reoriented humanity, [Page 538] working today in the dark, it is needless to say, groping along unknown ways, appealing to the Hierarchy for more light and understanding, but awakened and alert for changes.

These adjustments are proceeding with rapidity; the technique being employed is realignment, through a definite action of the Will, as far as **Shamballa** is concerned, and by an outpouring of Love, as far as humanity is concerned. This Act of the Will is carried out by the three Heads of Departments in the Hierarchy, under the guidance of the Christ and by the Chohans of the seven major Ashrams. They **constitute a group of ten** to Whom this task has been committed, for the reason thatThey are the only Members of the Hierarchy Who possess the needed qualifications and in Whom the Will aspect is adequately developed. The task of pouring out the Love principle in a new and dynamic manner is being carried out by all the Masters and by all initiates who have taken the third initiation. This stream of love will focus itself each coming Full Moon in a special act or demonstration of love.

You will note also how fully occupied the Hierarchy is with work, preparatory to emergence, and with those plans and activities which will lead to renewed interior activity, based not on lack of previous unity and integrity, but on the absorption **of new energies, made available via Shamballa**, of these extra-planetary forces to which I have earlier referred. This task of reorganisation prior to moving outward, will be **completed by May, 1946.** Then the task of the new alignment with humanity will be started and the great work undertaken which will proceed for several hundred years.

In Relation with Humanity

I shall not deal here with the work to be done in centuries to come in and through humanity, which is the goal of all these adjustments—at least as far as your present interest is concerned. I shall touch only upon the activities of the Hierarchy as it establishes—on a more powerful [Page 539] basis—a more direct contact with mankind. **Since 1925 the Hierarchy** has directed Its thoughts to men, but It has not vitalised, as It will eventually do, the religious movements or churches in all lands, or the educational work in all countries, or any of the activities which are concerned with the aiding of humanity through welfare movements. It was felt that it was necessary for mankind to show the Hierarchy, as well as themselves, the nature of the impulses towards love and selflessness which may have been already established, and to do this free of hierarchical prompting and influence, and in this way demonstrating that they possessed that which might be depended upon as innate and as present in a living, creative manner. The demonstration has been good; humanity has shown creative love, of which goodwill and humanitarian efforts are the lowest aspects. The showing has been better than was anticipated, and this new and vital re-alignment between the Hierarchy and Humanity becomes now beautifully possible and can be carried forward without danger. The Hierarchy is now the Custodian of far greater power than heretofore, on account of Its adjustment to **Shamballa.**

This hierarchical readjustment to humanity is being carried out at this time in the Ashrams by the setting up of magnetic centres which, through their directed activity, will influence humanity in the coming large scale process of reorientation. In studying this, you must remember that these are not centres or concentrations of forces, but groups of disciples whose quality is oriented towards mankind and whose potency of thought will act magnetically upon aspirants and humanitarians and, through them and their goodwill activities, will reach and impress men everywhere. The adjustment being at this time undertaken, therefore, is between hierarchical groups and groups of men and women upon earth; it is intended, as you have been told, that Humanity itself will be the world-saviour, working with the aid of the Hierarchy—as yet invisibly behind the scenes. When this interim work of salvage is accomplished, then the Hierarchy will externalise Itself.

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You can imagine the adjustments, therefore, going on in all the Ashrams in preparation for all this and—though I touch not upon it—you can imagine the general effect of these inter-hierarchical adjustments and alignments upon disciples and aspirants upon the earth; they are the first, needless to say, who will respond to this activity. As all this is taking place in the present difficult period of world rehabilitation, the immensity of the problem involved and the quality of the tension are abnormal. It is not easy for disciples today; of this the Hierarchy is well aware. This fact also involves for Them still another aspect of hierarchical adjustment. They have—for the sake of the work to be done—to establish a closer alignment between the inner Ashrams and the outer groups, between Themselves and Their senior disciples carrying the burden of the outer world service; this alignment has also to be extended between senior disciples and initiates and the workers on earth.

The pureness of the motives animating the Hierarchy will constantly emerge with greater clarity in your minds, as you attempt to understand, even in a small measure, Their problems. There are other problems of which you can know nothing—problems related to the new energies pouring into our planet, impersonally and dynamically; problems of fresh tensions, incident to stronger and new alignments; problems concerned with human enlightenments and reactions in the face of the darkness which evil initiated; problems of increased personnel, disturbing the rhythm but necessitated by the demand for workers; problems connected with the growth and training of the Members of the Hierarchy upon the Way of the Higher Evolution; other problems incident to the planetary crisis, to the Initiation of the Lord of the World Himself, and to the amazing demonstration of the success of the evolutionary process up to the present time. This success has been proven by the alignment for direct interplay of the three major planetary centres—**Shamballa**, the Hierarchy and Humanity.

Up to hit 280

**Compilation Shamball part6**

(EOH 541) HIERARCHICAL PREPARATION AT THE WESAK FESTIVAL

April-May 1946

I have delayed writing my usual Wesak message until this late date because of a certain event in the Hierarchy which was maturing and which necessitated my entire attention. This event was connected with the Wesak Festival and involved among other matters the formation of a new Ashram in which the Wisdom aspect would be of particular importance and not the Love aspect; this Ashram would also be related in a peculiar manner to the Buddha. It had to be formed at this time in order to be the recipient, and then the custodian, of certain "endowments" which the Buddha will bring at the time of the May Full Moon. The endowments concern the will-to-good of the Lord of the World, the Ancient of Days, though they do not concern goodwill as you understand that phrase. This Ashram, when duly formed and established, will enable the Members of the Hierarchy to respond to this aspect of the divine Purpose—the Purpose which as you know lies behind and implements the Plan; this Ashram, related to the Buddha, will be specifically under the close supervision of the Christ, and also of the Lord of Civilisation—at this time the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objectives) in such a manner that the entire Hierarchy can be informed and can then work unitedly and intelligently at its implementation. More than this I may not tell you about this particular hierarchical move, affecting as it does both **Shamballa and the Hierarchy.**

This Wesak Festival is of supreme importance because it is the first Festival since the war ended, because it takes place at a time when a definite orientation of the Hierarchy will take place, and because a fresh tide of spiritual impulse and directed second ray energy will flood the entire Hierarchy; the work, therefore, to be done by the Hierarchy will be far more effective. This you may anticipate and upon this you can count.

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But—as you may well have surmised—it is the Full Moon of June which is (this year) the season of prime and outstanding importance; it is in many ways easier for Western believers and esotericists to tune in and participate in the activities of the Hierarchy when closely connected with the Christ than it is in those related to the Buddha. The main intention in these early stages of keeping the Eastern Festival of Wesak is to familiarise the Western world with the fact of the presence of the Buddha and with His activities in connection with humanity. Such great progress has, however, taken place in the spiritual development of humanity that the Buddha need no longer continue with His task unless He so desires—and then only for a period of years, known to Him and the Lord of the World. He could cease His annual contact with the Hierarchy at this time, if He so chose, owing to the direct contact now established between the Hierarchy and **Shamballa**. This, however, He does not immediately choose to do. For a few decades longer He will cooperate with the Christ in widening the channel of contact between **Shamballa,** the Hierarchy and Humanity. After that, He will "proceed to His Own place" in the solar Hierarchy and will no longer visit the Himalayas annually, as has been His custom for so many centuries. The Eastern Festival of Wesak (Vaisaka) and the Christian day of remembrance, Good Friday, will fade out of the consciousness of humanity in due time; they are both festivals related to aspects of the first Ray of Power or Will. The abolition of the fear of death and the establishment of a close relation of the Hierarchy with **Shamballa** will render obsolete these ancient ceremonial rites.

(EOH 544) For this new revelation the Christ is preparing as are all the members of the Hierarchy, from the highest Chohan down to the humblest accepted disciple; it is for this that all the ashrams are getting ready; it is for this also that (in a weak and feeble manner) Christian people, those of the other world faiths, and spiritually minded people are likewise preparing.

Therefore, we have isolated (if I may use such a word) three activities to which the Christ is at this time dedicated:

1. The reorganisation of the world religions—if in any way possible—so that their out-of-date theologies, their narrow-minded emphasis and their ridiculous belief that they know what is in the Mind of God may be offset, in order that the churches may eventually be the recipients of spiritual inspiration.

2. The gradual dissolution—again if in any way possible—of the **orthodox Jewish faith**, with its obsolete teaching, its separative emphasis, its hatred of the Gentiles and its **failure to recognise the Christ**. In saying this I do not fail to recognise those Jews throughout the world who acknowledge the evils and who are not orthodox in their thinking; they belong to the aristocracy of spiritual belief to which the Hierarchy itself belongs.

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3. Preparation for a revelation which will inaugurate the new era and set the note for the new world religion.

To these three efforts of the Hierarchy, superintended by the Christ, another two must be added, of perhaps even greater importance. The first one is the reaction of the Hierarchy itself to the new relationship established between It and **Shamballa** and to that new, direct and potent channel which has lately been induced by the efforts of the Hierarchy and human invocativeness. The second activity is one leading towards a much closer relation between the Hierarchy and Humanity; this will lead eventually to the externalisation of certain of the Ashrams, and later to the appearance of the Hierarchy on earth, bringing the new revelation.

(EOH 549)  Analysed, these words simply mean that goodwill will result in right human relations in that centre which we call Humanity; this will produce the possibility of that peace which characterises the Hierarchy appearing on earth, and leading to the glory of God, which animates the activity of **Shamballa, the centre where the Will of God is known**. Therefore, intelligent relationship, practical love and the full expression of the divine will are bound to occur, if the correct sequence of activities is followed. At present, even the first of them remains a hope. The factors of the failure of the religious and political groups and the apathy of the mass of men have greatly complicated the task of the Hierarchy.

(EOH 551) The **Hierarchy is a great fighting body today**, fighting for the souls of men, fighting all that blocks the expansion of the human consciousness, fighting all that limits human freedom (I said not license) and fighting to remove those factors and barriers which militate against the return of [Page 551] the Christ and the emergence of the Hierarchy as a fully functioning body on earth. There is nothing weak, vacillating, sentimental or neutral in the attitude of the Hierarchy; this must be grasped by humanity, and the strength and insight as well as the love of the Hierarchy must be counted upon.

I have in the above remarks enumerated for you certain of the objectives facing the Hierarchy at this time and involving the personal attention of the Christ; they all have a potent and beneficent effect upon humanity. Let me enumerate them in concise form, because it is essential that there be clear perception of the emerging values on the part of workers of all grades and kinds in the world, for otherwise perception is not possible. To each point enumerated I will append in a few brief words the reason why it is regarded as important:

1. The Reorganisation of the World Religions.

Reasons

a. To make way for the **World Religion**, universal religion.

b. To return humanity to the simplicity which is in Christ.

c. To rid the world of theology and ecclesiasticism.

2. The Gradual Dissolution of Orthodox Judaism.

Reasons

a. Because of its presentation of a wrathful Jehovah, caring only for his chosen people. **This is a basic evil**. The Lord of the World, the God in whom we live and move and have our being, is totally otherwise.

b. Because of its separativeness.

c. Because it is so ancient that its teachings are largely obsolete.

d. Because when the Jews become spiritual they will greatly benefit mankind, for they are found in every land.

3. Preparation for a New Revelation.

Reasons

a. Because where there is no vision the people perish.

b. Because human expectancy indicates its emerging presence.

c. Because the new Invocation will inevitably bring it to us.

4. The Reaction of the Hierarchy to **Shamballa.**

Reasons

a. Produces a direct channel.

b. Conditions the inflow of power energy.

c. Relates the will-to-good to goodwill.

d. Creates new constructive tensions and new ashrams.

***The next war would annihilate the greater part of the human race***

5. A Closer Relation of the Hierarchy to Humanity.

Reasons

a. Produces (in the near future) the externalisation of certain ashrams.

b. Leads to the reappearance of the Hierarchy on earth.

c. Recognises that man's point of development warrants this.

d. Presents a nearing opportunity for revelation.

6. An **Effort to avert War.**

Reasons

a. Because the **next war would annihilate the greater part of the human race.**

b. Because, having a religious basis, the hate involved would be greater far than anything hitherto known.

c. Because **Shamballa would be involved**, and this has never been the case.

(EOH 553) You can see therefore how critical, spiritually, are these times, and how urgent is the task which confronts the Hierarchy and its workers on earth. The war may be over in the physical sense, but great issues are still involved and undetermined and can lead either to peace or to a renewal of those conditions in which wars are generated and which, once generated, cannot be avoided.

It is with all these foregoing factors in mind that we [Page 553] approach the next two great Festivals: the Wesak Festival and Christ's Unique Occasion. One point I must make here, and I make it with great joy: this year 1946 marks the beginning of a cycle in which humanity is more closely involved in the Festivals than ever before and in which they can take a much more important part than ever before. The Wesak Festival has long been kept in many countries and—as time goes on and the instruction of the masses proceeds—the meeting held at the time of the May Full Moon will assume great importance, but its keynote will be changed. What the new keynote will be has not yet been announced, and will not be for 35 years. As I earlier pointed out, its significance, and that of Good Friday, belong to the past and their usefulness is nearly finished. It is the intention of the Buddha and the Christ that in each country there should eventually be someone who will act as Their Representative at the time of the two Festivals, so that the distribution of spiritual energy from the first great Aspect or Ray will be **direct from the Buddha (and later Shamballa) to the Christ**, and then from the Christ to those disciples in every country who can be overshadowed, and so act as channels for the direct current of energy.

The same procedure will be followed at the time of the Full Moon of June, **except that Shamballa will not be so involved**, and with the difference that at the May Festival it will be a first ray disciple who will be overshadowed, and at the June Festival a second ray disciple will represent the Christ in every land. This can mean either the soul or the personality ray of the disciple.

It has not been possible to organise this development this year, but next year a beginning can be made, even if only three or four countries can work under this inspiration. The effects of this development will be far-reaching, though not immediately apparent to the onlooker.

This year, at the great Festival in the Himalayas at which the Buddha will appear as usual, He has let it be known that His main duty is to bring the initial inflow of the threefold energy which the Invocation invokes and will [Page 554] continue to invoke for many decades. From the Mind of God, Light will flow through Him to the waiting world of men—that human centre whose eternal mission is to bring light to all created lives. From the Heart of God, He will bring to the Hierarchy, via the Christ, that deep unending inflow of Love which will make it possible for the Hierarchy to perform its hard task and externalise itself. It is not possible for human beings to realise the sacrifice and the hardship which this emergence will entail, and only a vast inflow of divine love can make it possible.

***Shamballa will be related to the New Group of World Servers***

An effort also will be made to **relate Shamballa, "the Centre where the Will of God is known**," directly to the **New Group of World Servers**, via those Ashrams which are working along the lines of outer, practical goodwill. The reception of this energising will-to-good should produce a definite "stepping-up" or increase of goodwill and enable the Goodwill movement to proceed with greater momentum this coming autumn and winter; it will take the entire summer for the needed assimilation by those engineering this movement all over the world.

(EOH 557)  I have here told you the things which the Christ has planned for the immediate future. I have told you also some of the things which He and the Masters must do as preparatory steps to the new world which can and will supersede the old unhappy world that lies immediately behind us. I have chosen to speak to you of these activities in which it is now possible for you to share, with the exception of those which affect the relation between **Shamballa** and the Hierarchy. However, those who are initiates of the third degree (and there are quite a few working on the earth among men at this time) can share in all of them.

This is an intensely practical message and calls for your renewed pledge to serve humanity and to find your way into an Ashram where that service may be directed. It calls for sacrifice until it hurts, and where it touches you the most; it calls for a joyous sense of unity with that station of power and light which we call the Hierarchy and which stands ready—as never before—to share with humanity that power and that light to the limit of human capacity to use it.

I beg you, in closing, to aid in two matters which are of importance to Him Whom all disciples, initiates and spiritual men have loved and followed for nearly three thousand years, the Christ. (I am referring here to His appearance as Shri Krishna and as one other who was little known [Page 558] but who did a great work in still earlier centuries.) It is work in preparation for His coming.

I beg you to shoulder the responsibility of distributing the Invocation on as large a scale as possible and in every country. It is of great potency, and when used by men of all faiths can aid in the process of averting war. I ask you also to make possible the wide distribution of the book The Problems of Humanity which I have written, for they strengthen the hands of those who are already seeking to deal with these problems and they bring the need to the attention of the unawakened. This will require sacrifice, for it calls for the expenditure of money; even the Hierarchy works through normal channels and needs money, and even the Christ has need of financial resources in order to reach the needy sons of men. I ask your aid and I await your decision.

That He Whom we serve may be nearer to all of us than ever before, that the work of establishing right human relations may proceed apace, and that light and love may **stream forth from Shamballa** and the Hierarchy over all of you who love your fellowmen is the earnest wish, accompanied by my blessing, for you at this season of the will-to-good.\*

Mode of Approach Toward Externalisation (August 1946)

(EOH 559) One of the most important things emerging from the theme of this amazing and imminent event (the reappearance of the Hierarchy on the physical plane) is the factor of the developments and the adjustments going on within [Page 559] the Hierarchy Itself in preparation for this happening. Incidentally, I would here point out that what will take place, and what is already tentatively taking place, is the externalisation of the Ashrams. The great official departments, such as the teaching department or that of emerging civilisations, will not at this time reappear. Their activities will still, for a long time, be retained within the Hierarchy upon Its own plane. The first step is the appearance of certain Ashrams, controlled by certain Masters, upon the physical plane, evoking general recognition and guaranteeing to the public the fact of the Hierarchy and the restoration of the Mysteries. Later, if these steps prove successful, other and more important reappearances will be possible, beginning with the return of the Christ.

But in the meantime, great and momentous happenings are taking place within the Hierarchy and in relation to Its Membership. Disciples upon the periphery of any Ashram are apt to be unobservant of the training and attitudes of Those Who are senior to them in an Ashram; They frequently overlook the fact that They too—from the Christ down to the humblest initiate—are in process of steady and increasing hierarchical discipline, training and instruction. Because the senior disciples and initiates have reached a goal which has seemed for long quite unattainable to the average aspirant, it is assumed that they have attained; the fact that they have only passed a milestone upon the endless Way of Bliss is entirely forgotten. But, owing to the impulsion of life itself, progress ever continues; knowledge must ever be transmuted into wisdom; love must ever be accompanied by divine will; planning must ever give way to divine purpose; light must ever be succeeded by life; from the Hierarchy, the **initiate must pass to Shamballa**, and from **Shamballa** he will follow one or other of the seven Paths; the Path of Evolution gives place to the Way of the Higher Evolution; planetary recognitions eventually expand into solar contacts; the Christ-consciousness eventually unfolds into something so all-inclusive that we have as yet no word [Page 560] for it or any need of words; recognition of the Father and of monadic being causes all lesser recognitions to fade out, and soul-consciousness and progressive life in form are no longer goals but are left far behind.

In spite of all this, it is necessary to remember that the gain of all experience for ever persists, nothing is ever lost; that which life in form has conferred is still in the possession of the immortal spiritual entity; that which the soul-consciousness has enfolded and included is still the rich endowment of Being, **centred now in the Monad**; hierarchical experience is merged into the purposes of the **Council Chamber at Shamballa**, but ability to work in the Hierarchy ever lasts because the hierarchical constitution and institution condition all manifestation—for what reason this is so, no one knows, but so is the divine Will.

In synthesis and in the all-inclusive awareness of the great Life which enfolds all that is, everything (except what we know as evil) is persistent and for ever endures.

You will have noted (if you are true students of what I have given out to the world) that information anent the Hierarchy has fallen into three major categories:

1. The work of the Hierarchy in relation to man and to the three worlds of human evolution.

2. The interior constitution of the Hierarchy and its internal activity.

3. Its superior relation to **Shamballa** and to extra-planetary livingness.

A great deal that has been conveyed to you in the two final categories has been merged by you into an interested but totally impractical realisation that the Hierarchy apparently has a life of its own which proceeds independently of humanity and that it also has its own goals and objectives which are no concern of yours. These deductions are dependent upon your domination by the separative mind, for in reality the work and the activity proceeding in all three centres—**Shamballa,** the Hierarchy and Humanity—are [Page 561] merged, fused and interdependent; they are all mutually evocative and invocative.

The fact, for instance, that the Hierarchy is approaching closer to humanity and will eventually make an appearance upon the physical plane is due, not only to hierarchical intent, but to the demand of mankind and to the strong vibration and note which humanity has set up. To that extent, humanity controls some of the activities of the Hierarchy and thus precipitates action. At the same time, **all that is happening can be traced to Shamballa**, is inherent in divine purpose and is impulsed and **impelled by Shamballa energy**, distributed throughout the planet, via the Hierarchy in the majority of cases. Both the Hierarchy and Humanity are brought under the influence of extra-planetary forces which make their impact upon the planet, **via Shamballa**. Therefore, a great interdependence emerges, of which the head, heart and solar plexus centres in the individual man's etheric body are symbols; their unified relation keeps the man functioning and demonstrating as a coherent whole at a particular level of consciousness. It is essential that students endeavour to grasp this, and so develop within themselves at least the rudiments of this synthetic unified grasp of living conditions and of a vital situation.

These instructions can aid all earnest aspirants and disciples to develop this type of understanding with as much speed and accuracy as possible. It is distinctive of the hierarchical type of mind: concerned with itself as a divine group, conscious of the pull and evocative power of the **highest centre, Shamballa**, responsive to the demands of humanity, and sensitive to the "call" of that third major centre through which the life of the planetary Logos expresses itself. The consciousness of the Master is therefore preoccupied with three main lines of responsibility, but only one of them is innate within the living organism of which He is a part; that aspect of His life is invocative in two directions: towards **Shamballa** and towards Humanity; to Him, the other two centres are evocative.

Today, human beings as a whole are so loudly invocative [Page 562] that the entire trend of the life of the Hierarchy and Its plans to date have been subjected to change, to postponement as far as certain interior and purely hierarchical determinations are concerned, and to a hastening of certain plans which were slated (if I may use such a word) to take place several centuries later than this but which—owing to the unexpected preparedness of humanity—can take place, not prematurely really, but securely and in the fullness of time; this fullness of time, as regards the particular planning with which we are dealing, is from now until the year 2025 A.D.—a brief period of time indeed in which to see the consummation of the larger purpose of the planetary Logos, working through the three major centres within His body of manifestation. This purpose was threefold in nature:

1. It involved the ability of Those in the **Council Chamber at Shamballa** to react to and absorb certain extra-planetary energies and to use them in an intra-planetary sense. It had not been anticipated by the Directing Agents of these forces that our planetary Logos would achieve a certain goal so early in time and space as He has.

2. It involved a great expansion, numerically and in the consciousness of the Hierarchy. This predicates a great influx of initiates and disciples and a tremendous inflow of what is esoterically called "angelic essence" from the deva kingdom, under the direction of certain great Devas who have affiliated during the past two hundred years with the Hierarchy. This again had not been expected so early. The result of this happening has been that the door of initiation through which mankind passes stands wider open (symbolically speaking) than ever before, and at the same time, the Masters are passing with greater rapidity on to the Way of the Higher Evolution; this is due to the fact that initiates are fitting themselves so rapidly to take Their places, and disciples are moving on into initiate position so fast, that a great pressing forward has become legitimate.

***Humanity is ahead of itself by 2300 years***

3. It involved, finally, a great awakening in the human family and a major spiritual reorientation. This again had [Page 563] been believed possible of accomplishment when the **sun passed into Capricorn about 2300 years hence**. But—it has already taken place and necessarily has brought about a basic adjustment in the plans of the Hierarchy and a renewed emphasis upon the purpose, as **registered in Shamballa.**

This, being factual, and the time ripe for decision, has caused an intra-planetary ferment and great activity in the three major centres. In the last analysis (and this is the factor of supreme importance) this development—this unexpected right absorption of spiritual energy, and this seizing of spiritual opportunity—is due to humanity itself; above everything else, it is the readiness of mankind for that which is new, and humanity's determination to create a new and better world, adapted more adequately to their "renewed" spiritual nature, that is responsible for all the activity.

In this section of our training themes (if I may call them so) we shall deal primarily with the response and the subsequent activity of the Hierarchy in relation to humanity. This will take the form of a new Approach and a reappearance exoterically.

It would be wise, therefore, to keep the following ideas constantly in mind; I will enumerate them sequentially and for the sake of clarity:

1. The work of the Hierarchy, throughout the ages, has been fundamentally threefold in nature:

a. A constant effort to set up a closer and more understanding relation with **Shamballa**. This involves:

An unfoldment of the will aspect in conjunction with a full use of intelligent love.

A constant adaptation of the developing Plan to the emerging, energising Purpose.

An increasing ability to transmit energy from **Shamballa** to the three worlds, from the cosmic etheric levels to the cosmic dense physical planes.

[Page 564]

b. To unfold—within the periphery of the hierarchical centre—a life, a plan and a technique which will train all who find their way into an Ashram, which is in itself an aspect of the life of the Hierarchy. This ancient and intelligent effort has created and conditioned what you know as the Hierarchy. However, it is constantly subject to change in response to new situations and developments.

c. To represent, finally, within the Hierarchy, the qualities of all the seven Rays, through the medium of the seven major Ashrams and their allied and subsidiary Ashrams.

There are many other aspects of the hierarchical constitution and objectives, but these three are the ones with which we are at this time the most concerned.

2. Today, the relation of **Shamballa** to the Hierarchy is closer than at any previous time, owing to the following factors:

a. The one-pointed work and plan—pursued by the three great departments in the Hierarchy (the department of the Manu, that of the Christ, and that of the Lord of Civilisation)—in which the three Leaders have unitedly acted as a Triangle of transmission between the **Council Chamber of the Lord of the World** and the Hierarchy. They are, all three, Members of the Council, though none of Them is yet working at the very centre of affairs; in order to be of greater service in Their own sphere, They have taken Their stand upon the periphery of the Council's influence.

b. The invocative work carried out both consciously and unconsciously by humanity itself, which has been of such a potency that it has penetrated beyond the ring-pass-not (symbolically understood) of the Hierarchy to **Shamballa** itself, and has evoked response. This invocative [Page 565] work reached a high point of potency as a result of the world war (1914-1945) and its note and appeal are still persistent.

c. The rapid development of integration among advanced people, which has forced many on to the Path of Discipleship, and therefore into certain of the Ashrams, and has likewise enabled many disciples to take initiation.

3. The recognition by a very much larger number of the general public of the fact of the Hierarchy; this has established a new type of relation between the Hierarchy and humanity. Hitherto the relation was dependent upon recognition, by advanced aspirants, of the nature of their position in relation to the Hierarchy; today, the recognition of thousands who are not in any way advanced aspirants or in any sense prepared for affiliation with the Hierarchy has created a new type of problem; it connotes to the Hierarchy a promising development, though at the same time an embarrassing one, requiring as it does a different mode of adjustment to human demands than that entailed by the admittance of disciples to Their Ashrams; it requires the attention of certain disciples and initiates in all the Ashrams and the ability of the Hierarchy to penetrate and dissipate the thick cloud of inchoate thoughtforms which the bewildered, interested and curious public have created anent Them.

4. The use by the Hierarchy of the destroyer aspect of divinity, the first Ray, in such a manner that it is in fact a creative factor and one which, in the last analysis, not only releases the life from its previous limitations, but also calls in—under the Law of Balance—the building activity of the second Ray. The work of destruction is now practically accomplished and over, and the work of the Builders is beginning.

5. The New Group of World Servers has been created as an [Page 566] intermediate body between the Hierarchy and the general public. This group is divided into two lesser groups:

a. Those disciples and workers who are already integrated into some one of the Ashrams.

b. Intelligent and humanitarian aspirants and workers in world affairs and in all departments.

These two groups unitedly form a transmitting agency through which the Hierarchy can reach the mass of men with the new concepts, the techniques of the new civilisation and the basic propositions under which humanity will move forward into greater light.

6. The recognition by humanity of its major problems, and the increasing ability of the general public to view these problems in terms of One Humanity, of the whole. This ability indicates to the Hierarchy the position of Humanity upon the Path at this time and the readiness of mankind for the new revelation—to be followed later by the restoration of the Mysteries.

7. The new orientation of the human family within itself to the concept of the One Humanity and the intensely alert spiritual demand which is today distinctive of mankind everywhere, and which has forced the Hierarchy to come to certain basic decisions and to readjust Itself to a much closer cooperation with the human centre of life and purpose.

***Only Shamballa and Humanity will remain***

It is interesting to note (though it is of no immediate moment) that the work of destruction initiated by the Hierarchy during the past **one hundred and seventy-five years** (therefore **since the year 1775**) has in it the seeds—as yet a very long way from any germination—of the final act of destruction which will take place when the Hierarchy will be so completely fused and blended with Humanity that the hierarchical form will no longer be required. The three [Page 567] major centres will then become the two, and the **Hierarchy will disappear and only Shamballa and Humanity will remain**, only spirit or life, and substance as an expression of intelligent love will be left. This corresponds to the experience of the individual initiate at the fourth initiation, when the causal body, the soul body, disappears and only the monad and its expression, the personality (a fusion of soul and form) are left. This event of final dissolution will take place only at the close of our planetary existence, when the door to individualisation is finally closed for a pralayic period and the Way of the Higher Evolution will be more closely trodden than the Path of Initiation.

Therefore, my brothers, the closer relation of the Hierarchy to **Shamballa**, the stimulation of its own interior life, and the readiness of humanity for revelation and for certain unexpected development, will condition the cycle into which we are now entering. This is, therefore, the most amazing period in the history of humanity. Added to this, it must be borne in mind that we are entering another greater round of the Zodiac, and this coincides with the lesser zodiacal activity because **Aquarius governs the greater immediate cycle of 25,000 years** and is also the sign into which the sun is now moving for a period of 2300 years—a most amazing happening and full of import in our planetary history; it is a coincidence of which our planetary Logos is well aware and of which He is making full and intelligent use. It is a cycle also wherein, for the first time, the three major planetary centres—**Shamballa,** Hierarchy and Humanity—are in direct and unimpeded relation, for today the alignment is correct and adjusted for the first time in planetary history. Even if this be only temporarily so, something has been initiated, the effects of which will never be lost. It is a cycle also in which the planetary Logos, having successfully taken initiation and thus affected His entire planetary life, has also established certain extra-planetary relationships which are necessarily incomprehensible to you and of no moment whatsoever to the individual human being, but which will eventually create a situation in which our planet will become [Page 568] a sacred planet. This process, as it unfolds and develops, will have a potent subjective and deeply spiritual effect upon every kingdom in nature and in the realm also of supernature.

Let us now proceed with our consideration of our theme, after our study of these basic premises.

***The Externalisation has been planned since 1425***

Steps in the **Externalisation Process**

For some time, **ever since 1425 A.D**., ( a date to which I referred earlier) the Hierarchy has been aware that the time would come when this projected move would take place. Preparations have gone steadily forward. A point to be remembered is that this impulsed intention (**emanating in the first place from Shamballa**) came as a major disturbance to the rhythm of many tens of thousands of years; it has been a basic conditioning factor. The Masters, however, Who will make the move outwards into contact with the world are **not the Ones Who registered the initial impulse from Shamballa**, nor are the three Heads of the great departments the same. The earlier Masters initiated the needed steps of preparation, and the work has gone steadily forward since.

You might well ask what were these steps and along what lines has the preparation gone? The first steps concerned internal preparation. Though the Masters of the Wisdom have all passed through the human experience and are simply men who have achieved a relative measure of perfection, there are aspects of physical contact which They have completely transcended and utterly negated. There is nothing in the three worlds with which They have any affinity, except the affinity of life and the impulse of love for all beings. Recovery of certain facilities of activity has been deemed necessary. For instance, the five senses, where a Master is concerned, exist and are used at need, but the contact established and maintained with disciples and senior aspirants in the world (through whom They primarily work) is largely telepathic; hearing and sight, as you understand [Page 569] their uses, are not involved. The science of impression, with its greatly increased effectiveness over individual contact through the senses, has entirely superseded the more strictly human method. Except in the case of Masters working on the physical plane and in a physical body, the outer physical senses are in abeyance; for the majority of Masters Who still use these senses, the use is strictly limited; Their work is still almost entirely subjective and the mode of telepathic interplay and of impression is practically all the means which They employ to reach Their working agents. Therefore, the recovery of past usages of a more physical nature has been one of the preparatory moves.

Another has been the achievement of a wide culture and understanding of the current civilisation which will be coming into activity and control when the intended project is carried out. You have been told—and told correctly—that the Masters do not trouble Themselves to attain proficiency in all educational subjects—in modern history, for instance, or the newest scientific procedures, or in the use of foreign languages. In all Their Ashrams there are those who can **supply Them with any specified knowledge** which They may need at any given time or for any specific purpose. This will still remain true of Those Who have attained the rank of Master, but it is not true of all the senior initiates, many of whom, as they passed into higher grades and under instruction from a Master, have retained their worldly knowledge, besides specialising in certain strictly mundane approaches to worldly affairs. For instance, there are adepts who are authorities upon modern financial matters, and these initiates of the fourth degree are competently preparing to institute later those newer techniques and modes of financial interplay which will supersede the present disastrous methods; they will **inaugurate a system of barter and exchange,** of which modern money is the travestied symbol. This newer method of financial relationships will be comprehensively human and it will **supersede big business and private enterprise**. It will at the same time, however, retain those phases of modern enterprise which will draw out the initiative and [Page 570] the resourcefulness of the individual. Other initiates have specialised in the various languages, and two of them are authorities in basic English; this is the form of the English language which will eventually take the place of other languages in all forms of international and business intercourse without in any way obliterating the individual national languages in daily use in any country.

(EOH 582) The ancient activities of the Hierarchy will still persist—the activities of preparing disciples and initiates for initiation and for participating consciously in hierarchical effort; the Schools of the Mysteries (as outlined by me in Letters on Occult Meditation) will come into being and practice, but this will be temporarily a secondary activity; the full expression of ashramic energy will be directed to practical world affairs and to the education of the general public, and not in the early stages to esoteric matters. In the last analysis, there is for the Master and His disciples no such thing as esotericism, except in so far **as Shamballa** is concerned. There is only definite and planned work with the consciousness of all forms, and—where humanity is involved—this is regarded as a process of education, leading to an expansion of perception and the changing of acquired academic knowledge into an overshadowing and conditioning wisdom. The implementing of human affairs to bring about this unfoldment in consciousness is in the hands of disciples who are undergoing the process themselves, and it is not in the hands of the Masters, Whose consciousness is fully expanded—a consciousness entering a higher and greatly different phase, connected with Being and Life and the **purposes of Shamballa.**

(EOH 586) The situation, therefore, in relation to the consciousness of disciples in the intensely difficult, though interesting, period with which humanity is faced could be summed up in the following statements:

1. The disciple is not motivated by any desire to externalise the Hierarchy or to see the Ashram with which he is affiliated functioning physically on the outer plane. He may be totally unaware of this hierarchical intention. If he is aware of this underlying purpose, it is entirely secondary in his consciousness. The good of humanity and a stabilised spiritual future for mankind are his major life incentives.

2. The disciple is strictly humanitarian in his outlook. He works for the One Humanity and though aware possibly that he is affiliated with the Hierarchy, his loyalties, his service and his life intention are directed entirely to the cause of human betterment. In this attitude he is coming to resemble the Masters Whose life directive is not hierarchical possibilities but adherence to the **purposes of Shamballa**, in action, in relationships and to the Plan for all living units in the three worlds.

(EOH 591)  They will prepare and work for conditions in the world in which Christ can move freely among men, in bodily Presence; He need not then remain in His present retreat in Central Asia. They can and will accept with ease the unity of all faiths when the relationship of the Buddha and the Christ is correctly presented; then the picture of a Christ demanding a unique position, to the exclusion of all other sons of God, will fade out in the wonder of the true apostolic succession, in which many sons of God, on different rays, of differing nationalities and with varying missions, are to be seen historically leading humanity along the path of divine unfoldment and nearer to God, the Source.

Temporarily, the fact of **God Immanent** will engross the attention of all true spiritual teachers, and the fact of that divine immanence making itself felt in perfection through the Christ and other divine Representatives will for a time relegate the teaching on God Transcendent into the background. Undue emphasis has been placed on this major truth, to the exclusion of the nearer and more practical truth of God in every man and in every form in every kingdom in nature; much evil has eventuated by the failure to lay the emphasis upon God Immanent. Later on, when the [Page 591] truth of the Christ indwelling every man and revealed in perfection through the historical Christ and His great Brothers down the ages has been accepted, the teaching of **God Transcendent**, which is the **secret mystery in the custody of Shamballa**, will be revealed and emphasised. The two halves of a perfect Whole will then be recognised by humanity.

(EOH 594) The great moment for which He has so patiently waited has almost arrived; the "end of the age" to which He referred when speaking to His small group of disciples—"Lo! I am with you all the days even unto the end of the age"—has come and today He stands and waits, knowing that the hour has come when He will "see of the travail of His soul and be satisfied." May I repeat: Right through the spiritual succession of the Sons of God there is naught to be seen and felt but expectancy and preparation.

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

(EOH 606) Why this triumph of the Christ consciousness must always be spoken of in terms of religion, of church-going and of orthodox belief is one of the incredible triumphs of the forces of evil. To be a citizen of the Kingdom of God does not mean that one must necessarily be a member of some one of the orthodox churches. The divine Christ in the human heart can express itself in many different departments of human living—in politics, in the arts, in economic expression and in true social living, in science and in religion. It might be wise here to remember that the only time it is recorded that Christ (as an adult) visited the Temple of the Jews, He created a disturbance! Humanity is passing from glory to glory and, in the long panorama of history, this is strikingly observable. The glory is today revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilisation is very close at hand.

4. Finally, in the triumph of the Crucifixion or (as it is more accurately called in the East) the Great Renunciation, Christ, for the first time, anchored on earth a tenuous thread of the divine Will, as it issued from the **Father's House (Shamballa**), passed into the understanding custody of the Kingdom of God, and through the medium of the Christ was brought to the attention of mankind. Through the instrumentality of certain great Sons of God the three divine aspects or characteristics of the divine Trinity—will, [Page 606] love and intelligence—have become a part of human thinking and aspiration. Christians are apt to forget that the crisis in the final hours of the Christ was not in those spent upon the Cross, but during those spent in the Garden of Gethsemane, when His will—in agony and almost despair—was submerged in that of the Father. "Father," He said, "not my will but Thine be done." (Luke XXII. 42.)

(EOH 610) What the members of the spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom—or, if you prefer the term, with the senior disciples of the Christ—are working day and night in order to establish such confidence, correct attitudes and understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realisation is that of a cyclic crisis in the spiritual life of our planet; it is one which has been anticipated in the **Father's House (Shamballa)** for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centres or groups through which God works are unitedly focussed on the same objective. **Shamballa**, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate in a fashion unknown before, not only the Father's House, which is the source of all our planetary light, but also the spiritual centre from which have come all Those Teachers and World Saviours Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

(EOH 644) Five of the Masters and Their five Ashrams are primarily involved in this preparatory work. There is first of all the Ashram of the Master K.H., which is the presiding Ashram in this work, owing to the fact that it is a second ray Ashram, and therefore upon the same line of spiritual energy and descent as the Christ Himself. Another reason is that the [Page 644] Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work than dealing with the consciousness of humanity. Next comes the Master Morya and His Ashram, because the whole procedure is **projected from Shamballa**, and He is in close touch with that dynamic centre. The Master R., as the Lord of Civilisation, is necessarily closely involved in this preparatory work, and also because He is what has been called the Regent of Europe. Another Ashram is also very deeply concerned in this work; I have, at times, referred to the Master Who was responsible for the organisation of Labour. This work He began to do in the latter part of the nineteenth century, but left it to carry forward of its own momentum when Russia entered the field and laid an undue emphasis upon the proletariat during the revolution and in the later years of the first quarter of the twentieth century. I (D.K.) am the fifth Master concerned in this special work and am, as it were, the liaison officer between those active and conscious disciples who are working in the world of outer affairs and those directly responsible to the Christ for the desired work of preparation. Certain disciples from these five Ashrams or groups have been (and will be) especially trained for the work of contacting the public.

The stimulation which can be given will be **released at the coming Full Moon**. The five specialised energies are as follows:

1. The Energy of Love-Wisdom. This energy always has an effect upon every type of human being in the world. Its effect is to stimulate the tendency towards goodwill and to produce a mental development which can transmute the knowledge—garnered down the ages—into wisdom. It is wisdom which is needed today. Those who are now attempting to foster goodwill in themselves and others will be stimulated into wise action. You can see, therefore, that the outpouring of this energy is the first and greatest need. It can reach mankind because the Founders of all the world religions (I refer not to their many diversifications) are banded together in [Page 645] unison with the Christ, Their Lord and Master; through Their united and directed effort, these energies will flow. Forget not that Christ represents the energy of love and the Buddha that of wisdom.

2. The Energy of Will or Power. The outpouring of this energy, owing to the "little wills" of the majority of men and the developed strenuous wills of certain present world Leaders, will not have as wide or potent an effect or contact as may the others. Its inflow will, however, serve to bring about a "fixed intention" on the part of many to work ceaselessly for true peace and understanding. These people will therefore aid in the task of implementing goodwill. It will, nevertheless, strengthen the will of the selfish, ambitious and obstinate men who are in positions of power and influence, and produce increased trouble—at least temporarily. The salvation of the world and the production of the needed security will be brought about in the long run by the mass of men everywhere, in all lands; it will be the result of an intensified educational process. Humanity, as yet, does not know how to handle wisely the energy of the will-to-power, and it is largely this that has handicapped the manifestation of the will-to-good. **The Shamballa force** is too strong for those who are naturally wilful. In the case of certain potent men, this energy reaches them directly, and is not stepped down for them through contact with the Hierarchy of Love; it naturally expresses itself in the political fields and in the realm of governments, through rulers, officials, statesmen and politicians. When the "little wills" of the intelligentsia, of those who serve the public in some capacity or other, and those above all who are working in some connection with the United Nations, become strengthened, stimulated and focussed on goodwill, the union of the two energies of Love-Wisdom and of Will can bring about the needed changes in the planetary life. This is not an immediate happening, but it is not a visioning of the impossible.

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

4. The energy which produces order. This is the energy of the seventh ray or power of divinity. At this time, its major expression will come through the relationships and adjustments required between capital and labour, and labour will be primarily involved. This energy is being assimilated in the Ashram of the Master Whom I mentioned above; at the [Page 647] inception of the industrial era He was responsible for the formation of the labour movement—a movement bringing into relation the workers of the world. It is interesting to have in mind that today labour functions internationally; it is a group which learns with rapidity and has in it the seeds of vast good; it is probably the group which will place goodwill in the forefront of human thinking—upon a pinnacle of thought. This Master to Whom I refer belongs to the Ashram of the Master R. He relieves Him of this phase of the work to be done.

5. The energy of right human relations. This energy is a subsidiary expression of the energy of Love-Wisdom—the first of the great outpouring energies. It emanates, therefore, from the subsidiary Ashram for which I am responsible. I have written and taught much about it, and with some success. "Right human relations" is not simply goodwill, as people seem to think; it is a product or result of goodwill and the instigator of constructive changes between individuals, communities and nations. About it I need not write, for you have enough teaching from me to guide you. Your daily actions will be those of goodwill, directed towards the establishing of right human relations if you are rightly oriented within the race of men and towards the spiritual Hierarchy.

(EOH 658) 6. The energy of the first divine aspect (that of will or power) now being applied with the most scrupulous care by **Shamballa.** This energy of the will is—as you have been taught—the **potency of the life in all beings**; it has in the past only been permitted to make contact with "the substance of humanity" via the Hierarchy. Lately, **direct impact has been permitted experimentally and of this the world war (1914-1945) was the first evidence,** clarifying issues, presenting opportunity, purifying human thinking and destroying the old and worn-out civilisation. It is an **exceedingly dangerous energy** and cannot be applied in fuller measure until the race of men has learned to respond more adequately to the energy of the second aspect of love-wisdom, and therefore to the rule of the Kingdom of God.

7. There remains **another energy** which can only be applied very much later on and only if the activity of the six preceding energies fulfil their purpose. With it we cannot here deal, for the future is too uncertain, and in any case, it will only come into activity in the middle of the Aquarian Age.

These energies, along with the five specialised energies referred to in my June (1948) Full Moon Message will swing into great activity as the years slip away. The year 1952 will see the five specialised energies assuming great potency.

(EOH 662) Skill in action, wise and understanding judgment, the adaptation of present affairs to the desired future, the coordination of the work to be done, and the clear enunciation of the platform upon which the new teaching must be founded, plus the survey (if I may so express it) of the foundations upon which the new structure of the coming civilisation must be founded—it is with these things that the Christ is at this time concerned. You can realise, therefore, the tremendous and cooperative activity with which the Master K.H. and His Ashram are concerned. The stimulation of that activity comes from two directions: necessarily **from Shamballa**, from the **Buddha and from the Avatar of Synthesis**, and increasingly from the world of men, as expectancy, hope and demand combine to make their united appeal.

***the energy coming from the Avatar of Synthesis will make its primary impact upon Morya’s  Ashram,***

The Ashram or group centre through which the **Master Morya** works is also exceedingly busy. It is obvious to you that as this is a first ray Ashram, the energy coming from the **Avatar of Synthesis will make its primary impact upon this Ashram**, which provides the line of least resistance. There, it is scientifically stepped down or broken down, prior to distribution to the Ashrams of the five Masters engaged in the work of preparation.

The highest aspect possible of assimilation by the Hierarchy is directed by the Masters towards the Christ and is used by Him in His individual and planned preparatory work. Though He demonstrated when here before that His mission or work had a group or brotherhood objective, it is well known in hierarchical circles that first ray synthesis is something higher still than unity, and that even the Christ has somewhat to grasp anent this new potency—**coming both from Shamballa** or from the Father (as the Christ used to call that emanating source), and also from extra-planetary sources. Above all, He has the difficult task of training or adapting His physical vehicle so that it can assimilate this extra-ordinary high potency and, at the same time, keep it [Page 663] in a condition in which He can move outward on the physical plane among men.

(EOH 674) It was the knowledge that this important development was imminent which made the Hierarchy in the last century widen the area or the scope of its teaching activity and thus bring to the consciousness of modern man the knowledge of what occultism essentially means. The keynotes upon which the occult philosophy is built are:

1. There is naught in manifestation except organised energy

2. Energy follows or conforms itself to thought

3. The occultist works in energy and with energies.

The thought of God brought the universe of energies into organised form upon the highest of the seven planes, or upon the first cosmic etheric level. These energies have for untold aeons been directed from the fourth or lowest of the cosmic etheric planes, the plane which we call the buddhic and regard as the first definitely spiritual plane, in our usually erroneous thought; this direction has been **under impression from Shamballa**, and the Masters have "manipulated these energies in conformity with the Plan, which is the blueprint of the Purpose."

(EOH 677) In **London, in New York, in Geneva and Darjeeling and in Tokyo**, a Master will eventually be found, organising a major energy centre; at the same time His Ashram will continue to function upon buddhic levels, for the entire personnel has not been alerted for externalisation. The Ashram will therefore be working on two levels—and yet that is not a correct statement of fact, as there are no levels, as well you know, but only states of consciousness. Ask me not how this can be; ponder on the relation of this dual and simultaneous appearance by attempting to grasp the nature of the manifested form of the **planetary Logos in the Person of Sanat Kumara**. Sanat Kumara is not the personality of the planetary Logos, for personality as you understand it is not existent in His case. It is not the soul of the planetary Logos, because that soul is the anima mundi and the soul of all forms in all kingdoms. Sanat Kumara, the Eternal Youth, can be seen by Those Who have the right, presiding, for instance, **over the Council in Shamballa**, yet at the same time He is present as the life and the informing intelligence upon and within our planet.

(EOH 685) Necessarily, the problem is one of a change in the orientation of perception but not necessarily in modes of living or in any definitely physical plane adjustments. Hierarchical orientation has for some centuries been one of a very strict internal consolidation, in order that the magnetic aura of the Hierarchy may unfailingly respond to impression from **Shamballa**, and also be of so potent a nature that it can form a protective screen around the human family. Forget not the nature of the protective service which the Masters have assumed on behalf of mankind, standing between humanity and the emanations and influences and the **magnetic aura of the Black Lodge.**

This internal consolidation has been greatly strengthened [Page 685] during the past one hundred years. Because of this, and because of the resultant clarity of impression and of the potent out-going influence, the Plan for humanity—as a Whole—was imparted with emphasis to disciples in the Ashrams, and by them was formulated clearly and presented to humanity.

H.P.B. (one of the first working disciples to go forth on the externalisation impulse and with first ray energy driving him) gave the background of the Plan, under impression from me; the more detailed structure and the sweep of the hierarchical intention have been given by me in the books which A.A.B. has introduced under her own name to the public (in so doing acting under my instructions). For the first time in human history, the purpose of past events—historical and psychological—can be clearly noted as the foundation for all present happenings, thus bringing the mysterious Law of Karma in an easy manner to public attention. The present can also be seen, indicating the way of the future and revealing clearly the Will-to-Good which is animating the entire evolutionary process—a process in which humanity (again for the first time) is intelligently participating and cooperating. It is this cooperative participation, even if unconsciously rendered, which has made it possible for the Hierarchy to grasp the opportunity to bring to an end the long silence which has persisted since Atlantean days; the Masters can now begin to undertake to renew an ancient "sharing of the secrets," and to prepare humanity for a civilisation which will be distinguished by a constant intellectual perception of truth, and which will cooperate with the externalised Ashrams in the various parts of the world.

The internal consolidation is now being somewhat loosened, if I may use such an inadequate expression, and a majority of the Members of the Hierarchy are withdrawing Their close attention from reception of impression from **Shamballa** and are now orienting Themselves—in an entirely new and directed manner—to the fourth kingdom in nature. At the same time, a very powerful minority of Masters are entering into a much closer association with the Council of Sanat Kumara.

[Page 686] In this way the potent and dynamic influence of **Shamballa** will be strengthened instead of lessened by the reorientation of the majority of the Masters and initiates. These statements have, of course, implications which will not be understood by you and which will necessarily pass unnoticed; you will respond, however, to the realisation that the minority—in renewed and closer contact with **Shamballa**—have to master the technique of relationship; this will entail much use of the sacrificial will. The reason is that They are (on a higher turn of the spiral) submitting to a forcing process which will make great demands upon Them, but which will serve to release the majority to a new and more potent form of immediate Earth service. In other words: a few of the Masters and higher initiates are undergoing a special and applied stimulation and are undertaking work for which the united Ashrams, in their higher brackets, have hitherto been responsible. This subjects Them to a great strain and forces Them to use the will aspect of Their divine natures in entirely new and unknown ways. They relinquish much, in order to enable the entire Hierarchy to give far more in radiance, guidance, and magnetic invocative strength than has even before been the case.

(EOH 687) The majority of the Masters and initiates, in Their turn, also relinquish much in order to work exoterically among men. They subject Themselves voluntarily to an active stimulation from the senior "contacting minority" but **relinquish the "joy of Shamballic contact"**. Temporarily, the training which the majority have been receiving in "cosmic orientation," in the use of the will-to-be (a meaningless phrase to you), and in the "bliss of receptivity to the **will-to-good of Sanat Kumara**" is given up. The entire attitude of the group of Masters, initiates and disciples who are to be responsible for the externalisation of the Hierarchy and for the preparation for the reappearance of the Christ is focussed upon the expert use of the Science of Contact. This time, the science is used upon a wide and telepathic scale, with the souls of men, and upon the technique of expressing spiritually the nature of "isolated unity" in the cities, jungles and the [Page 687] massed inhabited areas of the earth. This involves, as you can well imagine, the use of an expert ability to remain untouched by the evil rampant upon the physical plane, and yet to remain in complete sympathetic and understanding contact with all humanity and with all events that affect humanity. It was prophecy which impelled the Christ to say, when last in public appearance among men, that His disciples were "in the world and yet not of the world"; Christ depicted in simple yet profoundly revealing terms the life of the Members of His Ashrams (the entire Hierarchy) when again He would walk with Them in the plain sight of humanity. He pictured Them as one with the Father (the **Council of Life in Shamballa**), and yet as one with Him (as the hierarchical Head), and as one also with all that breathes and that inhabits form. I advise all disciples who seek to cooperate with the impending activity of the Hierarchy to study with care the seventeenth chapter of the Gospel of St. John; this was written by that disciple of love, under the influence of the energy emanating from the buddhic vehicle of the Christ, which is also—as you have been told—identical with the buddhic vehicle of the Buddha. The identity of the two vehicles is symbolic of the entire teaching anent "isolated unity" and divine participation, which the Masters in Their Ashrams are teaching Their disciples of all grades, these days, as the first step toward the externalisation of Their activities.

An intensive training process, therefore, is being carried out in every ashram and along identical lines, resulting in the "isolation," occultly understood, of certain Masters and initiates. They have been thus isolated in order that They may work more readily and easily with **Shamballa**; They can thus form a dynamic and galvanic storehouse of energy (the energy of the divine Will) and thus make it available for the use of the other Members of the Hierarchy, as They stand in "isolated unity" upon the highways of Earth, and thus are "in the world and yet not of the world". The learning of this lesson calls into activity the sacrificial will of both the hierarchical groups; this remains the binding cord between Them and that aspect of the antahkarana along which energy can [Page 688] flow in a new and electric fashion from **Shamballa**, via the hierarchical minority referred to above, and into the large group of Masters and initiates and disciples to whom is committed the task of consolidation. All this constitutes—for the Members of the Hierarchy—a definite process of testing out and of trial, prior to and preparatory to some of the higher initiations.

Again, the Members of the Hierarchy are not only sensitive to impression from the two other planetary centres (**Shamballa** and Humanity), but They are acutely aware of the Forces of Evil which are fighting furiously against the externalisation of the spiritual work. The energy which cosmic evil generates is active along three main channels:

***It was the task of Shamballa to protect humanity from the intention to destroy, of the cosmic forces of Evil***

1. From the centre of cosmic evil upon the cosmic astral plane. Of this centre you can know nothing, and its emanations and its magnetic aura can only be understood and recognised or interpreted by the senior Masters and by initiates of still higher rank. As the potency of the astral plane (which is so familiar to us all) weakens, and glamour and illusion are negated by a rapid spiritualising of humanity, the power of cosmic evil will correspondingly weaken and the Forces of Evil will be unable to reach the planet with their present easy effort. It is against the impact of this emanating evil that the Hierarchy stands in protection of humanity. Hitherto it has been the **task of Shamballa, working through the Hierarchy, to protect humanity** from the "**intention to destroy" of the cosmic Forces of Evil,** but—in the coming cycle and as a result of the triumph of the Forces of Light in the world war—the **potency of Shamballa** can be combined with that of the "protecting Agents of Light."

(EOH 689) 2. From the **Black Lodge** which is the **externalisation of the centre of cosmic evil on Earth**. Just as the White Lodge is the representative or correspondence of the cosmic centre of light upon Sirius (the true Great White Lodge), so the Black Lodge is also representative of ancient and cosmic evil. The Black Lodge is also far more advanced in externalisation than is the White Lodge, because materialism and matter are, [Page 689] for it, the line of least resistance. The Black Lodge is therefore far more firmly anchored upon the physical plane than is the Hierarchy. It requires a much greater effort for the White Lodge to "clothe itself in matter and work and walk on material levels" than for the Black Lodge. Owing, however, to the spiritual growth of mankind and to the steady, even if slow, orientation of mankind to the spiritual Hierarchy, the time has come when the Hierarchy can materialise and meet the enemy of good upon an even footing; the Hierarchy need not be further handicapped by working in substance whilst the Forces of Evil work both in substance and in matter. Once the reappearance of the Christ and of the Hierarchy is an accomplished fact, these Forces of Evil face sure defeat. The reason for this is that the trend of human living and thought is turning steadily towards the subjective spiritual values, even if these values are interpreted in terms of material well-being at present and of better living conditions for all—with peace and security also for all. The Black Lodge or the planetary centre of evil works almost entirely upon the astral plane, and is impressed directly and guided in detail from the cosmic astral plane.

3. From the negative or purely material forces of the planet, which are not necessarily either good or bad but which have been used instinctually and oft unconsciously by humanity for purely material ends, and are therefore basically anti-spiritual and subject to the influence of human desire—a desire oriented towards selfishness, and therefore towards separateness. This form of evil is being combated today by the New Group of World Servers. Of this battle you know something because every thinking man and woman is immediately implicated.

I have spoken of the evil present in the planet in very simple terms, and there are phases of it to which I have not referred; the interlocking and inter-penetrating of the grades of evil are far more numerous and intricate than you surmise.

In summing up, I would say that the present reorientation of the Hierarchy, in relation both to **Shamballa** and to [Page 690] Humanity, ushers in the cycle of **complete defeat of cosmic evil upon our planet**, leaving only an isolated and weakened Black Lodge to die a slow death; this permits the purification of human desire to such an extent that "matter will be redeemed by the sacrificial will of Those Who know, by the will-to-good of Those Who are, and by the goodwill of those sons of men who have turned their faces to the light and who in turn reflect that light."

(GAWP 136) The major point I would seek to make here is that the intuition is the source or the bestower of revelation. Through the intuition, progressive understanding of the ways of God in the world and on behalf of humanity are [Page 136] revealed; through the intuition, the transcendence and the immanence of God is sequentially grasped and man can enter into that pure knowledge, that inspired reason, which will enable him to comprehend not only the processes of nature in its fivefold divine expression but also the underlying causes of these processes, proving them effects and not initiatory events; through the intuition man arrives at the experience of the kingdom of God, and discovers the nature, the type of lives and of phenomena, and the characteristics of the Sons of God as They come into manifestation. Through the intuition, some of the plans and purposes working out through the manifested created worlds are brought to his attention, and he is shown in what way he and the rest of humanity can cooperate and hasten the divine purpose; through the intuition, the laws of the spiritual life, which are the laws governing God Himself, **conditioning Shamballa**, and guiding the Hierarchy, are brought to his notice progressively and as he proves capable of appreciating them and working them.

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

1.Those on the line of the world saviours. These touch and sense the divine plan and are pledged to service, and to work for the salvation of humanity. They are found expressing different and varying degrees of realisation, stretching all the way from the man who seeks to reveal divinity in his own life and to his immediate small circle (through the medium of the changes and effects wrought in his personal life) to those great Intuitives and world Saviours, such as the Christ. The former is motivated in all probability by some one intuitive crisis which entirely remade him and gave him a new sense of values; the latter can, at will, rise into the world of intuitive perception and [Page 137] values and there ascertain the will of God and a wide vision of the Plan. Such great Representatives of Deity have the freedom of the **Holy City (Shamballa**) and of the New Jerusalem (the Hierarchy). They are thus unique in their contacts and there have been relatively few of Them as yet.

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**Compilation Shamballa part7**

(GAW[ 159) Humanity today is the Dweller whilst the **Hierarchy of Souls is the Angel** and behind stands the **PRESENCE of Divinity** Itself, intuited by the Hierarchy and dimly sensed by humanity but providing in this manner that threefold synthesis which is divine manifestation in form.

All these three have powerful emanations (though the emanation of the **PRESENCE via Shamballa** has been wisely held in leash since the human race came into being). They all have auras, if you care so to call them, and in the three worlds at present that of the Dweller is still the most powerful, just as in the life of the aspirant, his personality is as yet the dominant predisposing factor. It is this powerful human emanation which constitutes the major glamour in the life of humanity and of the individual disciple. It is a synthesis of glamour, fused and blended by the personality ray but precipitated by the effect of the steadily influencing soul ray. It [Page 160] is the shadow or distortion of reality, now sensed for the first time on a large scale by the race of men and thrown into high relief by the light which shines from the Angel, the transmitter of energy from the PRESENCE.

(GAWP 169) This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane [Page 169] by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these **two great Beings** have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between **Shamballa** and the Hierarchy has been opened and enlarged, and as the contact between these two great Centres and Humanity has been more firmly established.

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

You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose [Page 170] longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is Legion and they are to be found in every nation.

***The Will of God expressed in Shamballa and focussed through the Buddha-the Low of God, focussed through the Christ***

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

(GAWP 183) This basic technique underlies both primary and secondary revelations. In the case of the first, the time cycle is long; in the second, the time cycle is short. A very good instance of this process is demonstrated by one of the secondary points of revelation in connection with the teaching which emanated from the Hierarchy (the Custodian of secondary revelations, **as Shamballa is of primary**) fifty years ago and which took the form of The Secret Doctrine. H.P.B. was the "penetrating, sensing, appropriating intuitive." The revelation she conveyed followed the accustomed routine of all secondary revelation from the Source to the outer plane. There the minds of men, veiled by illusion and clouded by glamour, formulated it into an inelastic doctrine, recognising no further revelation and holding steadily—many of the theosophical groups—that The Secret Doctrine was a final [Page 184] revelation and that naught must be recognised but that book and naught deemed correct but their interpretations of that book. If they are correct, then evolutionary revelation is ended and the plight of humanity is hard indeed.

(HIS 32) In **Lemurian days**, after the great descent of the spiritual Existences to the earth, the work They planned to do was systematised.  Offices were apportioned, and the processes of evolution in all the departments of nature were brought under the conscious wise guidance of this initial Brotherhood.  This Hierarchy of Brothers of Light still exists, and the work goes steadily on.  They are all in physical existence, either in dense physical bodies, such as many of the Masters employ, or in etheric bodies, such as the more exalted helpers and the Lord of the World occupy.  It is of value for men to remember that They are in physical existence, and to bear in mind that They exist upon this planet with us, controlling its destinies, guiding its affairs, and leading all its evolutions on to an ultimate perfection.

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***Shamballa will be revealed when people have etheric vision-it is in the Gobi desert***

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

(HIS 40) 5. According to astrological conditions, and according to the turning of the planetary wheel of life, so one or another of these Kumaras will be active.  The **three Buddhas of Activity** change from time to time, and become in turn exoteric or esoteric as the case may be.  **Only the King persists** steadily and watchfully in active physical incarnation.

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

1. The distribution of karma, or human destiny, as it affects individuals, and through the individuals, the groups.

2. The care and tabulation of the **akashic records**.  They are concerned with the **Halls of Records**, or with the "keeping of the book," as it is called in the Christian Bible; They are known in the Christian world as the recording angels.

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3. The participation in **solar councils**.  They alone have the right during the world cycle to pass beyond the periphery of the planetary scheme, and participate in the **councils of the Solar Logos**.  Thus They are literally planetary mediators, representing our Planetary Logos and all that concerns Him in the greater scheme of which He is but a part.

Co-operating with these karmic Lords are the large groups of initiates and devas who occupy themselves with the right adjustment of:—

a. World karma,

b. Racial karma,

c. National karma,

d. Group karma,

e. Individual karma,

and who are responsible to the Planetary Logos for the correct manipulation of those forces and building agencies which bring in the right Egos on the different rays at the correct times and seasons.

With all these groups we have little concern, for they are contacted only by initiates of the third initiation, and by those of even more exalted rank.

The remaining personnel of the Hierarchy is divided into three main and four subsidiary groups, each of these groups, as will be seen by reference to the appended chart, being presided over by one of Those Whom we call the three Great Lords.

(HIS 46) Thus you have Will, Love, and Intelligence represented in these three great Lords; you have the self, the not-self, and the relation between synthesised in the unity of manifestation; you have racial government, religion and civilisation forming a coherent whole, and you have physical manifestation, the love or desire aspect, and the mind [Page 46] of the Planetary Logos working out into objectivity.  The closest co-operation and unity exists between these three Personalities, and every move and plan and event exists in Their united foreknowledge.  They are in daily touch with the **Lord of the World at Shamballa,** and the entire guidance of affairs rests in Their hands, and in those of the Manu of the fourth root-race.  The World Teacher holds office in connection with both the fourth and fifth root-races.

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

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

(HIS 105) Among Those directly connected with our Lodge of Masters in its various divisions upon the planet, the following might be enumerated:-

***The Silent Watcher is to Sanat Kumara, what the Ego is to the personality***

The "**Silent Watcher," that great Entity** Who is the informing life of the planet, and Who holds the same position to the Lord of the World, **Sanat Kumara**, as the Ego does to the lower self of man.  Some idea of the high stage of evolution of this Great Being may be gathered from the analogous degree of evolutionary difference existing between a human being and a perfected adept.  From the standpoint of our planetary scheme, this Great Life has no greater, and He is, as far as we are concerned, a correspondence to the personal God of the Christian.  He works through His representative on the physical plane, Sanat Kumara, Who is the focal point for His life and energy.  He holds the world within His aura.  This great Existence is only contacted directly by the adept who has taken the [Page 105] fifth initiation, and is proceeding to take the other two, the sixth and seventh.

***At the Wesak festival (Taurus full moon), the Buddha distributes energy from the Silent Watcher and Sanat Kumara to humanity***

**Once a year, at the Wesak Festival, the Lord Buddha**, sanctioned by the Lord of the World, carries to the assembled humanity a dual stream of force, **that emanating from the Silent Watcher,** supplemented by the more focalised energy of the **Lord of the World**.  This dual energy He pours out in blessing over the people gathered at the ceremony in the Himalayas, and from them in turn it flows out to all peoples and tongues and races.

During the 1st world war the Silent Watcher was invoked

 It may not perhaps be generally known that at a certain crisis during the **Great War[WW I],** the Hierarchy of our planet deemed it well nigh necessary to invoke the aid of the **Silent Watcher**, and—employing the great mantram whereby the **Buddha can be reached**—called the attention of the latter, and sought his agency with the Planetary Logos.  In consultation between the **Planetary Logos, the Lord of the World, one of the Buddhas of Activity, the Buddha, the Mahachohan, and the Manu** (these names are given in order of their relative evolutionary stage) it was decided to watch proceedings a little longer before interfering with the trend of affairs, as the **karma of the planet would have been delayed** should the strife have been ended too soon.  Their confidence in the ability of men duly to adjust conditions was justified, and interference proved needless.  **This conference took place at Shamballa**.  This is mentioned to show the close scrutiny given to everything concerning the affairs of men by the various Planetary Existences.  It is literally true, in an occult sense, that "not a sparrow falleth" without its fall being noticed.

***The Bodhisattva (The Christ), was not included in the Conference at Shamballa during the 1st world war, because the war was in the department of the Manu-but the next great strife will be in the department of the Christ-and could well indicate the relgious world war that seems to be unfolding right now (written Dec 2006)***

It may be asked why the **Bodhisattva was not included in the conference**.  The reason was that the **war was in the department of the Manu**, and members of the Hierarchy concern Themselves with that which is strictly Their own business; the Mahachohan, being the embodiment of the [Page 106] intelligent or manasic principle, participates in all conferences.  **In the next great strife the department of religions will be involved**, and the Bodhisattva intimately concerned.  His Brother, the Manu, will then be relatively exempt, and will proceed with His own affairs.  And yet withal there is the closest co-operation in all departments, with no loss of energy.  Owing to the unity of consciousness of those who are free from the three lower planes, what transpires in one department is known in the others

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

***Sanat Kumara and the Chohans, meet at Shamballa (which is in etheric matter in the Gobi desert) four times a year***

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

***Sanat Kumara meets lesser initiates at other times of the year, but only at times of great crisis***

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

***At the Wesak Festival, the Lodge meets under the jurisdiction of Santat Kumara (head of Shamballa)***

**At stated periods in the year the Lodge meets**, and at [Page 107] the **Wesak Festival gathers under His jurisdiction for three purposes:**

1. To contact planetary force through the medium of the Buddha.

2. To hold the principal of the **quarterly conferences**.

3. To **admit to the ceremony of initiation** those who are ready in all grades.

Three other initiation ceremonies take place during the year:—

1. For the minor initiations administered by the Bodhisattva, all of which are in the department of the Mahachohan, and on one or other of the four lesser rays, the rays of attribute.

2. For the major initiations on one or other of the **three major rays**, the rays of aspect, which are administered by the Bodhisattva, and are therefore the first two initiations.

***Sanat Kumra, Lord of Shamballa, wields the Rod at the 3rd, 4th and 5th initiations***

3. For the higher three initiations ***(3rd, 4th, 5th)*** at which **Sanat Kumara wields the Rod.**

At all initiations the Lord of the World is present, but at the first two He holds a position similar to that held by the Silent Watcher, when **Sanat Kumara administers the oath at the third, fourth and fifth initiations**.  His power streams forth and the flashing forth of the star before the initiate is the signal of His approval, but the initiate does not see Him face to face until the third initiation.

The function of the three Kumaras, or the **three Buddhas of Activity** at initiation is interesting.  They are three aspects of the one aspect, and the **pupils of Sanat Kumara**.  Though Their functions are many and varied, and concern primarily the forces and energies of nature, and the direction [Page 108] of the building agencies, They have a vital connection with the applicant for initiation, inasmuch as They each embody the force or energy of one or other of the **three higher subplanes of the mental plane.**  Therefore at the third initiation one of these Kumaras transmits to the causal body of the initiate that energy which **destroys third subplane matter**, and thus brings about part of the destruction of the vehicle; at the fourth initiation another Buddha transmits second plane force, and at the fifth, first subplane force is similarly passed into the remaining atoms of the causal vehicle, producing the final liberation.  The work done by the second Kumara, with second subplane force, is in this solar system the most important in connection with the egoic body, and produces its complete dissipation, whereas the final application causes the atoms themselves (which formed that body) to disperse.

During the initiation ceremony, when the initiate stands before the Lord of the World, these three great Beings form a triangle, within whose lines of force the initiate finds himself.  At the first two initiations, wherein the Bodhisattva functions as the Hierophant, the Mahachohan, the Manu, and a Chohan who temporarily represents the second department perform a similar office.  At the highest two initiations, those three Kumaras who are called "the esoteric Kumaras" form a triangle wherein the initiate stands, when he faces the Planetary Logos.

These facts are imparted to teach two things, first, the unity of the method, second, that the truism "as above so below" is an occult fact in nature.

***At the final two initiations (the 6th and 7th?)-Sanat Kuamara and the Planetary Logos (the Silent Watcher) merge-seeing as Sanat Kumara is to the Planetary Logos as the Personality is to the Soul-DK is simply saying that the Personality and Soul of Planet earth are merged in consciousness when initiates of the 5th degree are taking either the 6th or 7th initiations-it would be interesting and useful to consider exactly when in the year these 6th and 7th initiations take place-at the Libra and Aries full moons? SDP has written considerably on this subject***

At the **final two initiations** many members of the Hierarchy who are, if one might so express it, extra-planetary, and who function **outside the dense physical and the etheric globe of our planet**, take part, but a stricter enumeration is needless.  **Sanat Kumara is still the Hierophant**, yet in a [Page 109] very esoteric manner it is the **Planetary Logos** Himself who officiates.  They are **merged at that time into one Identity,** manifesting different aspects.

Suffice it to say, in concluding this brief statement, that the making of an initiate is an affair with a dual effect, for it involves ever a passing on of some adept or initiate to a higher grade or to other work, and the coming in under the Law of some human being who is in process of attainment.  Therefore it is a thing of great moment, involving group activity, group loyalty, and united endeavour, and much may depend upon the wisdom of admitting a man to high office and to a place in the council chambers of the Hierarchy.

(HIS 126) CHAPTER XIII

THE RODS OF INITIATION

The Rods of Initiation are of four kinds:

1. **Cosmic**, used by a **cosmic Logos in the initiations of a solar Logos** and of the three major Planetary Logoi.

2. **Systemic**, used by a solar Logos in the initiations of a Planetary Logos.  With cosmic initiation we have naught to do; it concerns expansions of realisation beyond even the ken of the highest initiate in our solar system.  With systemic initiations we are concerned only in trifling measure, for they are on so vast a scale that the average human mind cannot as yet envisage them.  Man appreciates these initiations only in so far as they produce effects in the planetary scheme with which he may be concerned.  Particularly is this so should the scheme in which he plays his microscopic part be the centre in the Logoic body receiving stimulation.  When that is the case, the initiation of his own Planetary Logos takes place, and consequently he (as a cellular body) receives an added stimulation along with the other sons of men.

3. **Planetary**, used by a **Planetary Logos** for initiatory purposes, and for the **third, fourth, and fifth major** initiations, with the **two higher**.  At the planetary initiation the Rod of Power, wielded by the solar Logos, is charged with pure electrical force from Sirius, and was received by our **Logos during the secondary period of creation**, from the hands of that great Entity Who is the **presiding Lord of the Lords of Karma**.  He is the repository of the law during manifestation, and He it is Who is the representative in [Page 127] the solar system of that greater Brotherhood on Sirius Whose Lodges are found functioning as the occult Hierarchies in the different planets.  Again, it is He Who, with the solar Logos to assist Him, invests the various Initiators with power, gives to Them that word in secret which enables Them to draw down the **pure electric force** with which Their rods of office must be charged, and commits to Their keeping the peculiar secret of Their particular planetary scheme.

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

***The first direct impact of Shamballa on Humanity took place in Lemurian times-the second was in Atlantean times and initiated the flood, and the third was in the 20th century and initiated the world war (1st and 2nd)***

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

All Rods of Initiation cause certain effects:—

a. Stimulation of the latent fires till they blaze.

b. Synthesis of the fires through an occult activity that brings them within the radius of each other.

c. Increase of the vibratory activity of some centre, whether in man, a Heavenly Man, or a solar Logos.

d. Expansion of all the bodies, but primarily of the causal body.

e. The arousing of the kundalini fire (or the fire at the base of the spine), and the direction of its upward progression.  This fire, and the fire of manas, are directed [Page 128] along certain routes—or triangles—by the following of the Rod as it moves in a specified manner.  There is a definite occult reason, under the laws of electricity, behind the known fact that every initiate presented to the Initiator is accompanied by two of the Masters, Who stand one on either side of the initiate.  The three of Them together form a triangle which makes the work possible.

The force of the Rod is twofold, and its power terrific.  Apart and alone the initiate could not receive the voltage from the Rod without serious hurt, but in triangular transmission comes safety.  We need to remember here that two Masters sponsor all applicants for initiation, and represent two polarities of the electric All.  Part of Their function is to stand with applicants for initiation when they come before the Great Lord.

When the **rods are held in the hands of the Initiator in His position of power, and at the stated seasons**, they act as transmitters of electric force from very high levels, so high indeed that the "Flaming Diamond," at certain of the final initiations, the **sixth and seventh**, transmits force via the **Logos from outside the system altogether.** This major Rod is the one used on this planet, but within the system there are several such Rods of Power, and they are to be found in **three grades**—if it may be so expressed.

***The Lord of The World-Sanat Kumara-re-charges the Rod of the World Teacher (Boddihsatva) at the inaugeration of each World Teacher-at Shamballa-which month?***

**One Rod of Initiation** is used for the **first two initiations**, and is wielded by the Great Lord.  It is magnetised by the application of the "Flaming Diamond," the magnetisation being repeated for **each new World Teacher**.  There is a wonderful ceremony performed at the time that a new World Teacher takes office, in which He receives His Rod of Power—the **same Rod as used since the foundation of our Planetary Hierarchy**-and holds it forth to the **Lord of the [Page 129] World**, Who touches it with His own mighty Rod, causing a fresh recharging of its electric capacity.  **This ceremony takes place at Shamballa.**

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

(HIS 130) The **purpose of the Rods of Power.**

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

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

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

***The Rod of the Bodhisattva is hidden at Shamballa in the Gobi desert***

1. The **Rod of the Bodhisattva** lies hidden in the "heart of the wisdom," that is, **at Shamballa.**

2. The **Rod of the One Initiator** is hidden in "the East," a definite **planetary location.**

3. The **Rod of the solar Logos** is hidden in "the heart of the sun," that mysterious subjective sphere which lies back of our physical sun, and of which our physical sun is but the environing shield and envelope.

4. The **Rod of the cosmic Logos** associated with our solar Logos is secreted in that central spot in the heavens around which our solar system revolves, and which is termed "the central spiritual sun."

***The Rod of the Bodhisattva is charged for each new World Teacher-The Rod of Sanat Kumara is charge afresh at each recurring world period (seven times in a planetary scheme)***

**One Rod is charged anew at Shamballa for each new World Teacher**; the Rod of Sanat Kumara is charged afresh at each recurring world period, and therefore **seven times in the history of a planetary scheme.** The Logoic Rod of Power is electrified at the recurrence of each new period of creation, or for **each solar system** through which the Logos manifests, as a man manifests through his physical body life.

***Shamballa corresponds to the heart chakra in a human being***

 **The first two ceremonies take place at Shamballa**, the sacred point of planetary manifestation, that central location in our physical planet which corresponds to the **heart of a human being**.  Many of the places on the earth's surface, for instance, which are famed for their healing properties, are thus noted because they are magnetised spots, and their magnetic properties demonstrate as healing influences.  The recognition of these properties by man is but the preamble of a later and more definite recognition, which will eventuate when his **etheric sight** is normally developed.

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These **magnetic spots are magnetised** in three ways:—

***The national heart (often the chief city) of every nation is caused through the application of the Flaming diamond to the ethers, by Sanat Kumara***

1. By **Sanat Kumara working through the Manu**.  This occurs when it is desirable to form a central magnetic point which, by its attractive power, will draw into a coherent whole some race, nation, or large organisation.  **Every nation has its "magnetic point," formed in etheric matter** by the application of the "Flaming Diamond" to the ethers; it is the **national heart** and the basis of the national character.  Usually the **chief city of a nation** is built up around it, but this is not invariably so.

2. By Sanat Kumara working through the Bodhisattva.  In this case, the electric force in the Rod is wielded in order to draw closer together those influences which demonstrate in the great religions of the world.  The lesser Rod of Power is used here in conjunction with the greater.  By their means the attractive quality or keynote of any religion is struck, and of any organisation with a religious basis.

3. By Sanat Kumara working through the Mahachohan.  By the wielding of the Rod of Power the magnetic focal points of those great organisations which affect the civilisation and the culture of a people are brought into coherent activity.

All physical plane organisation—governmental, religious, or cultural—is the working out of inner forces and causes, and, before they definitely appear in physical manifestation, a focalisation—if it might be so expressed—of these influences and energies, takes place on etheric levels.  The organisation of the Freemasons is a case in point.  It has two magnetic centres, one of which is in Central Europe.  In all the cases cited, the Lord of the World was the officiating agent, as is ever the case in the founding of great and important [Page 132] movements.  In all lesser movements for the helping of the race, initiated by the Masters working through Their disciples, the aid of the Bodhisattva is invoked, and the lesser Rod of Power employed.

When disciples initiate a movement on a relatively tiny scale, the Master with Whom they work can similarly assist them, and though He wields no Rod of Power, He has methods whereby He can stimulate and cause to cohere the little endeavour of the faithful followers.  Thus in all departments of human life the Rods of Initiation and the Words of Power are used.  The entire world government functions under law and order, and the whole scheme is interdependent.

(HIS 146) The earlier three stages of the initiation ceremony are the same for all initiations.  In the final two stages those who are not of equal rank with the newly made initiate (such as first degree initiates at the initiation of a third degree member drop back to the rear of the **Hall of Initiation at Shamballa**, and a "wall of silence" is built up through mantric energy between the two groups; a vacuum, so to speak, is formed, and nothing can then be transmitted from the [Page 146] inner group to the outer.  The latter confine themselves to deep meditation and the chanting of certain formulas, and in the inner group around the Hierophant a dual performance is taking place:—

a. The newly made initiate is taking the oath.

b. Certain Words and Secrets are being handed over to him.

(HIS 189) 5. The Ray Path.

It is difficult to know by what other name to call this Path, as so little is known about it.  In treading it, a **man stays on his own ray**, and works thereon in the various kingdoms on all the planes, carrying out the behests of the Lord of the World, and working under His direction.  It carries a man to every part of the solar system, yet links him definitely with the synthetic ray.  It is a very complex path, for it necessitates a capacity for the most **intricate mathematics**, and an ability to geometrise in a manner incomprehensible to our three-dimensional brains.  **This path is taken** by the man to whom the law of vibration is of profound importance.  He works first in the **council chamber** of **the Lord of the World at Shamballa**, manipulating the law of vibration on his own ray.  Later he will have his habitat on the planet corresponding to his own ray, and [Page 189] not on the earth unless he is on the ray of the Planetary Logos holding sway upon the earth.  Later again as his evolution progresses, he will pass to the sun; then having mastered all connected with vibration in this system he will pass to the cosmic system, going off his own ray (which is but a subsidiary ray of one cosmic ray), on to the corresponding cosmic ray.

Just as the evolution of man in this system is fivefold, so in the above we have enumerated the principal five Paths from which a Master has to choose.  **The remaining two** can only be touched upon still more briefly, for they hold but a **very few of the evolving sons of men**, owing to the high point of attainment necessitated for their entrance, and the fact that those who enter upon them pass out of the system altogether.  They do not lead to Sirius, as do some of the other Paths.  It will be noted that four groups remain in the system, passing eventually, in dim and distant aeons, to the cosmic planes.  One group passes directly to Sirius, and the remaining two groups pass directly after initiation to the cosmic planes, with no period of intermediate work on earth, in the system, or on Sirius.  These two Paths are:—

***Shamballa is home to the Secret Doctrine***

(HIS 225**) Shamballa. The City of the Gods**, which is in the West to some nations, in the East to others, in the North or South to yet others.  It is the **sacred island in the Gobi Desert**.  It is the home of mysticism and the Secret Doctrine.

(OM 302) 1. The one fundamental School.

***Sanat Kumara, located at Shamballa, is the highest expression of the Teaching Ray upon Earth***

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

One point that it will here be necessary to emphasise is that the Brotherhood of Light, as represented by the Himalayan Masters, has its other representatives elsewhere who all carry out specific work under proper and adequate supervision.  Too apt are the Theosophists to think that they alone are the repositories of the wisdom religion.  Not so is the fact.  At this particular moment (with the aim in view of the development and tendering of opportunity to the fifth subrace) the Himalayan Brotherhood is the main channel of effort, power and light.  But the work with other races proceeds simultaneously and numerous other projects, all emanating from the **central office at Shamballa**, are paralleling the **Himalayan work**.  Get this clearly in mind, for the point is important.  The Himalayan School and Lodge is the one that principally concerns the Occident and the only school without any exception that should control the work and output of the occult students in the West.  It brooks no rival nor contemporary work with its pupils, not for the [Page 303] sake of its own teachers but to ensure the safety of its pupils.  Danger lurks in the path of the occult student and the Himalayan adepts know adequately how to protect their pupils, provided those pupils stay within the periphery of Their united auras, and wander not out to other schools.  All true occult schools demand this of their pupils, and all true Masters expect Their pupils to refrain from taking other occult instructions at the same time as they are receiving it from Them.  They say not:  "Our method is the only right and true method."  They say:  "When receiving instructions from Us it is the part of wisdom and the line of safety to refrain from occult training in another school or under another Master."  Should a pupil desire so to do he is perfectly free to seek out other schools and teachers, but he must first break his connection with the old.

The one fundamental school may be recognised by certain outstanding characteristics:—

By the basic character of the truths taught as embodied in the following postulates:—

a. The unity of all life.

b. The graded steps of development as recognised in man, and by the graded steps of its curriculum, which lead a man from one expansion of consciousness to another until he has reached that which we call perfection.

c. The relationship between the microcosm and the macrocosm and its sevenfold application.

d. The method of this development and the place of the microcosm within the macrocosm as revealed through the study of the periodicity of all manifestation and the basic law of cause and effect.

By the emphasis laid on character building and spiritual development as a foundation for the development of [Page 304] all the faculties inherent in the microcosm.  By the requirement, demanded of all affiliated pupils without exception, that the life of inner unfoldment and development should be paralleled by a life of exoteric service.

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

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

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

1. The **trans-Himalayan Branch**.

2. The southern India Branch.  (these are Aryan Branches)

3. A Branch that works with the fourth root-race and has two fourth root-race adepts at its head.

4. A Branch in process of forming that will have its **headquarters in the Occident** at some place not yet disclosed.  It has for its main object the instructing of those connected with the coming sixth root-race.

These branches are and will be closely inter-allied and will work in the closest co-operation, being all focused and under the **control of the Chohan at Shamballa**.  The heads of each of the four branches communicate with each other frequently and are really like the faculty of one stupendous university, the four schools being like the [Page 305] various major departments of the foundations—like subsidiary colleges.  The aim of all is the evolution of the race, the object of all is to lead all to the point of standing before the One Initiator, the methods employed are fundamentally the same, though varying in detail, due to the racial characteristics of the races and types dealt with, and the fact that certain schools work paramountly with one ray and others with another.

The trans-Himalayan school has its adepts as known to you, and others Whose Names are not known.

The southern Indian school has special work with the deva evolution, and with the second and third sub-races of the Aryan race.

The Himalayan school works with the first, fourth and fifth sub-races.

The fourth root-race branch works under the Manu of that race and his brother of the Teaching Ray.  Their headquarters are in China.

The **Master R.— and one of the English Masters** are concerning Themselves with the gradual founding of the **fourth branch of the school,** with the assistance of the Master Hilarion.  Ponder on these imparted facts, for the significance is of profound importance.

Tomorrow we will deal with the future.  Today I have but imparted facts in present manifestation.

(ROP 32) From the Father's House (the "centre where the will of God is known" **or Shamballa of the esotericist**) the fiat has gone forth: The hour has come. From the Kingdom of God where reigns the Christ, the answer has been flung back: "Father, Thy will be done." Down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: "May Christ return to Earth." For the three great spiritual centres: the Father's House, the Kingdom of God, and awakening Humanity, there is but one purpose, one idea and one united expectancy.

(ROP 53) 4. Finally, in the triumph of the Crucifixion or (as it is more accurately called in the East) the Great Renunciation, [Page 53] Christ, for the first time, anchored on Earth a tenuous thread of the divine Will as it issued from the **Father's House (Shamballa),** passed into the understanding custody of the kingdom of God and, through the medium of the Christ, was brought to the attention of mankind. Through the instrumentality of certain great Sons of God, the three divine aspects or characteristics of the divine Trinity—will, love and intelligence—have become a part of human thinking and aspiration. Christians are apt to forget that the crisis in the final hours of the Christ was not that spent upon the Cross, but those spent in the Garden of Gethsemane. Then His will—in agony and almost despair—was submerged in that of the Father. "Father," He said, "not My will but Thine be done." (Luke XXII.42.)

(ROC 58) The question now arises: In what way can we be of service?  How can we aid during this preparatory stage?

What the members of the Spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom—or, if you prefer the term, with the senior disciples of the Christ—are working day and night in order to establish such confidence, correct attitudes and an understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realisation is that of a cyclic crisis in the spiritual life of our planet; it is one which [Page 58] has been anticipated in the **Father's House (Shamballa**) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centres or groups through which God works are unitedly focussed on the same objective**. Shamballa**, the Spiritual Hierarchy and Humanity (the Father's House, the Kingdom of God and the World of Men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate (in a fashion unknown before) not only the Father's House, which is the source of all our planetary light but also the spiritual centre from which have come all those Teachers and World Saviours Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

(ROC 85) As Dispenser of the Water of Life, His work is most mysterious and not at all easy to comprehend. In His public work, two thousand years ago, He said: "I am come [Page 85]  that they may have life and that they may have it more abundantly." (John X.10.) The Life Aspect—from the angle of the vision of Christ—expresses itself in three ways:

1. As physical life, nourishing the cells of the body. **This life is found within each atom of substance** as the central point of living light.

2. As livingness, seen as love and light within the heart. When this livingness is present and expressing itself, the human atom becomes a part of the spiritual Hierarchy.

1. As Life more abundantly. This life can be known as light, love and power within and above the head of the disciple of the Christ. This abundant life enables him to cooperate, not only with humanity and with the spiritual Hierarchy, but also with **Shamballa itself**—the centre of life in its purest essence.

(ROC 97)  In order to make this possible and thus release His spiritual Brother from the arduous task of relating humanity to the "centre where the will of God is known" **(Shamballa),** Christ is subjecting Himself at this time to an unique process of training. Of this training, His thirty years of work in the carpenter's shop in Palestine has ever been the hitherto unrecognised symbol. The word "carpenter" is significant of building, of construction, and means (in its derivation) someone who is an artificer in timber or a builder of wooden houses. This is the true meaning of the Biblical story of Christ's being crucified upon the cross of wood or the tree. It is related in reality to the decision made by Christ in the Garden of Gethsemane to take over the building or reconstruction [Page 98] work in Aquarius, and thus complete the task which He attempted to do in the Piscean Age. He and His disciples and the New Group of World Servers are the pledged builders of the new civilisation, the new "house of humanity." The preparatory work He is now doing will fit Him to demonstrate in wisdom (and not only through love) the nature of the hierarchical Plans, wise constructive measures, wise choice of builders and correct methods of construction.

(ROC 154) t will be apparent to you that it is only possible to indicate the broad general outlines of the new world religion. The expansion of the human consciousness which will take place as a result of the coming Great Approach will enable humanity to grasp not only its relation to the spiritual life of our planet, the "One in Whom we live and move and have our being," but will also give a glimpse of the relation of our planet to the circle of planetary lives, moving within the orbit of the Sun and the still greater circle of spiritual influences which contact our system as it pursues its orbit in the Heavens (the twelve constellations of the zodiac). Astronomical and astrological investigation has demonstrated this relationship and the influences exerted but there is still speculation and much foolish claiming and interpretation. Yet the churches have ever recognized this and the Bible has testified to it. "The stars in their courses fought against Sisera" (Judges V.20). "Who can withstand the sweet influences of the Pleiades?" (Job XXXVIII.31). Many other passages bear out this contention of the Knowers. **Many church festivals are fixed by reference to the moon or a zodiacal constellation**. Investigation will prove this to be the case and when the ritual of the new world religion is universally [Page 154] established, this will be one of the important factors considered.

The establishing of **certain major festivals in relation to the Moon** and in a lesser degree to the zodiac will bring about a strengthening of the spirit of invocation and the resultant inflow of evoked influences. The truth lying behind all invocation is based upon the power of thought, particularly in its telepathic nature, rapport and aspect. The unified, invocative thought of the masses and the focussed, directed thought of the New Group of World Servers constitute an outgoing stream of energy. This will reach telepathically those spiritual Beings Who are sensitive and responsive to such impacts. Their evoked response, sent out as spiritual energy, will in turn reach humanity after having been stepped down into thought energy and in that form will make its due impact upon the minds of men, convincing them and carrying inspiration and revelation. Thus has it ever been in the history of the spiritual unfoldment of the world and the procedure followed in writing the world Scriptures.

***Ideally, people the world over should keep the same holy days-based on various full moons***

Secondly, the establishing of a certain uniformity in the world religious rituals will aid men everywhere to strengthen each other's work and enhance powerfully the thought currents directed to the waiting spiritual Lives. At present, the Christian religion has its great festivals, the Buddhist keeps his different set spiritual events, and the Hindu has still another list of holy days. In the future world, when organised, all men of spiritual inclination and intention everywhere will **keep the same holy days.** This will bring about a pooling of spiritual resources, and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent.

Let me indicate the possibilities of such spiritual events, and attempt to prophesy the nature of the coming worldwide [Page 155] Festivals. There will be three such major Festivals each year, concentrated in three consecutive months and leading, therefore, to a prolonged annual spiritual effort which will affect the remainder of the year. These will be:

***The three festivals and full moons of Aries, Taurus and Gemini (using the tropical zodiac)-are the primary full moons of the new world religion***

1. The **Festival of Easter**. This is the **Festival of the risen, living Christ**, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the love of God. On this day the spiritual Hierarchy, which He guides and directs, will be recognised and the nature of God's love will be emphasised. **This Festival is determined always by the date of the first Full Moon of spring** and is the great Western and **Christian Festival.**

***The May full moon will link Shamballa and the Hierarchy***

2. The **Festival of Wesak**. This is the **Festival of the Buddha,** the spiritual Intermediary between the highest spiritual centre, **Shamballa, and the Hierarchy**. The Buddha is the expression of the wisdom of God, the Embodiment of Light and the Indicator of the divine purpose. **This will be fixed annually in relation to the Full Moon of May,** as is at present the case. It is the great Eastern Festival.

***The June full moon festival of the spirit of humanity***

1. The **Festival of Goodwill**. This will be the Festival of the spirit of humanity—aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the **Full Moon of June**. It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this Festival for two thousand years the Christ has represented humanity and has [Page 156] stood before the Hierarchy and in the sight of **Shamballa** as the God-Man, the leader of His people and "the Eldest in a great family of brothers" (Romans VIII.29). Each year at that time He has preached the last sermon of the Buddha, before the assembled Hierarchy. This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

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

The **remaining full moons will constitute lesser festivals** but will be recognised to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular constellation or constellations influencing those months. For instance,  Capricorn will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that [Page 157] could be given through an understanding of these influences and in order to revivify the ancient faiths by expanding them into their larger undying relationships.

Thus, the twelve annual festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all, during three months with the three great spiritual Centres, the three expressions of the divine Trinity. The minor festivals will emphasise the interrelation of the Whole, thus lifting the divine presentation out of the individual and the personal, into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed.

Humanity will, therefore, invoke the spiritual power of the Kingdom of God, the Hierarchy; the Hierarchy will respond, and God's plans will then be worked out on earth. The Hierarchy, on a higher turn of the spiral will invoke the "Centre where the Will of God is known," thus invoking the Purpose of God. Thus will the Will of God be implemented by Love and manifested intelligently; for this mankind is ready, and for this the Earth waits.

To sum up therefore: on the basis of the fundamental truth already recognised the new world religion will be built.

The definition of religion which will in the future prove of greater accuracy than any yet formulated by the theologians might be expressed as follows:

Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.

It is, in fact, the recognition by the part of its relationship [Page 158] to the Whole, plus a constantly growing demand for increased awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity—oriented specifically to the Great Life of which it feels itself a part—upon that Life and the responsive impact of that "All-surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in **Shamballa;** hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarised humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation, and of developing a sensitivity and a loving response to the ideal Man, summarised, for present day humanity, in the **Christ. Christ came to end the cycle of this emotional approach which had existed since Atlantean days**; He demonstrated in Himself the visioned perfection and then presented to humanity an example—in full manifestation—of every possibility latent in man up to that time. The achieving of the perfection of the Christ-consciousness became the emphasised goal of humanity.

Today, slowly, the concept of a world religion and the need for its emergence are widely desired and worked for. The fusion of faiths is now a field for discussion. Workers in the field of religion will formulate the universal platform of the new world religion. It is a work of loving synthesis and will emphasise the unity and the fellowship of the spirit. This group is, in a pronounced sense, a [Page 159] channel for the activities of the Christ, the world Teacher. The platform of the new world religion will be built by many groups, working under the inspiration of the Christ.

Churchmen need to remember that the human spirit is greater than all the churches and greater than their teaching. In the long run, that human spirit will defeat them and proceed triumphantly into the Kingdom of God, leaving them far behind unless they enter as a humble part of the mass of men. Nothing under heaven can arrest the progress of the human soul on its long pilgrimage from darkness to light, from the unreal to the real, from death to immortality and from ignorance to wisdom. If the great organised religious groups of churches in every land, and composing all faiths do not offer spiritual guidance and help, humanity will find another way. Nothing can keep the spirit of man from God.

The churches in the West need also to realise that basically there is only one Church, but it is not necessarily only the orthodox Christian institution. God works in many ways, through many faiths and religious agencies; this is one reason for the elimination of non-essential doctrines. By the emphasising of the essential doctrines and in their union will the fullness of truth be revealed. This, the new world religion will do and its implementation will proceed apace, after the reappearance of the Christ.

(TEV 41) VII. THE SCIENCE OF IMPRESSION

The entire subject of telepathic communication can be approached under a more subjective designation or name, but one which is interpretive of the more universal and prior stage than that of direct telepathic reception. The occultist ever approaches the subject connected with the evolutionary process from the angle of the whole and then the part, from the periphery to the centre, from the universal to the particular. Among Themselves, the Masters do not deal with telepathy as a science warranting consideration, endeavour and impartation; They are concerned primarily with the Science of Impression. The term most often employed by Them is the esoteric equivalent of what the average person means when he says, "I have an impression." Impression is the subtlest reaction (more or less accurate) to the vibratory mental activity of some other mind or group of minds, of some whole, as its radiatory influence affects the unit or aggregate of units.

The first stage of correct telepathic reception is ever the registering of an impression; it is generally vague at the beginning, but as a thought, idea, purpose or intention of the sending agent concretises, it slips into the second stage which appears as a definite thoughtform; finally, that thoughtform makes its impact upon the consciousness of the brain in the location lying just behind the ajna centre and consequently in the area of the pituitary body. It can appear also in the region of the solar plexus centre. But for those Lives Who have surmounted life in the three worlds and Who are not conditioned by the triple mechanism of the personality, the impression is the factor of importance; Their consciousness is impressed, and so sensitive is Their response to the higher impression, that They [Page 42] absorb or appropriate the impression so that it becomes a part of Their own "impulsive energy."

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

1. The members of the Hierarchy (among Whom I have the status of Master)\* are Themselves in process of learning this Science of Impression. This They do on the levels of the abstract mind, of the intuition, or of manas and buddhi.

2. The science is as yet without a vocabulary. It is not limited at any stage by thoughtforms but it is limited by word forms; and it is therefore a difficult problem for me to pass on any information anent this subtle mode of communication of which telepathy is in fact but an exoteric externalisation.

Sources of Impression to the **Three Planetary Centres**

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

1. The **impression of Shamballa by:**

1. Members of the Great White Lodge on Sirius. The recipients of this impression are the highest Members of the **Great Council, presided over by the Lord of the World**. So subtle is this impression [Page 43] that these Great Lives can only receive it with accuracy when in full joint conference of the entire Council, and also after due preparation.

b. From one or other of the constellations which are at any particular time astrologically en rapport with our planet. This impression can only be received by the Great Council when sitting in conclave with a majority of its Members present. This, I would have you note, does not entail the attendance of the entire Council.

c. From a triangle of circulating energy, emanating from the two planets which—with our planet, the Earth—form a triangle in any particular cycle. This impression is received by the three Buddhas of Activity for distribution to the Hierarchy.

d. From the planet Venus, the Earth's alter ego. This makes its entrance via the Lord of the World and **three of His Council Who** are chosen by Him at any specific time to act as recipients.

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

2. The impression of the Hierarchy by:

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

[Page 44]

b. Certain great Lives Who, at specific times and according to cyclic rhythm, or in times of emergency, are swung into this type of activity. For instance, one such time would be the Full Moon period, which is a time of reception by the Hierarchy as well as by Humanity; an instance of the second type of activity would be the Wesak Festival, or those acute crises when intervention is required from sources far higher than those with which the recipient is usually en rapport. Such a crisis is fast approaching.

The first type of impression is rhythmic, recurrent and therefore cumulative in its intended effects. The second type of impression is the result of invocation and evocation and is dependent upon both the recipient and the agent.

c. That great group of divine Contemplatives who are trained to act as an intermediate receptive group between **Shamballa and the Hierarchy.** They receive impression from Shamballa and transmit it to the Hierarchy, thus enabling the Members of the Hierarchy to receive it as "a sharpened impression" and to register it accurately because the emanating impression has passed through an area within the divine Mind where it is enhanced by the trained perception and the determined receptivity of this group. They are called, in the East, the divine Nirmanakayas. I only mention Their occult name so that you may learn to recognise Them when you meet reference to Them.

d. The **Buddha at the time when the Wesak Festival** is celebrated. He then acts as a focal point or as the "distributor of the impression"; He then has [Page 45] behind Him (little as you may realise it) the entire impressing force of the **Buddhas of Activity Who are to Shamballa** what the Nirmanakayas are to the Hierarchy.

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

1. The **Buddhas of Activity are Themselves impressed by the WILL of God** as it energises the entire planetary life.

2. The **Nirmanakayas are impressed by the LOVE of God** as it demonstrates itself as the attractive force which impulses the Plan inspired by the Purpose. In other words, it is the Hierarchy, impelled to action [Page 46] by **Shamballa, or the Will-to-Good**, externalising itself as goodwill.

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

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

3. The impression of Humanity by:

a. The Hierarchy, through the stimulating of ideas. These demonstrate through a steadily growing and enlightened public opinion.

b. The influence of the Ashrams of the Masters as they affect the aspirants of the world, the humanitarians and the idealists. These impressing agencies, being seven in number, constitute seven different streams of impressing energy which affect the seven ray types. The united Ashrams, forming the great Ashram of the Christ, affect humanity as a whole; this great united Ashram works solely through the New Group of World Servers whose members are on all rays, of all grades of development, and who work in all the various departments of human living and enterprise.

1. The activity of the New Group of World Servers about which I have already written in my various pamphlets; therefore repetition is not necessary.\*

(TEV 51)   In the above I have given you an interesting and brief elucidation of the technique to be applied to the energising of the centres in the human body. I would remind you that what is true of the individual disciple must be and is true of that great disciple—Humanity, the entire human family. It is also true, as an outgrowth of this idea, of all the three planetary centres: **Shamballa**, the Hierarchy and Humanity. The name Science of Impression is that given to the process whereby the establishment of the required relationship in all these units of life takes place. The Technique of Invocation and Evocation is the name given to the mode or method whereby the desired relationship is brought about. [Page 51] The Creative Work is the name given to the manifestation of the results of the two above processes. The three aspects of the Technique of Invocation and Evocation with which the average disciple should concern himself are those of the building of the antahkarana, the correct use of the lower mind in its two higher functions (the holding of the mind steady in the light and the creation of the desired thoughtforms), and the process of precipitation whereby the impression is enabled eventually to take tangible form.

In the above exegesis I have given you much food for thought in connection with telepathic possibilities; it all fits into the theme of world service as it is to be applied in the expansion of the human consciousness on a large scale. This is one of the major tasks of the New Group of World Servers.

(TEV 52) VIII. THE SUPREME SCIENCE OF CONTACT

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

Its Three Inter-Dependaent Modes of Expression

1. The Science of Impression . . . The will-to-be.

Relation to the Spiritual Triad.

**Source of emanation . . . Shamballa.**

Connected with the abstract mind.

2. The Science of Invocation and Evocation . . . Love or attraction.

Relation to the soul in all forms.

Source of emanation (at this time) . . . The Hierarchy.

Connected with the lower mind, as the agent of the soul.

3. The Science of Telepathy . . . Mind. Human intelligence.

Relation to the personality.

Source of emanation . . . Humanity itself.

Connected with the head centre.

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

[Page 53]

1. The abstract mind and the lower mind.

2. The soul and the lower mind.

3. The lower mind and the head centre.

Each of them acts as an invocative agent and produces evocation. All act as recipients and as transmitters, and all of them together establish the group inter-relation and the circulation of the energies which are the distinctive characteristic of the entire world of force.

(TEV 66) This Supreme Science of Contact governs all reactions to impact. This statement includes the cosmic reactions of Sanat Kumara down to the scarcely discernible reactions (invisible almost even to the eye of the seer) of the infinitesimal atom. For the sake of clarity, I divided this science into three major divisions, basing them upon the reactions of the three major planetary centres to their environment. This is a point which I would have you carefully bear in mind. I could write a treatise longer than this one purely on the creation of the response apparatus which each of these three centres of divine life-reason had to form in order to make the needed contact and to interpret correctly. There are many paradoxes in what I am here giving you, and apparently some contradictions where orthodox occultism is concerned, but that is ever the case as the teaching expands in content and the earlier all- inclusive facts are seen to be minor aspects of still greater facts. You can see, therefore, the significance and the importance of the dictum in The Secret Doctrine that the Hierarchy and all in the **Council Chamber of Sanat Kumara (or Shamballa**) have invariably passed through the human stage of evolution, for only human beings can perfectly blend and express life-reason, and only human intellect can consciously create what is needed in order to bring the needed stages of manifested life into being.

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

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

(TEV 68) Linking Groups Within the Planetary Life

1. Telepathic relationship is set up. This, my brother, has ever existed between members of the human family and, as previously explained, is of two kinds: Solar plexus telepathy, instinctual, uncontrolled, widely prevalent and allied to many of the surprising activities of forms of life other than the human, i. e., the instinct of the homing pigeon or the method whereby cats and dogs and horses will find their homes over immense distances. The telepathic interplay between a mother and her children is instinctual and seated in the animal nature. Mental telepathy is now being recognised and studied. This is the activity and rapport established from mind to mind; it also includes the telepathic response to current [Page 68] thoughtforms and thought conditions in the world today. Interest in this is already very great.

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

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

***Sanat Kumara is in close contact with other Planetary Logoi***

As regards **Shamballa**, the impression there received is not the result of invocation which in due course evokes extra-planetary response, as is the case between the **Hierarchy and Shamballa**, and the Hierarchy and Humanity, with certain changes during the process of stepping down or of descent. That which impresses **Shamballa** and is **received by the Grand Council of the Lord of the World,** comes via Sanat Kumara because **HE is in close contact with other planetary Logoi** or groups of planetary Logoi, wielding a united, focussed, intelligent Will.

***It is Sanat Kumara Whose task it is to impress the Lives Who meet periodically in the Council Chamber with the next phase of unfolding Purpose***

(TEV 69)  It is Sanat Kumara Whose task it is to impress the **Lives Who meet periodically in the Council Chamber** with the next phase of unfolding Purpose. This Purpose is later "occultly reduced" or stepped down until it emerges as the hierarchical Plan. This Plan is contingent upon imminence, atmic realisation [Page 69] and pure reason, as the Hierarchy has termed these three "aspects of reaction" to **impression from Shamballa**. Let me make myself clear. The Hierarchy is no group of mystical workers; only those aspects of divine Purpose which can be immediately grasped and developed and which are patently valuable to humanity—when presented in right form by the Hierarchy—are registered by Them. They know what consciously to "repudiate" as it is occultly called, and **They act ever in response to a Law of Imminence** or of occult prevision which is almost unrecognisable and indefinable by advanced humanity. The words, "atmic realisation" are most interesting, for they refer to the quality and the mass of will energy which could be made available by the pledged and unified Hierarchy to carry out the imminent Plan. Never forget that in considering **Shamballa** and the Plan, we are thinking entirely within the limits of the expression of the WILL aspect of the Lord of the World, and this—except for advanced initiates—is well-nigh impossible. This factor has to be accepted theoretically, even if not yet understood.

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

The pure reason of the hierarchical response is needed for the grasping and the comprehension of the Purpose as [Page 70] it works out through the Plan sponsored at any one time by the Hierarchy, and the quality of pure love is needed and demanded (even if unrealised) by a waiting humanity.

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

Within the Hierarchy, the Science of Impression conditions the relation between senior and junior members in the various Ashrams. All do not respond in the same way, for in its higher aspects it is a science in process of mastering. It might be said, in order that you may understand more easily, that "impression" governs and conditions all those within the Hierarchy whose abstract mind is highly developed. It is not fully developed in the case of many disciples in the Ashram, and hence only certain Members of the Hierarchy (the Masters, the Adepts and Initiates of the third degree) are permitted to **know the details of the Plan**; these are protected by means of this very Science [Page 71] of Impression. The remaining members of the Hierarchy take their orders from their seniors.

Mind the Focus of Planetary Development

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

The Science of Invocation and Evocation—which embodies the technique of interplay within the Hierarchy itself, to a certain degree **between Shamballa and the Hierarchy**, and to an increasing extent between Humanity and the Hierarchy—is based entirely on a sense of relation. Therefore only a certain level of conscious Lives **can invoke Shamballa** and evoke response, and this because They [Page 72] have Themselves developed some of the aspects of that type of mental understanding which is the hierarchical expression of the Universal Mind. The light and futile talk of certain writers and thinkers anent the cosmic consciousness, and their flippant use of such phrases as "tuning in with the Infinite" or "tapping the Universal Mind" serve only to show how very little is known in reality about the responses and the reactions of those of high initiate rank or of those on the highest levels of hierarchical life.

The pure reason of the hierarchical response is needed for the grasping and the comprehension of the Purpose as [Page 70] it works out through the Plan sponsored at any one time by the Hierarchy, and the quality of pure love is needed and demanded (even if unrealised) by a waiting humanity.

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(TEV 80) Planetary Sequence of Impression

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

The main factor preventing a completely unimpeded sequence of **impression from Shamballa** straight down into the mineral kingdom, via all the other kingdoms, is the factor of freewill, resulting in karmic responsibility. This can be either good or bad. It is interesting to note here that both the good and the bad karma produce conditions which not only have to be worked out, but that they lead to conditions which delay what we—from our limited point of view—might look upon as the liberation of the planet. The generating of good karma necessitates the "living through" of conditions where everything (for the man responsible or for any other form within its limitations) is good, happy, beneficent and useful. The evil karma generated in any kingdom in relation to the "realm where dwelleth the planetary Dweller on the Threshold" stands between the cosmic Door of Initiation and our planetary Logos. This Dweller represents all the mistakes and errors due to wrong reactions, unrecognised contacts, deliberate choices made in defiance of known good, and mass movements and mass activities which are temporarily not progressive in time and space. I realise that where these facts apply to the subhuman kingdoms in nature you are not aware of what I mean, but that does not alter the law or movements which are in no way related to human evolution. In connection with the planetary Logos I would like to add that in that great planetary struggle and His subsequent [Page 81] initiation, we are all implicated—from the atom of substance up to and including all the Lives which form the Council Chamber of the Lord of the World; it is this titanic effort which is made by the sum total of all the living processes and entities that compose the manifestation of Sanat Kumara which is responsible for the creative evolutionary processes; it is also responsible for what we call time, with all that that concept involves of events, opportunity, the past, the present and the future, the good and the evil.

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

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***Neither the Hierarchy or Shamballa anticipated the sudden response of groups and nations to mass ideologies and to the group impression of ideas***

(TEV 84)  We are to consider, therefore, the relation of the human centre to the hierarchical centre and the growing responsiveness of humanity to the "**Centre where the Will of God is known**". As I said before, it is not my intention to give here the rules governing telepathic intercourse. Such intercourse is found between man and man and groups and groups. The relationship is slowly and normally developed and requires no hastening. It is developing as the other senses of man and his apparatus of perception have developed. Humanity is, however, outstripping telepathic development in the rapid responsiveness of entire groups, and of human beings en masse, to group impression and to **group impartation of ideas.** The sudden response of **groups and nations to mass ideologies** has been both unexpected and difficult to handle wisely and constructively. It was not anticipated by **either Shamballa** or the Hierarchy that mass impression would develop more quickly than that of individual sensitivity, but it has happened that way. The individual within a group and working within a group is far [Page 85] more correctly sensitive than is the man struggling alone to render himself sensitive to impression.

One of the factors militating against personal telepathic development lies in the fact that the strong, potent and modern ascension of the spirit in man—as a whole—frequently offsets personality reactions, and telepathy is a personality matter depending upon contact between mind and mind. The moment, however, that man tries to be telepathic, he is immediately swept into a **vortex of abstract energies** which condition him for spiritual impression far more than they fit him for personal relationships telepathically established.

This surprising development freed the supervising Masters for some of Their plans and led Them to abandon the training of individual disciples in telepathic rapport and to recognise the opportunity to train and develop invocative groups. Instead of working in lower mental substance with picked aspirants, They changed the medium of contact to that of the soul and launched the relatively new Science of Invocation and Evocation. The lower mind then became simply an interpreter of impressions with the emphasis upon the group mind, the group purpose and the group will. This developing system of trained invocatives made the mind a positive acting factor and tuned out all tendency to negativity.

This hierarchical decision then necessarily **led to the instituting of the processes of group initiation**, thus shifting the area of training and the whole of the teaching process and of preparation for initiation on to higher levels. The experiment of giving mankind the Great Invocation was tried and is proving successful, though much yet remains to be done.

***The disciple is not permitted to practise the art of impressing unit he himself is among those who receive impression from Shamballa (after the 3rd initiation)***

(TEV 87)  Sources of Impression for the Disciple

For the aspirant and particularly for the conscious disciple, the impression to be considered comes from four sources:

1. From the disciple's own soul.

2. From the Ashram with which he is to be affiliated.

3. Directly from the Master.

4. From the **Spiritual Triad,** via the antahkarana.

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

(TEV 90) When the disciple has mastered to some degree the significant difference between messages from his own subconscious or the subconscious of other people with whom he may be en rapport, and the messages coming from his own soul, his life then becomes more self-directed and organised, more fruitful from the angle of service, and therefore of definite use to the Hierarchy. He learns to distinguish the messages coming from his own soul from those which are hierarchical; his life becomes more clearly directed; he next distinguishes definitely and accurately the communications which come to him from the Ashram and which are sent out to make impression upon the minds of aspirants and disciples of all degrees and of all ray types. When he can distinguish between these various communications, then and only then does the third type of communication become possible—direct messages which are due to contact with the Master of his Ashram in person. He, by that time, possesses what has been called "the freedom of the Ashram" and "the keys to the Kingdom of God"; he can then be trusted with some of the directive potency of the Ashram itself. His thinking will then affect and reach others. This developing effectiveness grows with rapidity when the fourth type of impression is familiar to the disciple: [Page 90] that coming from the Spiritual Triad, and therefore **from the Monad and Shamballa**. There are consequently (to this final stage of impression) three lesser though definite states, each marking an expansion in the realm of service and each related to the last three initiations of the total possible nine initiations which confront developing humanity. The sixth initiation, in which only Masters can participate, marks a transition from the first three stages of impressibility required by the disciples as preludes to the fifth initiation—or in reality to the third, fourth and fifth—and are related to the three stages of Triadal communication, each of which is related to the seventh, the eighth and the ninth initiations.

(TEV 91) 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 95) XIII. TELEPATHIC SENSITIVITY A NORMAL UNFOLDMENT

You will have noticed that I have given no instructions as to the art of developing telepathic sensitivity. The reason is, as I told you before, that this sensitivity should be, and always is, a normal unfoldment when the disciple is correctly oriented, completely dedicated and learning decentralisation. If it is a forced process, then the sensitivity developed is not normal and carries with it much difficulty and future danger. Where the disciple is concerned, release from the constant consideration of personal circumstances and problems leads inevitably to a clear mental release; this then provides those areas of free mental perception which make the higher sensitivity possible. Gradually, as the disciple acquires true freedom of thought and the power to be receptive to the impression of the abstract mind, he creates for himself a reservoir of thought which becomes available at need for the helping of other people and for the necessities of his growing world service. Later, he becomes sensitive to impression from the Hierarchy. This is at first purely ashramic, but is later transformed into total hierarchical impression by the time the disciple is a Master; the Plan is then the dynamic substance providing the content of the reservoir of thought upon which he can draw. This is a statement of unique and unusual importance. Later still, he becomes **sensitive to impression from Shamballa,** and the quality of the **Will which implements planetary Purpose** is added to the content of his available knowledge. The point which I seek to make here, however, is the fact of the existence of a growing reservoir of thought which the disciple has created in response to the many [Page 95] varying impressions to which he is becoming increasingly sensitive; the ideas, concepts and spiritual objectives of which he is becoming aware are steadily being formulated by him into thoughts with their appropriated thoughtforms, and upon these he learns to draw as he seeks to serve his fellowmen. He finds himself in possession of a reservoir or pool of thought-substance which is the result of his own mental activity, of his innate receptivity, and which provides the material for teaching and the "fount of knowledge" upon which he can draw when he seeks to aid other people.

The essential point to be grasped is that sensitivity to impression is a normal and natural unfoldment, paralleling spiritual development. I gave you a clue to the entire process when I said that

"Sensitivity to impression involves the engendering of a magnetic aura upon which the highest impressions can play."

(TEV 96) Paralleling Spiritual Development

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

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

1. Sensitivity to impression from other human beings. This sensitivity becomes of use in service when the needed magnetic aura has been engendered and is brought under scientific control.

2. Sensitivity to group impression—the passage of ideas from group to group. The disciple can become a receptive agent within any group of which he is a part, and this ability indicates progress in his part.

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

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

1. Processes of Registration.

2. Processes of Recording Interpretations.

3. Processes of Resultant Invocative Response.

(TEV 103) Later on, when the accepting disciple becomes the accepted disciple and is permitted to participate in ashramic activity, he adds the ability to register hierarchical impression; this however is only possible after he has learnt to register impression coming to him from his own soul (the vertical impression) and from the surrounding world of men (the horizontal impression). When he has taken certain important initiations, his magnetic aura will be capable of registering impression from the subhuman kingdoms in nature. Again, later on, when he is a Master of the Wisdom and, therefore, a full member of the fifth kingdom in nature, the world of hierarchical life and activity will be the world from which horizontal impression will be made upon his magnetic aura, and vertical impression will come from the higher levels of the Spiritual Triad and, still later, **from Shamballa**. Then the world of humanity will be to him what the subhuman kingdoms were when the fourth kingdom, the human, was the field of his registered horizontal impression. [Page 104] You have here the true significance of the Cross of humanity clearly revealed.

(TEV 113) The higher forms of mental telepathy, involving the soul and the abstract mind are concerned solely with the divine Plan—as the Hierarchy works it out in the three worlds. The Science of Impression is concerned, therefore, primarily, with the **divine Purpose as Shamballa** is working it out, and also with those higher aspects of hierarchical work which are not concerned with work in the three worlds. This is a point upon which I would ask you to ponder.

(TEV 121) The **Purpose of Sanat Kumara** is created at present by the synthesis which the nature of the **final seven Paths reveals**. It is adapted in time and space to human intelligence by the presented Plan, and—in the glory of consummation—the **completed Plan will reveal the Purpose on all the seven planes** of evolution. Then evolution, as formulated and imposed by the Hierarchy, will end and a greater dynamic expansion will take its place.

You will note that all along the lines of teaching there comes an eventual merging and blending, and that, at a [Page 121] certain point in the development of consciousness, the many lines of spiritual approach become the few lines of conscious spiritual awareness. So it is in relation to the detail of the evolutionary process, with the formulation of the hierarchical Plan, and with the recognition of the Purpose. Speaking practically (and that is always of major importance), it might be said that evolution controls the form of the Purpose; the Plan concerns the hierarchical recognition of the Purpose, whilst the Purpose is the synthetic Thought which pours into the supernal consciousness of the Lord of the World along the seven Paths of which the Masters become aware at a certain very high initiation.

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

All that we are able to recognise of that Purpose is the hierarchical Plan, and this only disciples and advanced aspirants can judge and recognise. This Plan is based upon knowledge of divine guidance in the Past, the recognition of progress out of that Past into the Present, plus the effort to become sensitive to the right emergence of that Plan (embodying ever an aspect of the Purpose) in the immediate Future. **The Purpose is related to the Past, the Present and the Future**; the **Agents of the Plan are impressed from Shamballa,** via the Nirmanakayas; the process is then repeated, and advanced humanity become the recipients, the sensitive recipients, of the Plan as transmitted to them by the impressing Agents, the Masters, working through the [Page 122] New Group of World Servers. This group is the lower correspondence of the Nirmanakayas, the **recipients of impression from Shamballa.** See you, therefore, the beauty and the synthesis, the inter-dependence and the cooperative interplay which is demonstrated right through the chain of Hierarchy from the very highest Agent to the very lowest recipient of divine impression.

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

(TEV 124) The relation evoked is, as you can well imagine, inter-planetary and extra-planetary; these terms mean little to [Page 125] the average disciple and he has to wait until the initiatory process puts him in a position where he can frankly evaluate the situation. Of the latter stages, we can know nothing; only in the **Council Chamber of Shamballa** are these extra-planetary contacts and relationships recognisable. But one basic fact must be grasped, and that is that the medium of relationship and of contact is SUBSTANCE; and the effect of these relationships, carried on through this medium, is the gradual development and progressive unfoldment of the three divine Aspects which all esotericists recognise, and of others which the coming millennia will reveal. The contributing factor, therefore, within and upon our planet is what we might regard as the three major centres of the planetary Logos:

1. The Head Centre, the dynamic Agent of the extra-planetary Purpose, the expression of the **divine planetary Will as focussed in Shamballa.** This is the energy of Synthesis, the source of all planetary life; it connotes essential Being.

2. The Heart Centre, the Agent of the Plan of evolution. This is the expression of divine Love or pure Reason, the Hierarchy. It is essentially the energy of Attraction, the kingdom of souls.

3. The Throat Centre, the Agent of all the three Aspects in relation to the three subhuman kingdoms in nature, the expression also of the divine Intelligence, Humanity. This is the energy of active Mind and makes humanity the macrocosm of the microcosm, the three subhuman kingdoms. Humanity is to these kingdoms what the Hierarchy is to the fourth kingdom in nature, the human kingdom.

***The Omnipotent Lives in Shamballa impress the omniscient Lives in the Hierarchy***

(TEV 127) Because of this uniformity of experience, the art of contact and the science of impression become entirely possible and normally effective. The great and **omnipotent Lives in Shamballa** can **impress the omniscient Lives** and lesser lives in the Hierarchy because They share a common humanity; the hierarchical Workers or Masters and Initiates can consequently impress humanity because of shared experience and understanding; then the lives that compose the human family present the goal to the subhuman kingdoms and can, and do, impress them because of basic instinctual tendencies which are expressed in the human group but which are latent instinctual tendencies and potential assets in the three subhuman groups.

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.

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

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

(TEV 130) Students are apt to make their thinking unduly complicated when they seek to itemise and define, to separate into academic groups and brackets the multiplicity of energies with which they feel confronted when considering the planetary and the human centres. I would advise you that you think simply and (certainly, at first) in terms of the three major energies as they emanate from some centre, become impressing agents, and then are again transmitted or stepped down:

1. The **dynamic electrical energy of Life** itself or divine potency, of **embodied Purpose**, expressing through evolutionary manifestation the divine Will. It might be well to realise that purpose emanates from the cosmic mental plane and is the all-inclusive, synthetic, motivating principle which expresses itself as the divine will upon the cosmic physical plane—the seven planes of our planetary Life. This dynamic energy focuses itself through the Lives or Beings [Page 130] **Who control and dominate Shamballa.** Until the divine purpose has been achieved, the planetary Logos holds all in manifestation through the potency of His Will, and animates all forms with electric fire. Knowledge of this Will and Purpose comes to the student who is constructing the antahkarana and who is, therefore, coming under the control of the Spiritual Triad, the threefold expression of the Monad.

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

3. The **intelligent activity of fire by friction**. Students would be well advised to re-read A Treatise on Cosmic Fire where I deal at length with these three conditioning energies. This third energy is the basic energy expressing itself in the three worlds and in the four kingdoms in nature, climaxing its expression in the creative energy of the human kingdom. [Page 131] This energy emanated originally (as far as our solar system and our planetary scheme are concerned) in the first solar system and is the best proven and the best known energy in manifestation. It is the medium for activity in all forms through which the planetary Logos expresses Himself; it is the result of the activity of the divine Mind, as that peculiar type of divine energy plays upon and through all atoms and upon all atomic forms. The fission of the nucleus of the atom in the past few years is the outer sign or demonstration that humanity has "encompassed" the divine Mind and can now move on to "encompass" the love or the attractive nature of divinity. Ponder upon this statement. I know not what word to use but encompass and it is entirely inadequate. A new and deeper esoteric terminology is badly needed.

(TEV 131) Seven Statements Depicting the Pattern of the Present Planetary Work

Statement One.

**Dynamic electric energy** entered into our planetary sphere from extra-planetary sources and from a point of definite focus upon the **cosmic mental plane**; this energy was paralleled by a secondary energy from the **sun Sirius,** thus accounting for the dualism of manifestation.

Statement Two.

This energy expanded outward from its central focus (**the centre called Shamballa**) and in this expansion became [Page 132] the agency which **impressed the Plan** upon the serving Hierarchy. The Plan is that measure of possibility of immediate importance which the divine Purpose can present at any given moment in time and space.

Statement Three.

This process of expansion set up another focal point of energy, and the heart centre of the planet, the Hierarchy came into being; thus two centres were created and en rapport, which constitutes a major event upon the involutionary arc; to this, little attention has hitherto been paid. It coincided with" the advent or the arrival of the Lords of Flame from the alter ego of our Earth, the planet Venus. They created the nucleus of the Hierarchy which—in that far, very distant time—consisted of only **forty-nine members**; these were advanced human beings and not souls awaiting incarnation in human form on Earth, as was the case with the vast majority of these visiting Solar Angels.

Statement Four.

Alignment between the head centre and the heart centre upon the involutionary arc was thus set up; another expansion took place which resulted, as you know well, in the creation of a new kingdom in nature, the fourth or human kingdom. This kingdom was destined to become and is today the third major centre in the planetary life. Then another alignment, but one which is still contained upon the involutionary arc, took place.

Statement Five.

Today, an evolutionary alignment is taking place. The planetary centre which we call Humanity is active and vibrant, and it is now possible to "progress along the Upward Way and create the line which links the lesser with the higher, permitting thus an interplay." Men are rapidly moving out of the human centre into [Page 133] the hierarchical centre; the mass of men are responding to spiritual impression.

Statement Six.

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

(TEV 133) Statement Seven.

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

In these seven statements, you have depicted a PATTERN of the present planetary work or the present logoic thesis. An involutionary alignment (the guarantee of future successful alignments) constitutes most ancient history; an evolutionary alignment in which all three centres are involved is constantly producing an interplay of energies as well as a constantly successful impression of one centre upon another. Humanity, as the throat centre of the planetary Logos and the prime planetary creative agency (which modern science demonstrates), invokes the heart centre, the Hierarchy, and then receives the needed impression which will result in the developing civilisations and cultures as well as the eventual appearance on Earth of the fifth or spiritual [Page 134] kingdom.**The Hierarchy or the planetary heart centre invokes Shamballa, the planetary head centre**, and the Plan—as an expression of the Purpose—is impressed upon the hierarchical consciousness. If there is redundancy in these various comments of mine, it is entirely intentional; repetition serves the purposes of accurate presentation where esotericism is concerned.

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

H.P.B. speaks in The Secret Doctrine of the "three periodical vehicles," referring as he does so to the Monad, the Soul and the Personality; he is dealing, therefore, with the nine aspects of divinity which connote the nine major initiations and those divine characteristics through which [Page 135] the three major aspects of divinity reflect themselves. In this connection, it is well known to students that the Monad expresses itself through the Spiritual Triad, the Soul through the three aspects of the Egoic Lotus, and the Personality through the three mechanical vehicles. It will be obvious to you surely that these three periodical vehicles are under the influence or impression of the three major planetary centres and are, therefore, finally conditioned by the three major energies to which I referred earlier in this section. I do not feel it to be necessary to enlarge upon this basic relation; it is that which integrates the human soul into the vast general whole and makes the individual an intrinsic part of the sum total.

***Shamballa is primarily second ray as it is the ray of the present solar system-but the first ray aspect of it is focussed in the heart***

(TEV 135) The Centres and the Ray Energies

There is one aspect of the Science of Impression upon which I have not yet touched and that is the place of the centres as focal points, as transmitters or as agencies for the seven ray energies. It is known to esotericists that each of the seven centres comes under the influence or is the recipient of some ray energy, and there is a general acceptance of the fact that the head centre is the agent of the first Ray of Will or Power, the heart centre is the custodian of second Ray energy of Love-Wisdom, whilst the third Ray of active creative Intelligence passes through and energises the throat centre. These Rays of Aspect do find expression through the three centres above the diaphragm, and—on the larger scale—through **Shamballa,** the Hierarchy and Humanity. It is, however, equally true that **Shamballa is primarily second ray** as it is expressed, because that is the **ray of the present solar system** of which **Shamballa** is a part; and that the **first ray, or its dynamic life aspect, is focused in the heart**, for the heart is the centre of life. The great centre which we call Humanity is predominantly governed by the third Ray of Active Intelligence. This ray energy arrives at the throat centre via the head and the heart centres. I [Page 136] am pointing this out for two reasons which must form part of your thinking as you study this science :

(TEV 137) It is needless for me to point out that—as man progresses upon the Path of Return—he consistently comes under the impression of the centre of which he is an integral part: that is, first of all, the planetary throat centre, the human family; then, as a soul, he comes under the impression of the Hierarchy, the planetary heart centre, and at that point he begins to express the combined energies of the intelligence and of love; finally, on the Path of Initiation, he comes under the **impression of Shamballa**, the **planetary head centre**, and becomes a participant in the divine Purpose and an Agent of the divine Plan.

***Shamballa, Hierarchy and Humanity are the three major chakras of the Lord of the World, Sanat Kumara***

(TEV 148) All forms are related, inter-related and interdependent; the planetary etheric body holds them together so that a cohesive, coherent, expressive Whole is presented to the eye of man, or one great unfolding consciousness to the perception of the Hierarchy. Lines of light pass from form to form. Some are bright and some are dim; some move or circulate with rapidity, others are lethargic and slow in their [Page 149] interplay; some seem to circulate with facility in some particular kingdom in nature and some in another; some come from one direction and some from a different one, but all are in movement all the time; it is a constant circulation. All are passing on and into and through, and there is not one single atom in the body which is not the recipient of this living, moving energy; there is no single form that is not "kept in shape and livingness" by this determined inflow and outflow, and there is therefore no part of the body of manifestation (which is an integral part of the planetary vehicle of the **Lord of the World**) which is not in complex but complete touch with HIS divine intention—through the medium of HIS three major centres: **Shamballa**, the Hierarchy, and Humanity. In the multiplicity of the forms of which His great composite vehicle is composed, there is no need for Him to be in conscious touch. It is, however, possible, should He so desire it, but it would profit Him not, any more than it would profit you to be in conscious touch with some atom in some organ of your physical body. He works, however, through His three major centres: **Shamballa**, the planetary head centre; the Hierarchy, the planetary heart centre; and Humanity, the planetary throat centre. The play of the energies elsewhere (controlled from these three centres) is automatic. The objective of the circulating energies—as it appears to us when we seek to penetrate divine purpose—is to vivify all parts of His body, with the view of promoting the unfoldment of consciousness therein.

This is basically true from the angle of **Shamballa** "where the Will of God is known"; it is partially true of those Members of the Hierarchy Who sense the Purpose and formulate the Plan and then present it in an understandable form to the lesser initiates and disciples and aspirants. These two groups work entirely on the consciousness side, which motivates and directs (as needed) the moving, [Page 150] circulating energies. This is not true of the bulk of humanity, who are conscious but only conscious within their ring-pass-not, and are therefore fundamentally separated off by their emphasis upon form as it exists in the three worlds—the dense physical levels of the cosmic physical plane. On the lowest of these levels, the outer physical form reacts and responds to the circulating energies through the medium of the etheric energy which comes from the lowest of the four levels of the etheric plane.

***Shamaballa is not the name of a locality***

(TEV 155)  The word "prana" is almost as much misunderstood as are the words "etheric" or "astral." It is this loose connotation which is responsible for the great ignorance prevalent in occult circles.

Prana might be defined as the life-essence of every plane in the sevenfold area which we call the cosmic physical plane. It is **the LIFE of the planetary Logos**, reduced within limits, animating, vivifying and correlating all the seven [Page 155] planes (in reality the seven subplanes of the cosmic physical plane) and all that is to be found within and upon them. The cosmic sutratma or life-thread of the planetary Logos enters His manifestation on the highest of our planes (the logoic plane) and, through the instrumentality of the informing Lives to be found in **Shamballa** (which, I must remind you, is **not the name of a locality**) is brought into contact with, or is related to, the matter of which the manifested worlds are made—formless, as on the cosmic etheric planes (our highest four planes), or tangible and objective, as on the lower three planes. The fact that we call only that tangible which we can see or touch and contact through the medium of the five senses is entirely wrong. All is regarded as belonging to the world of form which is found on the physical plane, the astral plane and the levels of the lower mind. This lower mental plane, referred to above, includes the level on which the causal body is found—the plane in which "the lotus of love is floating," as the Old Commentary puts it. All that lies above that on mental levels, and on up to the highest of the cosmic physical planes, is formless. These distinctions must be most carefully borne in mind.

There is within the human body a wonderful symbol of distinction between the higher etheric levels and the lower so-called physical levels. The diaphragm exists, separating that part of the body which contains the heart, throat and head, plus the lungs, from all the rest of the organs of the body; these are all of them of the utmost importance from the angle of LIFE, and that which is determined in the head, impulsed from the heart, sustained by the breath and expressed through the apparatus of the throat determines what the man IS.

(TEV 159) III. PLANETARY AND HUMAN CENTRES

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

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

a. The Centre where the will of God is known: **Shamballa.**

b. The Centre where the love of God is manifest: the Hierarchy.

c. The Centre where the intelligence of God is producing the evolutionary process: Humanity.

(TEV 163) I have said earlier that the intersecting energies in the etheric body of the planet are at this time a network of squares. When the creative process is complete and evolution has done its work, these squares will become a network of triangles. Necessarily this is a symbolic way of speaking. In the Book of Revelations which was dictated 1900 years ago by the disciple who is now known as the Master Hilarion, reference is made to the "city which stands four-square." The etheric vehicle of the planet was inherited from a former solar system, with the purpose or intention in view of its transformation into a network of triangles in this solar system. In the next one of the triplicity of solar systems (the third or last) in which the will of God works out, the **etheric body will begin as a network of triangles**, but this will be resolved into a network of interlinked circles or of linked rings, indicating the fulfilment of interlocking relationships. In this present system, the result of evolution, as far as the etheric body is concerned, will be the contact established between all three points of each triangle, **making a ninefold contact and a ninefold flow of energy**; this is consistent with the fact that nine is the number of initiation, and by the time the destined number of disciples have taken the nine possible initiations, this triangular formation of the planetary etheric body will be complete.

The idea can be conveyed symbolically by the diagram below, which pictures the triangular formation and the mode of a dual growth or progression and expansion of the network because, starting with the initial triangle, two points only are left for the processes of extension.

[Page 164]

**The initial triangle was formed by Sanat Kumara**, and we call the three energies which circulate through its medium the three major Rays of Aspect. The four Rays of Attribute formed their own triangles and yet, in a paradoxical manner, they are responsible for the "squares" through which their energies at this time pass. Thus the work of transforming the inherited etheric body was begun and has proceeded ever since. In the **etheric body of the human** being you have a repetition of the same process in the triangle of energies created by the relationship between the **Monad, the Soul, and the Personality.**

(TEV 165) The centres are in reality those "crossing points" of energies where the etheric body possesses seven triangles or transformed points. From the angle of **Shamballa** the centres in a human being resemble a triangle with a point at the centre.

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

(TEV 167) We will now consider the centres as controlling factors in the life of the personality in the three worlds, and their relation to each other, always studying the subject from the angle of their relation to one of the three major planetary centres—**Shamballa,** the Hierarchy and Humanity—in connection with:

1. The Point at the Centre.

2. Related Energies.

3. Sphere of Radiation.

4. The Triangle of Energy.

***Shamballa and its major activity is bequeathing, distributing and circulating the basic principle of life itself to every form which is held within the planetary ring-pass-not of the planetary Life or Logos.***

(TEV 182) We shall now endeavour to apply whatever knowledge is available to you at this time in relation to the planetary Life, expressing itself as a centre in the solar system. We shall also study its secondary expression through the medium of three major centres: **Shamballa**, the Hierarchy, and Humanity.

(TEV 183) At the heart of this vast sea of energies is to be found that cosmic Consciousness to Whom we give the name of **Sanat Kumara**, the Lord of the World, the Ancient of Days. It is His Will-to-Be which brought His manifested form into the tangible arena of life; it is His Will-to-Good which activates the Law of Evolution and carries His Form, with the myriad lesser forms of which it is composed, on to the ultimate glory which He alone visions and knows. It is His consciousness and His sensitive response to all forms and to all states of being and to all possible impacts and contacts which guarantees the developing consciousness of all the many lives within or upon this Earth of ours.

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

***Shamballa could be called the Science of Life or of dynamic livingness,***

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

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

The third Centre is that of the Human Kingdom, which is brought into being by means of the energy of the third [Page 185] Ray of Active Intelligence. Its major function is intelligent creation; but it has nevertheless a secondary activity which is to relate the second and the third Centres to each other and to assume progressive control of the subhuman kingdoms and relate them to each other. This secondary function is only now assuming proportions which can be recognised and noted.

***The Triangle around Shamballa is composed of the three Buddhas of Activity***

(TEV 185) Central Triangle of Energies

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

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

***In the final root-race-the 7th- the essential central Triangle (Shamballa) make its appearance and function openly in the third planetary Centre, that of Humanity***

Only in the **final root-race** of men upon our planet will the **essential central Triangle** make its appearance and function **openly in the third planetary Centre, that of Humanity**. Men are not yet ready for this, but the areas of conscious creative activity, out of which this triangle of functioning embodied energies will emerge, is already in preparation. One point of this future triangle will emerge out of the field of world governments, of politics and of statesmanship; another will appear out of the world religions, and a third out of the general field of world economics and finance. Today no such men of spiritual will, of spiritual love and of [Page 186] spiritual intelligence are to be found upon Earth; even if they did emerge in these three fields of expression they could do little good, for the sense of recognition and of responsibility is as yet inadequately developed; later, they will appear and will then **openly relate the department of the Manu to that of world government,** the department of the Christ to that of the world religions, and the department of the Lord of Civilisation to that of the social and financial order. That time will surely come, but it will come only after the externalisation of the Hierarchy and its open functioning upon the physical plane. Then, some senior disciples from each of the three hierarchical departments will appear and will attempt the experiment of this centralising and embodiment of the three qualities of the central Triangle. They will then discover, by direct action, when and if mankind is ready for such an experiment of direct control and if it has developed the needed sense of responsibility—a responsibility which will produce cooperation.

***when the right time comes (though the hour is not yet) Sanat Kumara  will place His Representatives (two of the Buddhas of Activity) as the central points in both the Hierarchy and in Humanity-the nine will have become the three***

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

dynamic embodied Life. In connection with **Shamballa, that point is Sanat Kumara Himself**; when the right time comes (though the hour is not yet) He will **place His Representatives as the central points in both the Hierarchy and in Humanity**. For this relatively distant event the doctrine or the theory of **Avatars,** of Mediators or of Inter-Mediaries is preparing the way, thus enabling men to think in these representative and inclusive terms. Not even in the Hierarchy is the time yet [Page 187] ripe for the "residence in state of the divine Representative.

***The Hierarchy can only handle the Shamballic force of the Buddha for a few minutes once a year***

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

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

When one comes to the consideration of the sphere of radiation of these three major Centres, it is interesting to note that, at this time and in this present world cycle, the most potent radiation and the widest range of influence is that of the Hierarchy. Apart from "giving life" to all forms upon and within the planet, the influence or radiation of **Shamballa** is **definitely and consciously restricted**, until such time as the Hierarchy and Humanity can respond constructively. It is present, needless to say, and evokes response from those able to swing within its sphere of radiation; but it is felt that as yet there are too many forms of expression which could not react correctly to the work of the "Destroyer of forms," which is the most potent [Page 188] aspect of this first ray centre and the one which manifests first, because its work must be accomplished before the two other aspects of its potency can function rightly. The centre called humanity has as yet an inadequate radiation because of its—at present—inadequate development; its sphere of influence is relatively limited, though men are beginning to work outward in the direction of the subhuman kingdoms and to attract more forcefully the kingdom of souls than heretofore. The Hierarchy has, however, no interior restrictions such as are consciously and deliberately imposed upon itself by **Shamballa** or which are unconsciously imposed by humanity; any blocking of the hierarchical radiation (if I may use such a term) will come from the forms on which the impact of its radiation is sought, but the outgoing influence of the central Triangle of the Hierarchy is unique and far-reaching.

***Some members of Shamballa are functioning in physical vehicles***

All that we have here been considering takes place within the **etheric body of the planet**, for all these **centres exist etherically**, and only etherically, and are not affected by the fact that the "**units of energy" in Shamballa** or in the Hierarchy **may be functioning in physical vehicles**. Some are and some are not. The conditioning Lives in both these Centres work entirely through etheric means, wielding and controlling energies; the Human Centre, with its "units of energy" works largely at present upon purely physical levels or in the medium of that type of substance which we call "material"; men work with outer forms, with the tangible elements and with material factors. The "units" in the other Centres work with substance and not with matter. This is an interesting and vital distinction. The Hierarchy is existent upon the buddhic plane, which is the first of the cosmic ethers, and it works from there, impressing mental matter. **Shamballa works on the levels of the three highest ethers**  ***(logoic, monadic and atmic planes)*** whilst Humanity works primarily in the three worlds [Page 189] of the dense cosmic physical plane. The New Group of World Servers has in it "units of energy" who can work both with matter and with substance.

(TEV 190) The Sequence of Inter-Related Triangles

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

1. Energy from the planetary centre, **Shamballa**, utilises the head centre, the thousand petalled lotus, when the man is adequately developed. This centre is the agent of the divine will within the life of the spiritual man, working through the Spiritual Triad. It is only actively useful when the antahkarana is constructed or in process of construction.

2. Energy from the planetary centre, the Hierarchy, utilises the heart centre. This centre is the agent of divine love (expressing basically the will-to-good) working through the soul of the individual aspirant or disciple; this becomes possible when contact with the soul has been attained in some measure and the aspirant is on the way to become a soul-infused personality.

3. Energy from the third planetary centre, Humanity, utilises the throat centre, working through the integrated personality, and therefore only when a relatively high degree of evolutionary unfoldment has been attained. The throat centre only becomes creatively and spiritually active when the lower nature has been to some degree subordinated to idealistic aspiration: this aspiration need not be one that is usually regarded as spiritual and religious by the orthodox and therefore imprisoned thinker. It must, however, be one of which the whole integrated man [Page 191] is the instrument and which will be of such a large nature that it will call all his creative faculty into expression.

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

***Shamballa corresponds to the Monad***

(TEV 192) 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.

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

1. Between the centres below the diaphragm and those above it.

2. Between the three major centres with each other.

3. Between the three major centres and the three planetary centres.

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

***The Rod of Initiation wielded by the World Teacher/Christ is re magnetised  during a ceremony at Shamballa when each new World Teacher takes office***

(CF 211) First.  The **Rod of Initiation** used for the first two initiations and wielded by the **Great Lord, the Christ**, the World Teacher.  It is magnetised by application of the "Flaming Diamond"—the magnetisation being repeated when **each new world Teacher** takes office.  There is a wonderful ceremony performed at the time that a new World Teacher takes up His work.  During the ceremony He receives His Rod of Power—the same Rod as used since the foundation of our planetary Hierarchy—and holds it forth to the **Lord of the World**, Who touches it [Page 211] with His own mighty Rod, causing a fresh re-charging of its electric capacity.  **This ceremony takes place at Shamballa**.89,90

Second.  The Rod of Initiation known as the "**Flaming Diamond**" and used by **Sanat Kumara**, the One Initiator, called in the Bible, the Ancient of Days.  This Rod lies hidden "in the East" and holds the fire latent which irradiates the Wisdom Religion.  This Rod was brought by the Lord of the World when He took form and came to our planet **eighteen million years ago.**

Once in every world period it is subjected to a similar process as that of the lesser Rod, only this time it is recharged by the direct action of the Logos Himself,—the Logos of the solar system.  The **location of this Rod is known only to the Lord of the World,** and to the Chohans of the Rays, and (being the talisman of this evolution) the Chohan of the second Ray is—under the Lord of the World—its main guardian, aided by the deva Lord of the second plane.  The Buddhas of activity are responsible for its custody, and under them the Chohan of the Ray.  It is produced only at stated times when specific work has to be done.  It is used not only at the initiating of men, but at certain planetary functions, of which nothing as yet has been given out.  It has its place and function in certain ceremonies connected with the inner round91 and the triangle formed by the Earth, Mars [Page 212] and Mercury.  But more about this is not at this time permissible.

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**Compilation Shamballa part9**

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Third. The Rod of Initiation, wielded by the **Logos of the solar system**, is called among other things, the **"Sevenfold Flaming Fire**." It was confided to our Logos by the Lord of Sirius and sent to our system from that radiant sun. One of its purposes is for use in emergencies. This great talisman has never yet been employed in this particular manner, though twice it was nearly thus used,—once in Atlantean days, and once in the third year of the late war. This Rod of Power is used at the initiation of the seven Heavenly Men on cosmic levels. It is used also in the initiation of groups, a thing almost incomprehensible to us. It is applied to the centres of the seven Heavenly Men in the same general way as the lesser Rods are applied to the human centres, and the effects are the same, only on a vaster scale. This, needless to say, is a vast and abstruse subject, and concerns not the sons of men. It is but touched upon, as an enumeration of the Rods of Initiation would be incomplete without some reference to it, and it serves to show the wondrous synthesis of the whole, and the place of the system within an even greater scheme. In all things cosmic, perfect law and order are found, and the ramifications of the plan can be seen on all planes and all subplanes. This greatest Rod is in the care of the first great group of karmic Lords. It might be described as the Rod which carries a **voltage of pure fohatic force** from cosmic levels. The two lesser Rods carry differentiated fohatic force. **This logoic Rod of Power is kept within the Sun**, and is only re-charged at the beginning of every one hundred years of Brahma.

The reason why the Rods of Power are here discussed is that they have definitely to do with the centres which are force vortices in matter and which (though channels [Page 213] for spiritual force, or centres wherein the 'will to be' finds expression) demonstrate as activity in matter. They are the centres of existence, and just as one cannot, in manifestation, dissociate the two poles of Spirit and matter, so one cannot, in initiation apply the Rod without bringing about definite effects between the two. The Rods are charged with Fohat which is fire of matter plus electric fire, hence their effect. The mystery cannot be explained in greater detail as the secrets of initiation are not transmissible. More has been here imparted on this matter than hitherto, though there are those who have heard these things.

***Sanat Kumara and his Pupils dwell in etheric bodies at Shamballa***

(CF 753) Again the Kumaras are embodied principles, but in this connection we must remember that this means that the force and energy of one of the principles of the Logos are pouring through Them via that which—to Them—corresponds to the Monad. Through Them, during Their period of incarnation and voluntary sacrifice, the great Prototype of the planetary Logos begins to make His Presence felt, and force from the constellation of the Great Bear faintly vibrates on earth. At initiation, man becomes aware consciously of the Presence of the planetary Logos through self-induced contact with his own divine Spirit. At the fifth Initiation he becomes aware of the full extent of this planetary group influence, and [Page 753] of his part in the great whole. At the sixth and seventh Initiations the influence of the planetary Prototype is sensed, reaching him via the planetary Logos working through the Initiator.

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

(EPII 35) There are four ways which stretch before the **disciples of the Lord of the World**. They must all be trodden before the inner Being is released, and the liberated Son of God can enter, at will, what are symbolically called "the **four gates into the City of Shamballa",**—that city of the Most High God, which is ever swept by the Life of Those who have achieved liberation through loneliness, detachment, isolated unity, and purification. A realisation of the goal and the way to that goal is of service at this time, and it is to this realisation that the teachers of humanity seek to stimulate the Sons of God.

***The zodiacal signs primary effect is upon the planetary Logos and this effect reaches us through him pouring through Shamaballa-the head chakra of our planet-***

(EA 22) It might be added in addition that the **signs of the zodiac** are concerned primarily with the life expression of the Heavenly Man (as far as our planet is concerned) and therefore with the **destiny and life of the planetary Logos**. They are also concerned with the great man of the heavens, the solar Logos. I refer in this last instance to their effect as it makes itself felt in the solar system as a whole and with this effect there are few astrologers at this time fit to deal. I would remind you that to the lives who inform these great constellations and whose radiation [Page 22]—dynamic and magnetic—reaches our Earth, this effect is incidental and unnoticed. **The primary effect** that they have is upon **our planetary Logos** and this effect reaches us through Him, pouring through that **great planetary centre** to which we have given the name of **Shamballa.** It is, therefore, capable of evoking the **major response from the monads,** and these monads express themselves through the kingdom of souls and through the human kingdom; it consequently expresses itself through the Hierarchy and through humanity as a whole. This is a point of real importance and should be noted and connected with all the teaching you have had upon this most interesting theme of the three major planetary centres.

***It is the work of the zodiacal influences to evoke the emergence of the will aspect of the Heavenly Man/Sanat Kumara (Shamballa) and of all monads***

**It is the work of the zodiacal influences to evoke the emergence of the will aspect** of the Heavenly Man and of all monads, souls and personalities who constitute the planetary body of expression. This statement means but little to you today but it will mean much to those students who, in a few decades, will study what I am here saying. Properly understood, it accounts for much that is happening in the world at this time.

As these influences pour through our planet and thence to the centres of force upon the planet, they produce a dual effect:

1. They produce an effect upon advanced man, galvanising the centres above the diaphragm into activity and enabling him to respond to the radiation and the activity of the Hierarchy.

2. They produce an effect upon unevolved man, enabling him to function as an ordinary, unenlightened human being.

It should be noted here, however, that all the energies—zodiacal, systemic, and planetary—have a definite effect [Page 23] upon all the lives in all forms in all kingdoms of nature. Nothing can escape these radiatory and magnetic influences. The goal of evolution for humanity is to become consciously and livingly aware of the nature of these energies and begin to know them and to use them. This is the field of occultism as the Hierarchy has always told men. It might be stated that the disciple has to become consciously aware of the planetary influences and begin to use them for the carrying out of soul purpose. The initiate has to be aware of the **zodiacal influences** which emanate from **outside of the solar system** altogether. These can be recognised as

a. A vibration, registered in one or other of the seven centres.

b. A revelation of a particular type of light, conveying a specific colour to the initiate.

c. A peculiar note.

d. A directional sound.

The whole story of the zodiac can be picturesquely yet accurately summed up in the following statement: There are three books which the three types of human beings study and from which they learn:

1. The **Book of Life**—Initiates—the 12 constellations.

2. The Book of Wisdom—Disciples—the 12 planets.

3. The Book of Form or of Manifestation—Humanity—the 12 Creative Hierarchies.

***The pure first ray type is one who has both a 1st ray soul and a 1st ray Monad-this combination may not be found in incarnation until the 7th root-race, which is the root-race wherein 1st ray Monads will be most numerous***

(EA 91) Strictly speaking, what I have to say now concerns the **pure first ray type** because Aries is the zodiacal sign through which the **first Ray of Will or Power reaches our planetary life**. Such pure types are rare indeed and at this period of evolution well-nigh unknown. Most people are governed by their personality ray and as the present first ray types are expressing themselves through personalities which are on all the rays, I would simply ask you to consider what I have to say from the angle of character effects, of problems presented and of quality unfolded. It is well-nigh impossible to be more explicit until such time as the Science of the Rays has been further developed; the astrologer must ascertain the ray type before he will be able to cast the adequate horoscope of the soul. My remarks are therefore general and not specific and are universal and not particular. I impose no doctrine. I indicate phases of speculation which might prove illuminating and fruitful.

Aries is one of the constellations of the Cardinal Cross of the heavens. This is the cross of **God, the Father**, and, therefore, of the **incarnating monad**. It is the expression of will or power as it expresses itself through the great creative process. When the initiate (as we shall later [Page 92] see) transfers himself on to the Cardinal Cross from which he descended when coming into incarnation and mounted in its place the Common or Mutable Cross, he no longer identifies himself with form or even with soul, but with the will of divinity and with the eternal plan and purpose. It becomes his plan and purpose. He knows no other in a sense which is unknown even to an initiate of the third degree. He then enters into the **council chamber of God**; he becomes a part of the conclave at **Shamballa;** he functions no longer simply as a member of the Hierarchy upon the mental plane. He can now function through all the three world centres—Humanity, the Hierarchy and **Shamballa.**

Aries initiates the cycle of manifestation. All souls, as individual entities, come into human incarnation for the first time in the sign of Cancer, emerging as mental entities in the sign Aries, as emotional-desire entities in the sign Taurus and as vital entities in the sign Gemini, taking then physical form in Cancer. This is an involutionary, subjective cycle. Thus they emerge into the ocean of physical plane existence, into the world of matter. Yet the first impulse is awakened in Aries, for Aries is the place where the initial idea to institute activity takes form. It is the birthplace of ideas, and a true idea is in reality a spiritual impulse taking form—subjective and objective. There originates the response of the soul to the highest aspect or quality of deity because there appears the "will to incarnate." The **first ray aspect of the Monad**, responding to the first aspect of deity, evokes response from the first ray aspect of the soul and the first step towards incarnation is taken on that plane in the system which is the mental plane. Aries "awakens the will to reach the lowest and there control, to know the uttermost and thus to face all experience"—thus runs an ancient statement.

The keynotes of the sign Aries are four in number, all conveying the same idea. They can be expressed in the following four injunctions which are given, symbolically, to the incarnating soul:

1. Express the will to be and do.

2. Unfold the power to manifest.

3. Enter into battle for the Lord.

4. Arrive at unity through effort.

Creation—Being—Activity—Strife—Synthesis, these are the nature of the Lord of the first constellation and enable Him to influence our planet to these results.

(EA 98) Thus there are symbolically the death through fire, the death through earth and the death through water—burning, suffocation and drowning—but, in this world cycle, the death through air is not either known or understood. There are not therefore four deaths, as the goal of our system during manifestation is "initiation or release into the air," so that the bird of life out of time and space can fly free. The concept which the Law of Correspondence brings of the final death is covered by the words liberation, relinquishment and final initiation, and means little to humanity, for it concerns the planetary Logos and His life cycle. The three deaths which do overtake man, the individual and the human family as a whole, release the soul into three great planetary centres:

1. The death by drowning or by water in Pisces releases man again into that great centre which we call Humanity, [Page 98] and there experience is gained. Herein lies the mystery of the fish-goddesses of this sign "who spawn their young again and yet again."

2. The death by suffocation in Scorpio releases man into the planetary centre which we call the Hierarchy.

3. The **death by fire or burning in Aries** releases man into another centre to which we give the name **Shamballa.**

There is much to work out, is there not, in these ideas which I offer to you as suggestive considerations and as hints related to the Science of Triangles, which is the esoteric basis of astrology, just as the doctrine of the trinity (microcosmic and macrocosmic) is the esoteric basis of occultism. **Death is, therefore, of three kinds**. This Science of Divine Dying underlies the well-known phrase "the Lamb slain from the foundation of the world," and when the relationship between **Aries, Scorpio and Pisces** is properly understood (as the **linking and merging of the three crosses**) a new light will be thrown upon all subsidiary sciences—exoteric and esoteric. The teaching in The Secret Doctrine about the reincarnating monads who are called the divine Sacrifices, Lords of Knowledge, Will and Sacrifice, will be clarified. These monads, who are ourselves, are Lords of Persevering Ceaseless Devotion —devotion even unto death.

***The majority complete their cycle of lives in Aquarius-and become world servers-A rare few culminate in Pisces, become world Saviours and pass on to Shamballa, having known the highest, or first aspect of the 1st ray***

(EA 140) ……. Planetary influences are unusually potent in Aquarius during this world cycle because it is, in a peculiar way, a culminating sign for the majority of people who proceed from Aries to Pisces upon the Fixed Cross. **A rare few consummate the experience of life upon the three Crosses in the sign Pisces**, and so become world saviours. They know then, and only then, the highest aspect of the first ray as it expresses itself through the activity of Death. The **bulk, however, of the world initiates climax their experience in Aquarius** and become liberated world servers. They turn their backs upon all further progress for themselves in this cycle and on all satisfaction of their own spiritual aspiration and become carriers of the water of life to humanity, joining thus the ranks of the Hierarchy. **Those who achieve in Pisces** and make the higher and further grade in their development pass into that centre to which we have given the name of **Shamballa,** but the bulk of the initiates and disciples remain attached to the second centre, that of the Hierarchy of Service.

(EA 149) When the task of Saturn and of Mercury has been accomplished, then during the third decanate, Venus, which is the union of heart and mind, will usher in the long hoped for era of love-wisdom, of brotherhood and of expressed brotherly relationships. Opportunity— Illumination—Brotherhood: these are the **gifts that Shamballa** is planning to confer upon mankind during the Aquarian Age, if man will but prepare for them, accept them, and use them. Only the future will make clear man's reaction.

(EA 156) In an ancient astrological treatise which has never yet seen the light of day but which will be some day discovered when the right time has arrived, the relation between the horned animals of the zodiac is thus described:

"The Ram, the Scapegoat and the sacred Goat are Three in One and One in Three. The Ram becomes the second and the second is the third. The Ram that breeds and fertilises all; the Scapegoat, in [Page 156] the wilderness, redeems that all; the sacred Goat that merges in the Unicorn and lifts impaled upon his golden horn the vanquished form—in these the mystery lies hid."

It here becomes apparent that three mysteries are hidden in the three horned signs:

1. The mystery of God the Father Creation

2. The mystery of God the Son Redemption

3. The mystery of God the Holy Spirit Lberation

It might also be pointed out here that it is the will of the **Father aspect, manifesting through Aries**, that governs **Shamballa;** the loving desire of the Son which attracts to the Hierarchy; and the permeating, intelligent activity of the Holy Spirit which animates that centre of divine life which we call humanity. Therefore we have:

**Shamballa** Hierarchy Humanity

Will Love Intelligence

**Aries**  Taurus Capricorn

In both their higher and their lower aspects these signs hold the secret of the "horns of strife and the horn of plenty subjected to and guarded by the horn of life." Again, an ancient proverb runs: "The Ram—when it has become the Scapegoat, has sought illumination as the Bull of God and has climbed the mountain top in the semblance of the Goat—changes its shape into the Unicorn. Great is the hidden key." If the symbolism is carried a little further, it might be stated that:

1. The Ram leads us into the creative life of Earth and into the darkness of matter. This is the blue of midnight.

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2. The Bull leads into the places of desire in search of "wrathful satisfaction." This is the red of greed and anger, changing eventually into the golden light of illumination.

3. The Goat leads us into arid ways in search of food and water. This is the "need for green," but the Goat is equal also to climbing to the mountain top.

This is the experience of the Mutable Cross in connection with these three signs. Upon the Fixed Cross:

1. Eventually the Ram becomes the Scapegoat and the will of God in love and salvage is demonstrated.

2. The Bull becomes the bestower of light, and the darkness of the earlier cycle is lightened by the Bull.

3. The Goat becomes the Unicorn, and leads to victory. The Crocodile, the Goat and the Unicorn depict three stages of man's unfoldment.

Aries, Taurus, and Capricorn are the great transformers under the great creative plan. They are in the nature of catalysts. Each of them opens a door into one of the three divine centres of expression which are the symbols in the body of the planetary Logos of the three higher centres in man: the head, the heart and the throat.

**Aries opens the door into Shamballa**, when the experience of Taurus and Capricorn has been undergone.

Taurus opens the door into the Hierarchy when the significance of Gemini and Leo is understood and the first two initiations can therefore he taken.

Capricorn opens the door into the Hierarchy in a higher aspect when the last three initiations can be undergone and the significance of Scorpio and of Virgo is understood.

***Libra admits the Soul into Shamballa-the 7th root-race will probably be conditioned by this polarity***

(EA 168) The polar opposite to Capricorn is Cancer and, as you have been taught, these two signs are the two great Gates of the zodiac—one opening the door into incarnation, into mass life, and into human experience, whilst the other opens the door into the life of the spirit, into the life of the Kingdom of God, the life and purposes of the Hierarchy of our planet. Cancer admits the soul into the world centre which we call Humanity. Capricorn admits the soul into conscious participation in the life of that world centre which we call the Hierarchy. **Libra admits the soul into the world centre** which we call **Shamballa**, for it is **the polar opposite of Aries** which is the place of beginnings. Libra demonstrates the perfect balance of spirit and matter which **first came together in Aries**. This balance and this relation of the great opposites, spirit and matter, is symbolised for us in the personality situation of balancing the pairs of opposites on the astral plane, and finding between them the "narrow razor-edged path" which leads the man into the kingdom of the soul. As man passes around and around the zodiac in the ordinary manner, he continually and consciously enters into life in Cancer, the constellation under which the Law of Rebirth is applied and administered. But it is only on the reversed zodiac that the man learns to pass with [Page 169] equally conscious purpose through the gate of Capricorn. Five times he has to pass through that Gate in full waking consciousness and these five happenings are frequently called the five major initiations. Viewing the fourth Creative Hierarchy as a whole, the appearance and experiences of the life of the planetary Logos through the medium of the **five races**—two past, one present, the Aryan, and two to come—are **planetary correspondences to the five initiations.** This is peculiarly interesting to study because at the time that any particular race comes into being both the doors in Cancer and Capricorn stand wide open, being then occultly aligned.

(EA 194) 1. **Aries** is the focal point of the expression of the **first aspect of divinity, the will aspect.**

2. Leo is the focal point for the expression of the second aspect, the love-wisdom or consciousness aspect. This, primarily where humanity is concerned.

3. Virgo is the focal point for the expression of the third aspect, that of active intelligence. In that sign the highest function of matter is symbolised.

The four signs—Aries, Leo, Scorpio and Aquarius—are related to the following stars which are not numbered in the twelve signs of the zodiac; they constitute another field of relationships:

**Aries** to one of the **two stars, found in the constellation, the Great Bear**, which are called the **two Pointers.**

Leo to Polaris, the Pole Star, found in the Little Bear.

Scorpio to Sirius, the Dog Star.

Aquarius to Alcyone, one of the seven Pleiades.

There is little that I can tell you in connection with the energies pouring into the four zodiacal signs from these distant though potent points of outgoing energy; they are part of the life expression of an **Identity, immeasurably superior** [Page 195] to and **more advanced than our solar Logos**. A few hints may, however, be of service to the truly esoteric astrologer who may study these pages, particularly where Scorpio is concerned. Scorpio, at this particular stage of human evolution, governs the Path of Discipleship. You will note here also how Leo-Scorpio-Aquarius form a peculiar triangle of force, but of this I will later deal in Chapter III under the heading, The Science of Triangles.

**Aries** is, as might be expected, closely connected with the Great Bear but peculiarly so with one of the stars called The Pointers; these point to the Pole star which is at this time a major "star of direction." Direction, will, purpose and plan are all connected with the solar Logos and with His evolutionary undertakings in connection with the many lives manifesting in the vehicle of expression which we call the solar system. All these respond to the influences of the first ray which is, to all intents and purposes, the energy of divine embodied will, which has been esoterically described as "unavoidable directed purpose." Within our solar system, **Vulcan and Pluto are expressions or custodians of this first ray energy** and are, as I have told you, esoteric planets. The first indication of the true spiritual will only begins to manifest upon the Path of Discipleship—hence the late discovery of these two planets (late in point of time and from the angle of human knowledge) for it is only in this Aryan race period that humanity is to any large extent beginning to manifest evidence (and as yet it is no more) of a reaction or a response to the spiritual will of deity as it comes to our planet and hence to us via **Aries, Vulcan and Pluto**. You have, therefore, the following direct line of will energy:

***The Pointer furthest from the Pole Star is, esoterically speaking, [Page 196] a great reservoir or focal point for divine energy, carrying out God's purpose-Shamballa energy***

1.The **Pointer furthest from the Pole Star** in the constellation of the **Great Bear**. This is, esoterically speaking, [Page 196] a **great reservoir or focal point for divine energy**, carrying out **God's purpose**. The Pointer nearest to the Pole Star is expressive of a lower aspect of the will, which—in speaking of humanity—we call **self-will.**

2. Aries, in which the will to create or to manifest makes its appearance and the great divine experiment is initiated.

3. **Vulcan and Pluto are related to the two Pointers** and are only now beginning, in any definite and clear manner, to affect human response. Their effect has been planetary in its nature up to date and has not hitherto been at all effective in either the fourth or the second kingdoms in nature.

4. **Shamballa**, the Custodian of the Plan for our planet.

Leo is the sign wherein the consciousness of individuality is developed, utilised and finally consecrated to divine purpose. It is related to Polaris, the Pole Star (found in the Little Bear) and it is also peculiarly susceptible to the influence of that Pointer in the Great Bear which is the nearest to the Pole Star. Esoterically speaking, the Pole Star is regarded as the "star of re-orientation" whereby the art of "refacing and recovering that which is lost" is developed. This eventually brings a man back to his originating source. It might, therefore, be correctly inferred that this Pointer and the energy emanating from it guides humanity upon the involutionary path, and is constantly active in its influence upon the man who is still upon the Mutable Cross. Then the energy of the Pointer furthest from the Pole Star begins to make its presence felt and a sense of right direction or guidance is registered by the disciple upon the Path, and such guidance (when followed) leads man nearer to the Hierarchy. It is here that the divine [Page 197] necessity of achieving alignment is portrayed for us in the symbolism of the sky and when it has been achieved then there is a direct inflow of divine energy and man is linked up in a new and creative manner to sources of divine supply. Astrologers will do well (in connection with the horoscopes of disciples and particularly of initiates) to consider the two Pointers and the Pole Star. They are mysteriously connected with the three aspects of incarnated man—Spirit, soul and body. More than this it is not permitted to me to convey to you. I may, however, give you another hint. These three stars are embodiments of the **three aspects of divine will**. It is the three aspects of all expressions of divinity in manifestation which underlie the Science of Triangles. This I will later elaborate.

Another triangle of energy also appears: **Aries, Leo and Polaris**, and they are doubly connected through the medium of the Pointers.

Scorpio is under the influence or inflowing energy of Sirius. This is the great star of initiation because our Hierarchy (an expression of the second aspect of divinity) is under the supervision or spiritual magnetic control of the Hierarchy of Sirius. These are the major controlling influences whereby the cosmic Christ works upon the Christ principle in the solar system, in the planet, in man and in the lower forms of life expression. It is esoterically called the "brilliant star of sensitivity." You have therefore:

Polaris—The Star of Direction—governing Shamballa. Later, another Pole Star will take the place of Polaris, owing to the interplay of forces in the universe and the general shift and movement. But the name and quality of this star will only be revealed at initiation.

[Page 198]

Sirius—The Star of Sensitivity—governing the Hierarchy.

Alcyone—The Star of the Individual—governing humanity.

You can see from the above how the entire plan of this Treatise is gradually unfolding. It was necessary for me to indicate to you the nature and the purpose of the three divine centres—**Shamballa**, the Hierarchy, and Humanity—before I could make this part of the teaching clear to you, or before I could point out the nature of the energies pouring from distant constellations and zodiacal signs into our planetary scheme.

***Pisces and Shamballa***

(EA 204) These three constellations, therefore, form a triangle of initiation of profound importance because it provides those conditions and that energy which will test and perfect the three aspects of the personality so that they are true reflections of the three divine aspects; they concern soul and body primarily and therefore their expression is through the Mutable Cross and the Fixed Cross but not the Cardinal Cross. We might add to the above the following:

1. Scorpio carries the test right down into the physical plane life, and then, when it is faced and handled there, the life of the man is carried up into heaven, and the problem which the test involved is solved by the use of the reasoning mind.

2. Taurus governs desire and carries the test into the emotional [Page 205] or astral plane, and carries desire-sensitivity up from the form side of life into that world of sensitive perception which we call the intuitional plane.

3. **Pisces** carries the test into the region of the mental processes, which is the reflection of the will aspect of divinity; the problem of the initiate in this sign is voiced by Christ in the words, "**Father, not my will but Thine be done**." The tests carry the self-will of the personality up into the region of the divine will and the result is inspiration and the **emergence of a world saviour.**

***A five fold linking leading to Pisces and the first touch of Shamballa consciousness***

(EA 318) There is also a significant relationship between five signs which are deeply esoteric in their nature and their effects when swept into this particular interplay. They are only called into activity during the return half of the wheel of life or the "wheel of living action or of conscious undertaking" as it is called in the Old Commentary. This name is given to the wheel as it turns anti-clockwise from Aries to Pisces via Taurus. This fivefold relationship is only established upon the Path of Discipleship and is brought about by the esoteric linking of **Cancer-Virgo-Scorpio-Capricorn-Pisces**. In the future horoscopes of disciples, this significant interplay of forces will be recognised as dominating the chart at a particular and peculiar stage of discipleship. In this case, disciples will be born in one or other of these signs or with one of other of these signs rising.

You have two signs of water and earth (Cancer and Virgo) in the stage of sub-conscious emphasis wherein everything is latent and hidden. Human consciousness is only embryonic in Cancer, for it is the mass mind which dominates and not the individual mind. In Virgo, the Christ life or consciousness is hidden and the Christ Child is as yet embryonic in the womb of matter and of time, and during this stage, the emphasis is upon the form which veils and hides the reality. The human soul and the divine soul (the essential duality) are there but their presence is not easily detected. In Scorpio comes a point of transition, of change and of re-orientation. That which has been hitherto hidden appears and is brought to the surface by means of the experience, the tests, the trials and the "sting of life." In Capricorn—[Page 319] as a result of the effects of the influences of Cancer, Virgo and Scorpio—the disciple begins to demonstrate the capacity to express the life of two kingdoms, at least in some measure, and is a developed human being and also a citizen of the kingdom of God. Therefore, for an initiate and for a period of three incarnations, the four signs of revelation (Cancer, Virgo, Scorpio and Capricorn) intensify their effect upon him, until in the fourth incarnation he begins to respond to the inner influence of Pisces. He thus demonstrates his ability to react to the **Shamballa** influence and, when this influence is established, he goes out to salvage and to save. He acts consciously as a world mediator. Therefore, it might be stated that:

1. In Cancer, the influence of the human Hierarchy begins to make its presence felt and to include the dualism of man. This emerges clearly in Virgo. Soul and body are closely related and knit together in one form. Man is a conscious personality, and this is a result of the Cancer experience, consummated in Virgo.

Such is the way of humanity. The human centre is active.

2. In Scorpio, the influence of the occult Hierarchy begins to set its seal on the human being, and his essential duality is put to the test. This is preparatory to a new and higher unity. He is at the miserable stage of being neither the soul nor the form—the stage of transition.

Such is the way of the disciple. The hierarchical centre is affecting him powerfully.

3. **In Pisces, the influence of Shamballa** claims the initiate as its field of activity and the dualism of soul and spirit emerges instead of that of soul and body which has hitherto been of major importance. The power of the [Page 320] form to hold the soul in captivity has been negated and tests and trials of the initiate **up to the third initiation** are directed to this end.

Such is the way of the initiate.

(EA 327) I would suggest to investigators that the entire theme of "cyclic impulse" be approached from the angle of the group, forgetting, as this is done, the glamour of the personality [Page 327] impress. The sweep of known history will aid in this, indicating—as it does—the possibility of clarification and the usefulness of classifying and isolating group activity and character down the ages. When the major reincarnating groups are thus distinguished and their work for the fourth kingdom along many lines is more clearly seen then the whole subject will be better understood, evoking the play of the intuition. This demonstrates a second fact of importance, namely that, as yet, it will only be possible to trace the progress of advanced souls in incarnation and not trace, at this time, the cyclic appearing of the unevolved. They are the "material units" which have to be saved by the more advanced. The theme of service and sacrifice runs, unrecognised, through history. The key to the understanding of these reincarnating, saving factors lies in a coming intuitive ability to recognise the reincarnating groups, as groups and not individuals, through their ray qualities, and it was for this purpose that I gave in Destiny of the Nations a statement as to the rays governing certain nations. Groups are governed by the astrological signs and by the rays just as individuals are, and these rays affect them, via the ruling planets. I have here opened up to you a very wide field of research and I have indicated a most interesting new form of historical investigation and record. The history of the future will be the history of the evolving plans of God as they work out through the serving groups of egos who will come into physical incarnation under the influence of "divine duality" to carry forward the development of the lives which constitute the form through which divinity is seeking full expression. The relation of the fourth ray to the fourth kingdom in nature (which is the fourth Creative Hierarchy) is a predetermining influence in all world conflict up to date and is the cause which has produced the history [Page 328] of war and conflict down the ages. The theme of that ray is "Harmony through Conflict" and it is the lower aspect of the ray energy, producing conflict which has hitherto controlled, and is climaxing now through the impetus of the **new incoming Shamballa force**. As it exhausts itself (and this is rapidly coming about) there will be a shift of direction and force to that major ray, the second Ray of Love-Wisdom, of which the fourth ray is an aspect. This second ray energy is very potently focussed through the constellation Gemini via the planet, Jupiter. We shall then have the inauguration of a long cycle of beneficent development in which the conflict essential to the interplay between the dualities will be stabilised upon the mental plane and—under the influence of the salvaging, serving egos of the fifth kingdom—entirely change world civilisation.

(EA 329) The entire theme of the zodiac can be approached from the angle of light and its unfolding and increasing radiance and of the gradual demonstration in what I have called elsewhere, "the glory of the One." The mode of the development of this inner light and of its externalisation must remain—from the standpoint of its cosmic effects—one of the secrets of initiation and this for a long time to come. It will, however, not be out of place if I were to give symbolically certain phrases and sentences which will indicate [Page 329] (for each sign )this "growth of light in light," as it is esoterically called, bearing in mind that we are attempting to express conditions connected with the soul whose essential nature is light. This soul-light affects the form as evolution proceeds and produces sequentially the revelation of that form, and of the nature of space-time as well as of the goal.

1. **Aries.—The Light of Life Itself**. This is the dim point of light found at the centre of the cycle of manifestation, faint and flickering. It is the "searchlight of the Logos, seeking that which can be used" for divine expression.

2. Taurus.—The penetrating Light of the Path. This is a beam of light, streaming forth from the point in Aries, and revealing the area of light control.

3. Gemini.—The Light of Interplay. This is a line of light beams, revealing that which opposes or the basic duality of manifestation, the relationship of spirit and of form. It is the conscious light of that relationship.

(EA 371) It was the Buddha who clarified for man the nature of desire and its results, with the unhappy effects which desire produces when persistent and unenlightened. It was the Christ Who taught the transmutation of desire into aspiration which, from the expression given to it in The New Testament, was the effort of the human will (hitherto animated by, or expressed through, desire) to conform itself to the will of God—this without understanding but conformity, in perfect trust and with the inner assurance that the will of God must be all that is good, both in the individual and in the whole.

Now, as the **Shamballa force** is beginning to pour into the world, man is seeking another interpretation of God's will which will not involve the hitherto blind acquiescence and unavoidable acceptance of the inscrutable dictates of a potent, inescapable Providence, but which will produce an [Page 372] understanding cooperation with the divine Plan and an enlightened fusion of the individual will with the great, divine will and this for the greater good of the whole. For this desirable attitude there is worldwide preparation going forward in a simple and unobtrusive manner through the gradual fomentation of the will-to-good everywhere and the demand, so universally voiced, that human conditions may be more truly enlightened, more acutely polarised for the benefit of the whole and more definitely subordinated to the innate divine urge for beauty, synthesis and the free expression of the hidden mystery which is to be found at the heart of all forms. It is going forward also through the constant attempt to comprehend and interpret the Plan for humanity, as its broad outlines begin to become apparent to the developing intelligence of man.

***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-It also stimulates the will to power***

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.

**The war, when held in a steady focus by the Guides of the race and when not permitted to pursue too long** and too terrible a course, can most definitely further the ends of evolution by creating situations which foster mental development under spiritual guidance, necessitating clear thought (a thing rare to find), the removal of undesirable conditions by their emergence into prominence and by the consequent removal of their originating sources and also by the definite effects produced upon the emotional body of humanity by corporate suffering and pain. This suffering, deprivation, anxiety and distress can lead to a reversal of human orientation upon the wheel of life, just as it does in the case of the individual aspirant. It can lead to the focussing of all the life tendencies upon a world of truer values and reality and thus inaugurate the new and better civilisation for which we all hope. Looking at the world today if you could but see it as we the teachers on the inner side can see it, you would become aware of such a re-focussing and re-orienting on all sides.

Again, however, the time element comes in (that brain-conditioned sense of awareness) and the problem with which [Page 374] **the Hierarchy is now concerned is to see that the present conflict does not persist unduly long**, to awaken all the nations, without exception, to a sense of the dramatic import of the present time and of their right share and their responsibility and thus to **engineer a climax wherein the correct world lesson may be learnt;** whereby the world may be purified by the elimination of the undesirable elements which hinder the new era and the upspringing of a more spiritual civilisation; and whereby the forces of hate, of cruelty, of materialism and of darkness may be driven back (wherever found) before the sweeping onslaught of the Forces of Light.

It might be here pointed out that just as the Aquarian Age is coming into manifestation for our planet as a whole, bringing in its wake universal awareness and the new modes of expressing world synthesis, human interests and the world religion, so humanity, the world disciple, is beginning to come under the influence of Taurus. It is this influence which will bring about at this time the reversal of the wheel of life for those in the human family who are ready (and their numbers are now very great). This is happening and the results are inevitable and cannot be evaded. The great question is: Will this Taurian influence, increased as it is by the incoming **Shamballa forces**, produce the floodlight of illumination of which Taurus is the custodian, or will it simply foment desire, increase selfishness and bring humanity to the "fiery heights of self-interest" instead of to the mountain of vision and initiation?

(EA 375) I would like here to call your attention to the fact that this sign is a synthetic sign in the sense that it brings expression of an inner urge of some definite nature upon the physical plane. This it does, because its basic quality demonstrates as desire in the mass of men and as will or directed purpose in the disciple or the initiate. It manifests as stubbornness in the average man (and this is literally wilful adherence to personality aims) or as intelligently expressed will—actuated by the impulse of love—in the advanced man. This connotes adherence to soul purpose. People who are Taurians naturally and by natal inclination would do well to consider this statement and thus test all their major determining activities by the question: Is my present attitude, my work or intention actuated by personality desire or am I working and planning directly under soul urge and incentive? This should give the keynote of all Taurian [Page 376] problems. The entire secret of divine purpose and planning is hidden in this sign, owing fundamentally to the relation of the Pleiades to the constellation, the Great Bear, and to our solar system. This constitutes one of the most important triangles in our entire cosmic series of relationships and this importance is also enhanced by the fact that the "eye of the Bull" is the eye of revelation. The underlying goal of the evolutionary process—"the onward rush of the Bull of God," as it is esoterically called—reveals steadily and without cessation the stupendous and sublime plan of Deity. This is the subject which light reveals.

***A major Cosmic Triangle formed of the Great Bear, one of the Pleaiades and Taurus-via Pluto to the head chakra on Earth/Shamballa-has been newly released by Sanat Kumara upon our planet***

There is at this time, owing to the **influx of the Shamballa force**, the establishing of a peculiar relation or alignment between the **constellation, Taurus** (with its own specific alignment with the **Pleiades and Great Bear**) the planet, **Pluto, and our Earth**. This produces much of the present world difficulty and one which the modern astrologer would do well to consider. It constitutes a **major cosmic triangle** at this time, conditioning much that is now happening.

This **Shamballa force** is that which "fans or intensifies the light by the removal of obstructions and proceeds from far distant places, pouring through the eye of illumination into those spheres of influence upon the sorrowful planet, the Earth, impelling the Bull upon its onward rush." So speaks the Old Commentary. The import of this is that the **energy of will**—newly **released by Sanat Kumara** upon our planet—emanates, via the **head centre of the planetary Logos**, from the **Great Bear**; it is stepped down in vibration via one of the **Pleiades** (hence its influence upon matter and hence also its pronounced Taurian effects upon humanity) and so enters into the solar system. It is there absorbed by that major centre of our planetary life to which we give the name, **Shamballa**. Its effect is necessarily twofold. It produces in [Page 377] certain nations, races and individuals, a **welling up of the self-will or of the will-to-power** which is characteristic of the developed lower nature, the personality aspect of integrated selfhood. It produces—though less readily—a stimulation of the will-to-serve the plan as it is grasped by the world aspirants, the world disciples and initiates. Thus are the purposes of Deity materialised.

Owing to the world glamour, the true purpose and ideal set before our **planetary forces by the all-creating Will** becomes distorted by many people. They are **not polarised in the divine will** but are as yet centred in their personalities and hence only the few appreciate the beauty of the intended group life, group purpose and group fusion. Group living tends to the fulfilment of free will in service and a free subordination of the lower will to the higher purpose in group formation. Through the glamour contacted, however, this group activity and life becomes twisted into the imposed will and the concept of the super-state. This produces the imprisonment of the mind and the curtailment of all freedom, all free thought and free will. The man becomes the captive of the man-made state. This gives a clue to much that is happening today and to the headstrong progress of the glamoured peoples, to the stiffening of individuals in their separative, wrong idealisms and to their acceptance of the imposition of a rule of life and an order of living which is imposed upon them by force and which is not the free expression of a free people.

The same force, secondly, **brings to other peoples and individuals a measure of illumination**—an **illumination which reveals the underlying synthesis**, which indicates the dualism which must finally vanish and which indicates also the secret of right human relations. One reaction produces the onward rush of the materialistic systems of life, thought and desire, [Page 378] dashing blindly forward in the force of their own momentum and producing a stage of powerful expression and active movement; the other demonstrates in a far vision of possibility and a steady movement forward in spite of the immediate dangers and difficulties.

(EA 381) In the last analysis, we come back to the eternal dualities, leading as they ever do to the interplay of the polar opposites, to the cyclic ebb and flow of the inner life and the outer periphery of expression, and to that attraction and repulsion which leads to a steady shift of the attracting force to an ever higher and wider appeal. It is the secret of eventual synthesis, which is the final illumination, seen through the eye of Taurus. It is for this reason that this sign is regarded as being one of universal movement, of great and constant activity under the impulse of material desire or the urge of the divine will, when recognised and sensed. The triangle of expression is one of potent energies:

1. Desire aspiration will.

2. Man the disciple the initiate.

3. Materiality duality divinity.

4. Form Soul Spirit.

5. Humanity Hierarchy **Shamballa.**

I ring these changes constantly as the consideration of them, intelligently grasped, will lead eventually and inevitably to their fusion in your individual consciousness.

It is not my intention to say much here anent the Fixed Cross of which Taurus is one of the arms. I dealt with this in several places when considering with you the constellations Leo, Scorpio and Aquarius. I would, therefore, refer you to my earlier comments. Scorpio is, as you will have realised, the dominant arm through which the most effective potency flows upon the reversed wheel, where advanced humanity is concerned because it is the testing sign for humanity and [Page 382] the one in which the human being reaches the depths or attains the heights. Taurus is the dominant stream of energy upon this Fixed Cross where average man is concerned. The energy let loose through this Cross is stupendous in its effects, producing finally the great reversal and renunciation. In this Cross, Taurus is the Initiator for it "impulses the Will," producing movement and momentum. You have (if I may repeat earlier implications) the following conditions and correspondences in connection with the three Crosses:

1. The **Cardinal Cross** Spirit Will **Shamballa**.

2. The Fixed Cross Soul Consciousness Hierarchy.

3. The Mutable Cross Form Activity Humanity.

The initiate is one who is in process of relating consciously and effectively all these three within himself. Man the essential triangle of energy, man the square, man upon the Cross, and finally, man the five-pointed star! In these four simple symbolic forms lies the whole history of the fourth kingdom in nature. The triangle and the star are subjective expressions of a fixed consciousness, focussed in reality, whilst the square and the Cross are objective expressions of the man focussed outwardly.

(EA 386) The **esoteric ruler of Taurus is Vulcan**, the forger of metals, the one who works in the densest, most concrete expression of the natural world (from the human angle). He is the one who goes down into the depths to find the material upon which to expend his innate art and to fashion [Page 386] that which is beautiful and useful. Vulcan is, therefore, that which stands for the soul, the individual, inner, spiritual man; in his activity we find the key to the soul's task upon the eternal round of the wheel of life. You will remember how Hercules upon the Fixed Cross had to fashion his own weapons before he succeeded in the struggle. This is in reality a reference to the art of Vulcan who rules the inner man and guides his fashioning.

***Vulcan-governed by the first ray-brings in the Shamballa force***

Vulcan also rules nations at a certain stage of embryonic soul expression, such as the present, and governs their activities, fashioning the instruments of war when war and conflict are the only means whereby liberation can come, though woe betide those through whom wars come. Vulcan then takes hold and—since the Middle Ages—has brought the mineral kingdom, "the depths from which supply must come," under human control. In the present war, Vulcan is concerned along with Venus in the relation of man to man, and of man to the mineral kingdom. Venus, the mental energy of humanity, establishes relation between man and man, between nation and nation whilst Vulcan establishes relation between the fourth kingdom in nature and the first. **Vulcan,** as we shall see later, is **governed by the first ray, and the first ray and the first kingdom** are definitely bound together. This, therefore, **brings in the Shamballa force** and you consequently have an esoteric triangle of energy—**will, humanity and the mineral kingdom**. They have a very close rapport with each other, both from the **angle of the Plan** and from the expression of material selfishness. Hence the great use of minerals (iron, copper, etc.) in the World War II. It is literally a war in which the mineral kingdom is used against the human. Humanity had gone down into the caves and the depths of concretion and is ready now for an upward shift or move, this time consciously taken [Page 387] and taken all together. This is a most difficult situation for the average man to comprehend but the entire problem of the conscious use of that which exists upon the planet and also its destructive usage is tied together into one most critical situation. Part of the solution will come along similar lines and of this the prophecy now coming into the racial awareness that there are those "who sleep in the caves of the earth who will arise and bring liberation" has reference. But be not too literal in interpretation for "that which is of the earth can also be found in the sky."

**Hierarchically also the ruler is Vulcan**, conditioning the planet and determining the fact that man is the macrocosm of the microcosm and that the fourth kingdom fashions or conditions all subhuman kingdoms.

(EA 387) It is the subjectivity of this sign which makes the understanding of it so difficult. It will not be until humanity has **grasped the nature of the will** that the **true significance of the Taurian influence** will be grasped. Both the sign, **Aries, and the sign, Taurus**, are concerned with the **initial impact of energy upon form** or of energies upon the soul. Man today is becoming slowly aware of the distinction to be found between the opposites and is grasping vaguely the true nature of desire. But he is still in the vale of illusion and—whilst there—cannot see with clarity. One of the first opposites which the disciple has to grasp is that of the subjective and the objective worlds.

Three signs are also closely connected with initiation. The hidden secret of Aries, Taurus and Gemini is revealed at three successive initiations:

***At the 3rd initiation-Aries aids the disciple to understand the Spirit aspect-the Shamballa force***

1. The **secret of Aries is the secret of beginnings**, of cycles and of emerging opportunity. At the **third initiation, the initiate** begins to understand the **life of the spirit or the [Page 388] highest aspect**; until that time, he has expressed first the life of the form and then the life of the soul within that form. This experience is of so high a nature that only those who have passed through it could in any way comprehend anything I might say.

2. The secret of Taurus is revealed at the second initiation by the sudden removal or disappearance of world glamour in the blinding energy of light. This constitutes the final radiant activity which consummates the play of the Taurian force upon humanity during the long and cyclic journey to which man is committed. The individual enacts on a tiny scale what humanity—as a whole—will enact when it takes initiation in Taurus.

3. The secret of Gemini has to be grasped at the first initiation because it is the mystery of the relation of Father, Mother and Child. The birth of the Christ-child upon the physical plane is the consummating glory of the Gemini force.

UP TO HIT 411

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**Compilation Shamballa part10**

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(EA 411) Speaking with a wide generalisation, it might he said that the three major groups of forces affecting our planet are zodiacal, systemic and planetary in nature and—again generalising—it might also be said that:

1. **Zodiacal energies pass through Shamballa** and are related to the first Ray of Will or Power and **affect the Monad.**

2. Systemic energies pass through the Hierarchy and are related to the second Ray of Love- Wisdom or (as it is oft called in esoteric astrology) the Ray of Attractive Coherency and affect the soul.

3. Planetary forces impinge upon and pass through humanity and are related to the third Ray of Active Intelligence and affect the personality.

To this I earlier referred, but have restated it here as I seek to have it definitely in your minds as we go forward [Page 412] with our new studies. You have here a major trinity of energies, emerging out of a vast and incomprehensible aggregation of forces and energies which stands to them as the One Life stands to this lesser important triangle.

(EA 416) 1. Triangles of Energy—Constellations.

Lying behind all the many interlocking triangles in our solar system and conditioning them to a very large extent (though today more potentially than expressively) are three energies coming from three major constellations. They are the emanations from the Great Bear, from the Pleiades and from Sirius. It might be pointed out that:

***The sevenfold energies of the Great Bear pass through Shamballa-Correspondingly DK is here giving us detailed information on the sevenfold energies of our own Monads***

(EA 416) 1. The energies coming from the **Great Bear** are related to **the will or purpose of the solar Logos** and are to this great Being what the monad is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its **sevenfold unified energies pass through Shamballa.**

2. The energies coming from the **sun, Sirius**, are related to the love-wisdom aspect or to the attractive power of the solar Logos, to the soul of that Great Being. This cosmic soul energy is related to the Hierarchy. You have been told that the great White Lodge on Sirius finds its reflection and a mode of spiritual service and outlet in the great White Lodge of our planet, the Hierarchy.

3. The energies coming from the **Pleiades**, an aggregation of **seven energies**, are connected with the active intelligent aspect of logoic expression, and influence the form side of all manifestation. They focus primarily through Humanity.

Connected with this major triangle and affecting **powerfully our entire solar system** is a triple inter-relation of great interest, which has a special and peculiar relation to humanity. This triangle of forces relates one of these major constellations, one of the zodiacal signs and one of the sacred planets within our solar system.

***Great Bear-Aries-Pluto (as I understand it, this is the 1st aspect of the Monadic triangle-whereas Great Bear-Leo-Saturn is the 1st aspect of the Soul triangle-this is why Saturn Pluto aspects are so potent channels for 1st ray energy)***

First Triangle:

The Pleiades . . . Cancer . . . Venus.

                                                                                                                                                                                                                                       Humanity.

Second Triangle:

The **Great Bear . . . Aries . . . Pluto.**

**Shamballa.**

[Page 417]

Third Triangle:

Sirius . . . Leo . . . Jupiter.

Hierarchy.

I wonder if you can grasp at least partially and symbolically the fact that these triangles must not be thought of as placed, static and eternally the same, or even as three dimensional. They must be **regarded as in rapid movement, revolving eternally in space** and ceaselessly moving onward and as of **fourth and fifth dimensional extension.** There is no way of depicting them or of bringing them visually to your attention, for only the inner eye of vision can imagine their progression, position or appearance. These three major triangles are only partially as yet in expression as far as our solar system is concerned and only one point of the great triangle—as for instance **one point of the Great Bear**—constitutes with **Aries a related line of force**; only one point of Aries—within itself or within its own range of interplay with **Leo and Capricorn** (see Tabulation VIII) **is related to Pluto**. Therefore the entire cosmic web and solar system is an intricate, constantly moving, interwoven series of triangles wherein each point of a triangle emanates three lines or streams of energy (nine in all); it is likewise responsive to and receptive of the energies—likewise triple in nature—which lie within its periphery or sphere of influence and vibratory activity

(EA 427) All these appearances, expressions of qualities and material evidences of life are the symbols or outer and visible signs of inner and spiritual realities or of Life, whatever you may mean by that term. For our purposes, we could define Life as the energy emanating from certain great Lives Who stand behind our solar system as its life and source, much as the Monad stands behind the appearance of a man upon the physical plane or of the soul upon its own level. Man, it might be stated, is the expression of seven principles and of the life expression or activity of five planes. In this 7 + 5 is to be found the clue to the mystery of the seven and the five zodiacal constellations.

[Page 427]

Within this sum total of active, qualified energies, we have (working out today) influences and impulses from three major constellations. These pour through certain other related constellations and planets into the three major planetary centres: **Shamballa,** the Hierarchy and Humanity. It is with these three centres I would seek to deal and to them and their inter-relations continually make reference. I would ask you to bear in mind that these energies are transmitted from one point to another, or pass through with transmuting effect from one centre to another, thus bearing their own vibratory quality but carrying also that of the centre of transmission. In the transit of energy from a major centre to a human being and when the energy is finally grounded in the disciple's centre, you will notice that it is then a fusion of six energies. These three groups of energies (each of them a fusion of six) make the dominating energies, controlling the human being, to number eighteen; this holds the clue to the mystery of the "mark of the beast" which is 666. This is the number of the active intelligent man and distinguishes his form nature from his spiritual nature which is 999. These three lines or streams of energy in man may be listed as follows:

I.                                                            II.                                                                          III.

                                                                                                                                                                                                                             Will. Purpose.                                Love-Wisdom.                                           Active Intelligence.

Spirit.                                             Consciousness.                                                  Form.

1. The **Great Bear**                                  Sirius                                                   The Pleiades.

Cosmic.                                            Cosmic.                                                     Cosmic.

2. **Leo**                                              Pisces                                                       Capricorn.

  Zodiacal.                                         Zodiacal.                                                    Zodiacal.

3. Saturn                                            Uranus                                                        Mercury.

 Systemic.                                            Systemic.                                                  Systemic.

4. **SHAMBALLA**    HIERARCHY                                          HUMANITY.

 Earth.                                                      Earth.                                                      Earth.

 Planetary head centre.                 Planetary heart centre.                             Planetary ajna centre.

I.                                                                II.                                                              III.

Will. Purpose.                                 Love-Wisdom.                                      Active Intelligence.

Spirit.                                                Consciousness.                                              Form.

5. Head centre                                  Heart centre                                               Ajna centre.

Initiate                                                Disciple                                                   Aspirant.

Egoic purpose                                  Egoic love                                        Spiritual mind (abstract).

6. Base of spine                               Solar plexus                                             Throat centre.

Initiate                                                  Disciple                                                    Aspirant.

**Personal Will**                          Personal desire                                     Personal creativity.

A study of this tabulation will demonstrate that there will be found a structure therein of many triangles of force; some of these are cosmic, some zodiacal, others systemic, still others planetary and their reflections in the etheric body of the disciples of the world of all grades. Through the **great triangle of Shamballa**, the Hierarchy and Humanity, cosmic, zodiacal and systemic force is focussed and these three become, in their turn, a macrocosmic triangle of energies in relation to the individual human being upon the planet. You have, therefore, the following lines of transmission of force:

**Shamballa**          Hierarchy                     Humanity

Head  centre.                         Heart centre.                 Ajna centre.

Base of the spine.                 Solar plexus.                  Throat.

One major centre is here omitted because it is primarily related to the physical body and its expression of life perpetuation. That is the sacral centre. Just as the physical body is regarded by true esotericists as not a principle so the sacral centre is regarded as "a necessary evocation between that which is high and that which is low, and between that which is sounded forth from the centre in the throat and that which replies to a deeply sounded note."

In this connection there is an interesting triangle of energy formed by:

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1. The egoic lotus.

2. The throat centre.

3. The sacral centre.

This triangle when functioning produces a subsidiary triangle of force which is formed by:

1. The throat centre.

2. The sacral centre.

3. The physical body—symbolised by the organs of reproduction.

Let me pause a moment here to point out that in this study of the Triangles it is not possible for us to do more than study certain of the major groups of triangles and a few of the most important triangles where humanity itself is concerned. It is of value for human beings to realise that there are other evolutions and other forms of logoic expression of equal importance to their own. There is, in truth, a veritable multiplicity of triangles. For the triangle is the basic geometric form of all manifestation and it is to be seen (by those who have eyes to see) underlying the entire fabric of manifestation, whether it is the manifestation of a solar system, the manifestation of the zodiacal round, the cosmic triplicities or the tiny reflection of this divine triple whole which we call man. When the human being is manifest but is not yet truly manifested, the triangles which symbolise this manifestation are the two eyes and the third eye:

1. The right eye—the eye of buddhi, of wisdom and of vision.

2. The left eye—the eye of mind, of the commonsense and of sight.

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3. The eye of Shiva—the all-seeing eye, the eye which directs the will and purposes of Deity.

These three are, in reality,

1. The eye of the Father—carrying light from the **Great Bear.**

2. The eye of the Son—carrying light from Sirius.

3. The eye of the Mother—carrying light from the Pleiades.

and it is this latter "light energy" which is necessarily peculiarity active when the sign of Taurus is dominant in any planetary and individual horoscope.

In some unusual manner (from the human angle), all that concerns the development of mankind has been—down the ages—expressed by him in terms of illumination and knowledge, in terms of sight and of the entrance of light, thus leading to revelation and (incidentally) to the true theme of astrological interpretation. From this peculiar angle, therefore, we can approach the great Triangles with which we are today concerned and deal also with their significance in terms of Light. This significance and approach can be summed up in the following stanzas from the Old Commentary which—if studied carefully—will throw much light upon the theme of this particular subject:

I ***The Great Bear-Leo-Saturn***

"The sevenfold light of the Father brought from chaos into the ordered day **His purpose and His plan**. The seven supreme Gods bent to this purpose and with united will ordained the Plan.

The **Bear and the Lion met together** and laid their plans [Page 431] in conformity with the plan and with the purpose of their controlling Lord. They called on Father Time (Saturn. A.A.B.) for aid and strength and he responded to their triple call. To this call likewise the Eternal Youth responded **(Sanat Kumara, Lord of Shamballa**); He set Himself anew to learn the plan, aided by Father Time yet unaffected by the Lord of Time for He Himself was timeless, though not the Lives which He enfolded in His thought and Plan....

Then the triple light which came from the Bear in His high place, from Leo in his lesser place and from Saturn in his little place poured into the planetary place of power. **Shamballa** was informed. The Lord of Life and of the World took action....

The little one within the greater Whole (the individual human disciple. A.A.B.) likewise responded to the triple light but not until the cycles passed and passed again. Late in the day of time, **Shamballa** sent a call, relayed from voice to voice and rolling forward on the O.M. The disciple, hearing that sound, lifted his head; an impulse from the base mounted in time and space. Leo within the heart and head shouted aloud and stood whilst Saturn did his work ... and thus the twain were one.

II.

The central light of Sirius shone through the eye of the Son; the vision came. The light of wisdom penetrated into the waters and cast the radiance of the Heavens into the depths. At this attractive call, the goddess rose unto the surface (the fish-goddess, the symbol of Pisces. A.A.B.) and welcomed the light within the depths and grasped it as her own. She saw the Sun, having seen her Son, and from [Page 432] that day the Sun has never left her. There is no darkness. There is always light.

And then the heavens within the ring-pass-not responded to the light from Sirius which, passing through the sea of Pisces, lifted the fishes into the heavenly sphere (Uranus) and thus a lesser triple light appeared, the radiant sun of suns, the watery light of Pisces, the heavenly light of Uranus. This light descended on the waiting sphere and lit the galaxy of little lights upon the Earth. A Hierarchy of Light emerged from its own place; the planet was alight.

III.

The little one upon that little world responded slowly to that light until today the little world of men begins to throb in rhythmic unison. Changes are wrought. The cosmic heart, the heart systemic and the little heart of man begin to beat as one and as this beat pulsates with greater strength it blends a lower note (that of the solar plexus. A.A.B.) within itself, removes its harshness and its note of fear and thus it ends illusion. And then again the two are one.

IV.

The **seven Mothers** blend their light and make it six **(refers to the lost Pleiad**, A.A.B.) and yet the seven still are there. Their light is different from the other lights. This light evokes response from that which shouts aloud: `I am the densest point of all the concrete world (Capricorn. A.A.B.). I am a tomb; I also am the womb. I am the rock which sinks itself into the deep of matter. I am the mountain-top on which the Son is born on which the [Page 433] Sun is seen and that which catches the first rays of light.' To me a Messenger comes forth (Mercury. A.A.B.) and says `the Dayspring from on high is on the way, sent by the Father to the Mother.' Upon his way unto this nether star we call the Earth he stopped at a bright sun where shines the light of love (Sirius. A.A.B.) and there received the accolade of love. So thus he brings bright gifts to man. For he is man himself and from these three (The **Pleiades, Capricorn, Mercury**. A.A.B.) Man takes a nature which is his today. Son of the Mother, born from the tomb and showing after birth the light which he has taken from them all.

Then to the lower three he turns and to these souls in prison he in time becomes a Messenger. Thus does the Lord of Mercury repeat himself. The Son descends again into the place of earth and iron. Again he knows His mother.

And thus the little one upon the littlest sphere becomes the greatest God. From the directing centre of his life on Earth he toils and works and carries out the Plan. (The ajna centre is the directing centre. A.A.B.) He too awakens to the need and from the chosen place (the throat centre. A.A.B.) he utters forth the Sound which in time becomes the Word. And then the three are twain and these are One."

Again and repeatedly, students must remind themselves that we are considering the impact of energy upon energy units (all qualified and producing appearance) and with the response of those energy units to the streams of force which reach them from "the furthest centre." It is in the development of response to distant points of contact and [Page 434] emanating sources of energy that the needed sensitivity is produced. Sensitivity, generally speaking, is of a threefold nature:

1. Sensitivity to that which is found within oneself. This, when the consciousness is adequately self-sufficient, opens a door for the entrance of energies coming from the "middle centre." I speak in symbols and for those whose knowledge of cosmic location and of points in time and space will enable them to comprehend; to the uninitiate, I simply say, "Respond to soul impact."

2. Sensitivity to that which emanates from the "centres left behind" or to those streams of vital energy which lie active and focussed below the threshold of the waking consciousness. They stir the threads of memory; they draw backward the glances (and there lies magic in the energy of the eye) of the onward moving Point, the Pilgrim on his way; they condition through ancient habit the responsiveness of the units in the form.

3. A developed sensitivity which emerges from the "furthest centre" at first unconsciously employed and later consciously directed and attuned—a fully magnetic and attractive sensitivity. Forget not that true interplay imposes the condition of reciprocity and that the two points or termini of a line eventually vibrate in unison.

A consideration of a hint given earlier as to the symbolism and significance of the three eyes available for man's use will be found illuminating and their relation to the heart and throat will prove evocative of knowledge. They relate to the three centres above referred to and in their wider connotation relate to the three planetary centres: Humanity, Hierarchy and **Shamballa**; further back still lies a relation to the **cosmic centres of the Great Bear,** Sirius and [Page 435] the Pleiades. In between these planetary centres to which I have referred and their distant cosmic archetypes lie three systemic centres which at this time and under cyclic law are Saturn, Uranus and Mercury. In between these again are to be found a zodiacal triangle of **Leo, Pisces and Capricorn**. For purposes of our immediate consideration the following three triangles are, therefore, to be found:

When the significance of this is grasped, the following interesting points will appear. I give them to you for what they are worth to you and that worth is dependent upon the goal ahead of you, and where you stand today in time and space.

**Triangle Three** depicts the interplay of three streams of force which, **in this particular world cycle condition and basically influence ordinary humanity.** Forget not that humanity itself constitutes a great centre in the life of the planetary Logos:

a. **Capricorn** connotes density, firm foundations, concretisation, the mountain of karma that holds down the [Page 436] struggling soul or the mountain of initiation which must eventually be climbed and surmounted. It signifies, therefore, the great force of liberation which both drives into experience and brings experience to an end, from the angle of humanity. This is the major stream of force in this particular triangle at this time.

b. **Mercury** brings in that quick and intuitive mind which interprets experience, fosters the growth of the intuition and relates the inner spiritual man to the outer human being in such a way that their future unity of purpose, plan and effort is assured. Mercury brings about those changes in mental perception which eventually enable humanity to act as the mediating interpreter between the higher worlds and the three lower kingdoms in nature; thus Mercury institutes the threefold activity of this centre in the body of the Heavenly Man which we struggle to perceive and comprehend, and which we regard as forming the three phases of the mind:

1. The abstract mind—pure manas.

2. The Son of Mind—soul, manasaputra.

3. The concrete mind—mental body.

and their correspondences in substance-energy:

1. The right eye.

2. The left eye.

3. The third eye.

In this particular world cycle it is **Capricorn** which is producing the moment of crisis—a crisis of initiation plus a crisis of destruction (related primarily to the mineral kingdom) paralleled by a crisis of mental perception, [Page 437] precipitated by **Mercury.** It is this mental perception plus world participation in the "crumbling of the mountain load of karma" which heralds the vision of the new day from the top of the mountain.

Here in pictorial language I have endeavoured to indicate the three streams of energy which meet in the centre called Humanity, involving therefore:

1. The active intelligence of man, latent in the human centre.

2. The initiatory activity of Capricorn.

3. The illumining radiance of Mercury.

This combination of energies produces a triplicity of activity of supreme importance today.

Triangle Two has been called the "**triangle of the advanced man**"; it is associated with the kingdom of souls, with the fifth kingdom in nature as it is related to the fourth. It is this triplicity of forces which, **playing on Triangle Three**, attracts out of it those units of energy which (as a result of the activity of **Capricorn, Mercury and Humanity** itself) are ready to come under hierarchical influence and to be swayed consequently by different streams of force to those hitherto evoking response:

a**. Pisces** is particularly potent at present in the life of Humanity owing to its being the sign which is now passing out of influence as we progress upon the great wheel of the zodiac. It is this sign with its combination of energies which has produced such a potent vibratory activity in Humanity that it can successfully and eventually **enact the role of World Saviour.** Of this salvation, Pisces is the sign. Pisces is also the sign of [Page 438] death, as you know, and in its death aspect we see the Piscean correspondence to the first aspect, the destroyer aspect of the Logos. This death aspect is naturally active at the close of the Piscean age and is consequently bringing about the present death of form in all the three worlds.

b. **Uranus** is the planet of occultism for it veils "that which is essential; it hides that which must be discovered and, at the right moment, it transmits knowledge of the hidden mystery." Today, for the mass of men, occultism is non-existent; for the aspirant and the disciple occultism is rapidly becoming a source and system of revelation as they penetrate into the wisdom of the Hierarchy.

The **triangle of Pisces-Uranus-Hierarchy** is becoming magnetically attractive to the triangle of Humanity. Uranus and Mercury in combination are dualities which the disciple learns to resolve and in the process of this resolution he shifts his focus out of the human kingdom into the fifth kingdom, the Hierarchy of souls. **Pisces and Capricorn in unison** bring about those changes which "lift the disciple out of the waters, wherein he is rapidly drowning, on to the mountain top from whence he can watch the recession of the waters. Thus does he know himself initiate."

The present world crisis should and will see a close merging of the two triangles in a most potent manner and this partial synchronisation (for close though it may be it will not yet be a process of general identification) will produce the sixfold energy needed to bring in the new sixth race and the new world period wherein fellowship and brotherhood will be manifest in all human relations.

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Triangle One is produced by the inter-relation of energies from **Leo, Saturn and Shamballa**. Its potency is naturally felt more directly in the triangle of the Hierarchy than in that of Humanity. These three energies are sometimes called (in an effort to make understanding more easy and to simplify comprehension) the "**triple energy of WILL":**

1. The will of self-determination—Leo.

2. The will of sacrifice—Pisces.

3. The will to choose—Capricorn.

because the **Shamballa force lies behind the other two triangles** and is the recipient of energy from the **three above constellations**, blending them into the united expression of will, and thus proves to be the **custodian of divine purpose**. The triangles of which the **Hierarchy and Humanity** are the expression are becoming responsive to **Shamballa**—the hierarchical centre greatly so and the human centre gradually so. This **first or fundamental triangle** is occult in the truest sense of the word to even the trained occultist and to the majority of the members of the Hierarchy. Therefore only a few points can be mentioned in connection with it as there is little to be found in even the advanced disciple with which to reach real understanding. The information must perforce remain academic and theoretical.

***The self willed man of the world is more responsive to the Shamaballa force than is the disciple or aspirant***

a. **Leo,** which is the will of the self-conscious Entity to manifest, holds the clue or key to the entire problem of self-conscious being, whether it is the will-to-be of a planetary Logos, of a group or of a man. The self-consciousness of man is inherent in the planet itself, which is the life expression of a fully self-conscious Being. The **use of the will through the Shamballa centre** [Page 440] involves the conscious use of that energy by the planetary Logos; this is evoking response today from the world of men in terms of will, both higher and lower. The **wilful (self-willed) man of the world** is apt to be **more responsive to this Shamballa force** than is the disciple or the aspirant because they are more attuned to the **gentler vibration of the Hierarchy**. I have earlier told you that this **Leo force from Shamballa** is finding **direct entry into the human centre** instead of indirectly via the Hierarchy as has hitherto been the case. The implications of this are obvious.

b. **Saturn.** This energy is primarily concerned with presenting opportunity to the Hierarchy and its affiliated disciples. The phrase that "**Saturn is the planet of discipleship**" is basically true because ordinary average man, except in group formation, does not come so potently under its influence. For the **Hierarchy—as a group**—is facing a great crisis of approach to **Shamballa**, analogous to that confronting Humanity today, as it seeks approach and contact with the Hierarchy. Thus there are two inter-related crises affecting both Humanity and the Hierarchy, and these should produce—if correctly effected—that which is called alignment or integration, resulting in a far freer inflow of divine energy. Both these "approaches" (which are in the nature of magnetic attractive "pulls") are **conditioned by Saturn**; in the case of Humanity this pull comes via the Hierarchy and—apart from that Hierarchy—mankind cannot today surmount or properly handle the crisis. This should be remembered and should speed the work of the disciples and aspirants of the world as they struggle for human liberation and to [Page 441] bring about divine intervention. The intervention desired should come via the Hierarchy, if it is not to be too destructive in its effect. The **last major intervention in Atlantean days** came **via Shamballa** and resulted in the **partial destruction of entire continents and lands.**

These **three triangles of energy** can, therefore, be seen as basic and determining in all planetary affairs and event-producing. I have consequently chosen to consider them in our efforts to comprehend this basic astrological science.

2. Triangles of Force—Planets.

At the same time, it will be obvious to you that, in relation to these simple triangles, certain interlocking triangles also emerge, as for instance **the zodiacal triangle of Leo-Pisces-Capricorn** and the allied planetary triangle of **Saturn-Uranus-Mercury**. These two triangles pour their six streams of force into our three planetary centres at this time, vitalising and stimulating the **planetary triangle of Shamballa**-Hierarchy-Humanity. Behind these three stands a cosmic triangle, emanating three streams of energy which pour into and through the three lesser triangles, thus potently affecting every kingdom in nature. This cosmic triangle is that of the Great Bear—Sirius—the Pleiades. This paragraph simply summarises the preceding pages and indicates the relation between four triangles of energy.

There are one or two subsidiary points which are of interest to the esoteric astrologer and these we might briefly list in connection with these effective triangles, using the word "effective" to imply conditioning and potent in results. In this present world cycle all results are of unusual significance and also unusually emphasised in human consciousness.

(EA 442) 1. **Saturn,** through which energy flows **from Leo, via Shamballa**, to Humanity, governs **two decanates in Capricorn**. Hence its extreme potency today in the triangle of Humanity. Saturn breaks up existing conditions by the force of its energy impact, thus enabling the influence of **Mercury** to be more fully expressed. The vision can then be intuitively perceived when obstructions have been removed.

2. **Leo** is one of the birth signs of the zodiac; it connotes the birth of self-consciousness, as you know. **Capricorn** is also a birth sign, because it is also an aspect or one of the arms of the **Cardinal Cross**—the Cross of that which initiates or brings into being. This has a peculiar relation to Humanity. It is the birth of the two types of consciousness—self-consciousness and Christ consciousness—which are brought to the attention of humanity by the fact of this **Leo** force, **pouring through Saturn to Humanity** and thus bringing **Shamballa** and Humanity into a closer relation, via Capricorn, active through Mercury.

At this point I would like to pause for a moment and interpolate a word in answer to a perfectly normal question which is liable to arise in the minds of thinking students and aspirants today. Of what use is all this abstruse and abstract information to a world in agony and a world distressed? The major usefulness of this imparted information which will condition the astrology of the future lies far ahead in the period after the war when again the field of world service opens and men have time for thought and due reflection. World service is going on now perhaps in greater volume than ever before but it is restricted to the field of releasing from slavery and alleviation of pain [Page 443] and suffering, and, therefore, to the more strictly physical forms of help. The service to which I here refer is that educational process which will produce the coming civilisation and its attendant culture. This will be based on all the cultural processes of the past and of the present, but will discard all that has produced the disasters of today, as far as may be possible. That means a gradual future usefulness for the knowledge of the underlying potencies, for they can indicate the lines of least resistance to the emerging good and the developing crises which inevitably lie ahead in the period of reconstruction. But one potent good can emerge even at this time from a study of these matters, provided the student of esotericism rests not content with study (using it as an escape from the disastrous present) but parallels his understanding of the causes and conditions by a strenuous effort to be of aid in a practical and a definitely physical sense.

This is the dominant emerging fact to which all that I have said bears testimony: world conditions today—precipitated as they are by human greed and ignorance—are nevertheless basically conditioned by the will-to-good which is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being. The Law of the Universe (and what is law but the working out of the purposes of these all-embracing Lives, of Their impulses and Their plans?) is to all eternity the good of the whole and naught can arrest this happening; for who can arrest the impact of these energies which play upon and through our planet. When I say this, I would at the same time point out that the attitude of many students, inevitably participants in world events, that "such is the Law and such is the Karma of people and nations and such is the pre-determined destiny" [Page 444] is far from right. They believe—sometimes sincerely—that all that should be done is simply to wait for results to appear and for karma and destiny to fulfil itself. Then and not till then, all will be well. But they forget that karma fulfils itself in relation to the form nature upon which it expends its energy and that where there is a static condition and a quiescent attitude, the process moves but slowly; the life then within the form fails to experience the needed, forceful awakening; inevitably then there lies ahead a repetition of the process until the time comes when activity and response is evoked. This then leads to resistance to the apparent karmic necessity and this brings about liberation. Only through resistance to evil (and in this world period and in this **kali-yuga**, as the Eastern teachers call it, it is an essential basic attitude) can karma be brought to an end. The law of matter still governs in the three worlds of human experience and "fire by friction" must burn up that which veils the steadily increasing brilliance of solar fire. It is the recognition of "solar fire"—as it shows itself in a transcendental idealism and radiance—by the unintelligent idealist, and his simultaneous refusal to cooperate in this period of karmic necessity, that is prolonging the difficult and cruel situation and leading him individually to sink deep into glamour. The simplification of the world's problem in terms of matter comes through a recognition of the essential dualism underlying events. I commend this thought to all students, suggesting that they base optimism on the long range vision, endorsed by the Heavens and corroborated by the activity of the stars, and thus feel sure of the ending of this immediate tragic situation.

***Energy from Shamballa embodying the will-to-good passes to the Ray of Ritualistic Decency***

It is interesting to note that the **seventh Ray of Ceremonial Law and Order** works through **Uranus** which is today the transmitter of **Sirian force via Pisces** to the Hierarchy. [Page 445] From that "middle centre" it passes to that sensitive band of disciples, aspirants and workers to whose hearts and hands is committed the heavy task, incident to the re-organisation and the **rebuilding of the shattered world structure**. The seventh ray has sometimes been called a peculiar name by Knowers. It is regarded as the "**Ray of Ritualistic Decency**." It aids and inaugurates the appearing of a new world order, based on a spiritual drive and on aspiration, mental freedom, loving understanding and a physical plane rhythm which provides opportunity for full creative expression. To bring this about, energy from **Shamballa** (embodying the will-to-good) is fused and **blended** with the organising energy of the **seventh ray** and then carried to humanity along the stream of love which emanates from the Hierarchy itself. Pisces governs this effort of the Hierarchy because the **highest aspect of Pisces** which humanity can at this time in any way comprehend is that of Mediatorship. This is the energy of mediation, of right relationship. Today as never before the Hierarchy stands as a "mediating transmitter" between:

1. Humanity and the will of God. The revelation of the true significance and purpose of that will as it stands behind all world events is needed now as never before. This can come through a closer relation between the Hierarchy and Humanity.

2. Humanity and its karma, for it is equally essential that the laws for the transmutation of karma into active present good are clearly grasped.

3. Humanity and **cosmic evil**, focussed for many millenia of years in what has been called the **Black Lodge**. Speculation anent this Lodge and its activities is both fruitless and dangerous.

The latter fact is responsible for the **widespread attack made upon Masonry during this century**. Masonry—inadequate and corrupt as it has been and guilty of over-emphasising certain forms of symbols—is nevertheless a germ or seed of future hierarchical effort when that effort is—at some later date—externalised on Earth. Masonry is governed by the seventh ray, and when certain important changes have been made and the spirit of Masonry is grasped instead of the letter, then we shall see a new form of hierarchical endeavour appear to aid in the restoration of the ancient and sacred Mysteries among men.

The energy of **Uranus**, pouring upon and into humanity, produces the urge to better conditions to provide better forms for the occult and esoteric life and to blend more adequately the inner and the outer man. This is one of the reasons why the **Moon is spoken of so often as veiling Uranus**. The Moon is frequently used as a blind when Uranus is meant. Today the Moon is a dead world and the reason is that the Uranian urge became so strong in that far distant time when there were **living forms upon the Moon**  ***(the 3rd chain or moon chain)*** that it led to the complete and final evacuation of the Moon and the transfer of its life to our planet. Such a transfer is not necessary today as the consciousness of humanity is such that the needed changes can be brought about without such a drastic procedure. It is, however, this Uranian influence which lies behind the present shift of populations throughout Europe and Great Britain and which is responsible for the steady movement of peoples from East to West, from Asia to Europe in the earlier history of that continent and from Europe to the Western hemisphere in more modern times.

***The inflow of Shamballa force into the centre we call humanity will continue into the aquarian age***

In the study of the interlocking of these triangles, it [Page 447] it will become apparent to the student that the combination of the influences of **Sirius, Leo and Uranus** has been much needed at this time to foster and bring about those conditions which will enable mankind, under the steady influence of the Hierarchy, to take the first initiation and "give birth to the Christ," thus revealing and bringing to the light of day the inner, hidden, spiritual Man. It is in Leo that man undergoes the preparatory stages of this first initiation. He finds himself and becomes self-conscious; then he arrives at the stage of intelligent discipleship; he formulates a conscious inner programme or purpose under the steady pressure of the life of the indwelling Christ; he begins to exhaust and deny the demands and desires of the lower nature. This cycle of experience is followed by a painful life of conscious re-orientation—a cycle wherein he achieves balance and begins to "stand in spiritual Being" as a result of constant trial and testing. Finally he stands ready for the ordeal and the accolade of fire, preceding the first initiation. At that final stage, Humanity today stands. When (as is now the case) the influence of Uranus is added to the other influences and the **seventh ray** is at the same time entering into a **major cycle of activity on the Earth**, there is then present the energy needed to precipitate the crisis of initiation and produce a great rhythmic awakening. Astrologers would find it of interest to note similar combinations in the individual horoscope.

It must not be forgotten that Leo marks the height of achievement for the human soul, and this is today stimulated by the **Shamballa force** now flowing into the centre of humanity. **This inflow will continue its critical work** until in the Aquarian Age, so rapidly coming into expression, the one-pointed attitude of the Leo person (or shall I call it [Page 448] the self-centredness?) becomes the expanded consciousness and the decentralised attitude of the Aquarian man. You can, therefore, see how full of promise is the future.

In the Aquarian Age, the power of the **planet Venus** becomes a dominant factor in the last decanate. This I have already told you when we were studying that sign. Upon the reversed wheel in the case of the spiritually oriented man and the disciple, it is the first decanate under whose influence he comes which is governed by Venus; this should be remembered. Venus was the planet which we are told was responsible for the appearance of the individualised consciousness in man—this in combination with other influences and forces. In the Aquarian Age, Venus will again have an analogous influence only with this difference that the emergence into manifestation of an **increased individualism** and self-conscious realisation will be subordinate to the appearance of the first stages of an expanded consciousness throughout all mankind—the consciousness of group responsibility. It will be perhaps better expressed as a form of group individualism.

Therefore: behind all these events, the dim outline of a lesser triangle of energy can be seen; this is a blend of the energy of three planets:

These produce a combination of the energies of

Ray 3.—Active intelligence.

Ray 7.—Ceremonial order or magic.

Ray 5.—Concrete mind.

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It can be noted how this combination of energies when playing upon **Germany's soul Ray** of Harmony through Conflict and her **first ray personality**, on the **Ray of Power and the Destroyer** (responsive to **Shamballa)** is responsible for much of the present conflict, for the reason that the reaction of that country (under the influence of its present rulers) has been in terms of the material aspect and not of the spiritual.

***This is a crucial point-“Another series of triangles was also given (on page 416) involving the Great Bear, Sirius and the Pleiades. These triangles concern the spiritual aspect of the planetary life and of humanity”-This triangle works through Aries/Pluto, Leo/Jupiter, and Cancer/Venus***

Students would find it useful to re-read some of the foregoing instruction anent the signs Leo-Pisces-Capricorn, so as to familiarise themselves with the nature, quality and influences which this great triangle (see page 435) expresses and through which humanity is being led at this time forward along the path of return. In this connection it is well also to remember that the series of triangles with which we have been dealing refer to and produce changes in the human consciousness. Another series of triangles was also given (on page 416) involving the **Great Bear, Sirius and the Pleiades**. These triangles concern the **spiritual aspect of the planetary life and of humanity**, as well as of the other kingdoms in nature. Humanity is of peculiar importance in relation to these triangles because it is the destiny of humanity to transmit life to the subhuman kingdoms. With these triangles of supernal forces I shall not deal because conscious response to their influence will not be possible till the time cycle of the third initiation arrives. I simply mention this influence so that you will realise that there is no real contradiction or discrepancy. Still another enumeration of the triangles of energy emanating from the three major constellations are given earlier by me (on page 435) and this again is correct and not a contradiction. In this group of three sets of triangles—making nine all told—with their interlocking analogies and lesser triangular relationships and with also their points of fusion, you have [Page 450] held in a "mystery of potencies" the entire story—past, present and future—of human evolution. It accounts for the changing emphases of that story, its shifting kaleidoscopic pattern, its recurrent points of fusion and its steady progress, through changing process, towards an ultimate revelation.

Very briefly I would like to touch upon the fact that, as might be expected, the influences **of Leo-Pisces-Capricorn** which dominate the present world situation, **via Shamballa**, the Hierarchy and Humanity, are potent in their oft unrealised effect upon the individual people. They bring about changes in his life focus and in his centres just as they have wrought corresponding changes in the three planetary centres. In view of this certain basic ideas can here be emphasised:

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

2. The individual disciple will, therefore, respond to this **Capricornian** influence most easily. It will constitute a line of least resistance, offering opportunity, as well as the chance of possible disaster if wrongly handled. Right response will lead the disciple nearer to the door of initiation; wrong response will take him back into the depths of **crystallisation** and of concretion.

***“First ray disciples will, for instance, respond to the Shamballa influence, transmitted from Leo and Saturn, more easily than will second ray disciples”-As a generation, first ray energy is very noticeable in those with Saturn in Leo***

3. Disciples who respond to the influences above mentioned will necessarily be largely conditioned by their rays, egoic and personal. **First ray disciples** will, for instance, respond to the **Shamballa influence**, transmitted from **Leo and Saturn**, more easily than will **second ray disciples**. These will in their turn react more rapidly and consistently to the Hierarchy, transmitting energies from Pisces and Uranus.

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4. The above facts will demonstrate the nature and quality of the response of **disciples on Rays 1. 3. 5. 7.** and Rays 2. 4. 6. and this must always be borne in mind as being true of disciples, of all men and also of nations.

***“impact of Shamballa force (particularly in the case of a disciple (or Nation) on Rays 1. 3. 5. 7.) will be of a personality nature”***

5. According to the response so will be the evocation of the activity of the centres, or a centre. But—and this is a point of major importance—all disciples must at this time seek to find their dominant reaction in a planned response to the influence of the Hierarchy and the energies transmitted by it. As a general rule, the impact of **Shamballa force** (particularly in the case of a **disciple on Rays 1. 3. 5. 7.) will be of a personality nature**. It is the stimulation of the heart centre with a consequent control of the solar plexus centre which should be the planned result. The heart must dominate the solar plexus by the withdrawing of its energies to the heart.

6. The time has not yet come when it is safe for the aspirant or the disciple to relate the head centre and the base of the spine in response to a definite and conscious appropriation of **Shamballa force**. Whatever may take place automatically, normally and naturally and through the development of the disciple can and should be permitted to take place, provided there is no conscious intent and that there is also a close and careful scrutiny and control of the personality life.

7. The awakening of the ajna centre with the consequent and subsequent conscious control of the throat centre must inevitably take place provided the disciple fulfils two conditions. He can then become consciously, safely and correctly creative. These two conditions are:

a. A conscious orientation towards the soul and towards the Hierarchy.

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b. A deep love for humanity, present and based on mental perception and intuitive understanding and not on emotional reaction.

8. Where the above conditions are fulfilled, then the impact of the inflowing energies will produce the required stimulation and awakening.

This is all that I have to say about the response of the centres in the human being to the activity of the **planetary centres** under systemic and zodiacal stimulation. I am not here writing a treatise on the individual training of the disciple but am attempting to demonstrate the fact of **cosmic, zodiacal, systemic, planetary and human interplay** which in its turn constitutes a great and living Whole—the life expression of a Being of Whom we only know that love and the will-to-good, expressed through the Universal Mind, are the outstanding characteristics and that these are steadily emerging into increasing radiance.

3. The Triangles and the Centres.

It is necessary to remember that all influences which impinge upon the individual or upon humanity as a whole pass through or are transmitted by one or other of the planetary centres. I have said little about these centres save to refer to the major three centres which we call **Shamballa,** Hierarchy and Humanity. We recognise them as:

  I. **Shamballa**        Power. Purpose      **Planetary head centre**       Directing Will

 II. Hierarchy                            Love. Wisdom        Planetary heart centre      Directed Love

III. Humanity                            Intelligence            Planetary ajna centre        Directed Mind

Four other centres remain to be considered: the planetary throat centre, solar plexus, sacral centre and the centre at the base of the spine.

(EA 453) In the planetary logoic life—as is the case also with individual man, the microcosm of the Macrocosm—certain centres are more awakened than others and vibrate in unison with systemic impulse more fully than others. In the case of the planetary Logos of our little sphere, the head centre, the ajna centre, the heart and solar plexus centres and the throat centre are the five focal points of energy which are the most alive and vibrant. The sacral centre is slowly dropping below the threshold of the logoic consciousness whilst the centre at the **base of the spine is practically entirely quiescent**, except in connection with its pranic effects upon the form life, engendering the will to live, the urge to survival and the vitalisation of forms. These facts will give you an idea of our planetary status in the great family of the central sun and indicate why our planet is not a sacred planet. **No planet is a sacred planet** unless the centre at the **base of the spine** (speaking symbolically) is aroused and the great fusion of energies resulting therefrom has been effected. I refer to this particular world cycle and period and to the state of affairs in this the **fifth or Aryan root-race**. Students of my books and of The Secret Doctrine must remember that any contradictions which may appear are only contradictions in Time and that when this time factor is properly understood and the student knows to what specific cycle the information should be applied, these apparent inexactitudes will disappear.

What is true of humanity, for instance, during the third root-race, may not be true in the fifth root-race. Therefore, all that can be done is to study and relate, to reflect and to apply the Law of Analogy, knowing that when the expanded and more inclusive consciousness of the trained initiate takes the place of the present human awareness, [Page 454] then these debated points will be clarified; they will assume a true consistency and the contradictions will disappear.

***The planetary centre which corresponds to the one at the base of the spine in the human being will not be awakened until the seventh root-race***

(EA 454) The **planetary centre** which corresponds to the one at the **base of the spine in the human being** will not be awakened until the **seventh root-race** and that only when right relationship is established between the planetary sacral centre (which is related to the third kingdom in nature, the animal kingdom) and the planetary throat centre, functioning properly and in unison.

In the first volume of this treatise, certain hints were given anent the planetary centres and the rays of energy pouring through them. To these I would like here to refer because they are related to the Science of the Triangles. You should note that the three lower kingdoms in nature constitute in themselves a triangle of force and are essentially a reflection of a particular planetary triangle. It might be of service if I here briefly tabulated again for you certain of these major inferences—for they are little more than inferences at this time. One point is of real interest here. I have stated that Humanity is the correspondence in the planetary Life to the ajna centre in individual man. Earlier I told you that the fifth Ray of Concrete Knowledge is related to the ajna centre and, therefore, in this present world cycle, you have:

Humanity . . . planetary ajna centre . . . 5th Ray of Knowledge . . . 5th root-race.

***“(EA 411) ………..1. Zodiacal energies pass through Shamballa and are related to the first Ray of Will or Power and affect the Monad.”   & “*** ***(EA 416) 1. The energies coming from the Great Bear are related to the will or purpose of the solar Logos and are to this great Being what the monad is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its sevenfold unified energies pass through Shamballa.”***

(EA 454) Therefore five centres in man are rapidly awakening. These relationships prove each other but only when seen in relation to the greater cycle. Humanity was at one time the correspondence to the planetary solar plexus and some day will shift the focus of its receptivity to the **planetary heart centre**; when this takes place, the **Hierarchy** will [Page 455] shift its focus of receptivity into the sphere of influence of **Shamballa**. Of this shift, the presence of the **twelve-petalled lotus in the highest head centre** (the relating point between the heart centre and the soul on its own plane) is the guarantee. The following relations must consequently be borne in mind:

I. Head centre . . . **Shamballa** . . . 1st ray . . . **1st & 7th races** . . . Will; the goal.

Energy of Life. Synthesis.

Seven centres awakened and functioning.

In first root-race alive and faintly vibrating.

In seventh root-race fully awakened.

II. Heart centre . . . **Hierarchy** . . . 2nd ray . . . **6th root-race** . . . Love; the goal.

Energy of Identification. Achievement of fusion.

Six centres functioning.

The focal point of the egoic consciousness of divinity.

The fifth kingdom. The Kingdom of God.

III. Ajna centre . . . **Humanity** . . . 5th ray . . . **5th root-race** . . . Intuition; the goal.

The energy of Initiation. Development of inclusiveness.

Five centres rapidly awakening.

The focal point of personality.

The human kingdom, the fourth kingdom in nature.

IV. Throat centre . . . Animal . . . 3rd ray . . . 3rd root-race . . . Intellect; the goal.

The energy of Illumination. Creating in the light.

Four centres functioning.

Focal point of the instinctual consciousness.

The third kingdom in nature.

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V. Solar plexus . . . Vegetable . . . 6th ray . . . 4th root-race . . . Instinct; the goal.

The energy of Aspiration. Unfoldment of sensitivity.

Three centres functioning.

Focal point of psychic response.

The second kingdom in nature.

VI. Sacral centre . . . Deva evolution . . . 7th ray . . . 2nd root-race . . . Responsiveness; the goal.

The energy of Magnetism. Power to build.

Two centres functioning; heart and sacral centres.

Focal point of vibratory response to the "eye of God."

VII. Base of spine . . . Mineral . . . 4th ray . . . **7th root-race** . . . Synthesis; the goal.

The energy of foundational Synthesis. Completion.

All centres functioning as one.

Focal point of evolution.

The first kingdom in nature.

This tabulation may serve to make a little clearer the present general plan or blueprint of the evolutionary development of consciousness. Other developments are proceeding simultaneously, such as the responsive unfoldment of the form aspect and the evolution of the deva, or angel, line which parallels the human and to which I referred in A Treatise on Cosmic Fire. A third great scheme of evolution is proceeding and that can only be referred to as the unfoldment of divine purpose on its own plane; of this humanity has, as yet, no faintest conception because its consciousness is still held within the limitations of its own kingdom in nature; the Hierarchy is attempting to become responsive to this form of energy.

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There is another point of interest to which I wish to refer and it is one which is little realised by the average occult student. I refer to the outlets of planetary energy through the means of which great and general effects are produced in the external, planetary life. In this **fifth root-race, there are only five such outlets** as far as effects on humanity are concerned; man's responsiveness to them, is demonstrated by the fact of their relative importance in conditioning world events and world affairs. Wherever one of these outlets for spiritual force is found, there will also be found a city of spiritual importance in the same location. These five points are:

1. London.—For the British Empire.

2. New York.—For the Western Hemisphere.

3. Geneva.—For all of Europe, including the U.S.S.R.

4. Tokyo.—For the far East.

5. Darjeeling.—For all of central Asia and India.

Later, two more points or outlets for energy will be added to these but the time is not yet. Through these five places and areas in their neighbourhood, the **energy of five rays pours forth**, conditioning the world of men, leading to effects of planetary significance and determining the trend of events. A study of history and of current affairs will produce some understanding of their importance in connection with four of them. The effect of the force flowing through the Darjeeling centre is not so immediately apparent but it is of major importance as a distributing agency for the Hierarchy and particularly for those Members of the Hierarchy who are dealing with and influencing current human affairs in this time of momentous crisis.

These five points of conditioning energy produce two triangles of force in their interrelation:

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1. London—New York—Darjeeling.

2. Tokyo—New York—Geneva.

Geneva and Darjeeling are two centres through which pure spiritual energy can be directed with more facility than through the other three and they, therefore, constitute the higher points of their respective triangles. They are more subjective in their influence than are London, New York or Tokyo. Together, they form five centres of `impelling' energy today.

It may interest you also to know the governing rays and astrological signs of these five places, so far as they can be given at this time and during this present cycle. Forget not that the personality rays change from period to period in connection with countries and cities just as they do with individuals.

RAYS

City                                                                                                                                                                                                                          Soul                        Personality                                                                                                                                                                                                                                         Sign

1. London                                                                                                                                                                                                               5th                          7th                                                                                                                                                                                                                                                       Gemini.

2. New York                                                                                                                                                                                                            2nd                         3rd                                                                                                                                                                                                                                                       Cancer.

3. Tokyo                                                                                                                                                                                                                 6th                          4th                                                                                                                                                                                                                                                       Cancer.

4. Geneva                                                                                                                                                                                                                1st                           2nd                                                                                                                                                                                                                                                      Leo.

5. Darjeeling                                                                                                                                                                                                           2nd                         5th                                                                                                                                                                                                                                                       Scorpio.

***The Cosmic triangle of Leo-Virgo-Pisces will bring about the initiation of our Planetary Logos, Sanat Kumara, Lord of Shamballa***

(EA 469) There is one triad of cosmic energy that is of supreme importance upon our planet and it is the united influence of its **three constellations** which will eventually bring about the **initiation of the planetary Logos**; this will warrant any future planetary expression of His life to be termed a "**sacred planet**." At present our Earth is not regarded as a sacred planet. Later, when these three energies have produced adequate effect and the needed planetary changes have been produced, the term "sacred" will be deemed correct and appropriate. This statement of course means little to any student at this time. When, however, he is able factually to realise two things, the case will be different. These are:

First, that the threefold energies which lie back of the activity of the centre at **Shamballa** concern the planetary Logos; humanity is slowly becoming sensitive to that influence, but only in mass formation and not individually. Only theoretically can a disciple take note of this fact.

Second, these influences are playing upon that aspect of human life which we call the Monad; they will, therefore, have a steadily increasing effect upon the Path of Initiation.

These **three constellations are Leo—Virgo—Pisces**. They are spoken of esoterically as "the Producers of that which knows, the Informers of that which is awakened and the Constructors of the modes of fusing Wisdom. They produce a unity; They shatter that which They have produced only again to produce it in greater beauty and in wider fullness." These words are clear. This triangle is, at this [Page 470] time, an inverted one with the Leo energies in the closest contact with our planetary life. The following triangle will show this more clearly.

(EA 478) 4. Conclusions.

We have reached a point in our consideration of the Science of Triangles wherein we can pause for a minute to consider our next approach to this subject and choose the theme by means of which we can throw more light upon it. It should by now be obvious to you that this Science of Triangles concerns the beneficence of Deity and that, through the intricate combinations of cosmic, systemic and planetary triangles, the purposes of God are working out. Those purposes are motivated by love. It is through these relationships that love expresses itself, brings about the needed changes for that expression, and human consciousness is brought into the required state of inclusiveness.

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It is through the **squares or the quaternial relation that the form aspect is brought into relation** and adequacy to the will of Deity, expressing itself through the gradually unfolding consciousness aspect. I am explaining this situation in these simple words because it must be apparent to you that only as the soul illumines the mind can the significance of the teaching be grasped. It is only when the stage of initiation is reached that the true meaning will emerge. In the meantime, I have sought to awaken in your minds a reaction to the abstract truth lying behind the two following statements:

1. The Science of Triangles is related to the total expression of the divine triplicity of manifestation: will, love and intelligence or life, consciousness and form. Until, therefore, the disciple can express in himself the integrated resemblance to these **three aspects**, he will not be able to grasp the meaning of this **subjective astrological science.**

2. On our planet, the Science of Triangles is related to the three major aspects, as they express themselves through **Shamballa,** the Hierarchy and Humanity. Again, therefore, we come up against the need for the approach of the integrated human being to this science because only the man who is responsive to these three focal points of energy can understand the interplay. Only, in fact, can the man apprehend the underlying truth whose **two head centres and his heart centre form a triangle of flowing energies.**

In this connection, I would remind you of what I said earlier in the treatise that the Science of Triangles is related to spirit and synthesis. I would remind you also that what I have written in this astrological section of the Treatise on [Page 479] the Seven Rays is intended for the instruction of disciples at the close of this century and during the post-war period. Again I would also point out that I stated earlier that this science must always be approached from the angle of the three basic energies: i.e., those coming from the Great Bear, from the Pleiades and from Sirius; because (conditioned by time and space) these three types of energy pour through the three major centres, **Shamballa**, the Hierarchy and Humanity.

My problem has been to choose which of the myriad interlocking triangular relationships I would take up with you and thus present this science in such a manner that it would prove of real interest. The inner web of light which is called the etheric body of the planet is essentially a web of triangles and when the evolutionary process is completed, it will have been organised. At present a pattern of squares is the major construction of the web but this is slowly changing as the divine plan works out. The **etheric webs of the sacred planets are largely triangles** whilst that of the Sun is that of interlaced circles. The effort on Earth today (as seen by the planetary Logos) is to bring about a transformation of the web of the planet and thus slowly **change the existing squares into triangles**. This is done by the creation of division, by the application of the Law of Separation, but also by the recognition, in consciousness, of duality, the application of directed motion and the appearance of two triangles in the place of one square. When this has taken place, the perceiving consciousness recognises identity and the **rule of the square is ended**. These words were once spoken to me by an ancient seer who bisected the square esoterically, thus forming two triangles and united them in a fresh manifestation to form a Star of Life. Ponder on this.

(EA 482) There are four constellations, as you know, which convey the required energies which will make humanity divine. They are **Aries, Leo, Scorpio and Aquarius**. I need not enter into an analysis of them as this was covered when we studied each of them earlier and separately. I would, however, like to point out that each of these constellations is closely connected, as a transmitter of energy, with **certain stars**, lying outside our zodiac altogether, thus connecting our tiny planet with certain great focal points of energy.

***The Pointer in the Great Bear will make our Earth a sacred planet-this also means the bases chakra will become active***

**Aries**, the initiator of impulses (either the impulse to incarnate or the impulse to return to the originating source) is closely in touch with **one of the stars in the Great Bear** to which we give the name "**Pointer**" in common parlance. This Pointer is a "major star of direction" because through it (in this world cycle) flows the will to unify and to bring about synthesis. This is the force which brings about the fusion or integration of the personality, the at-one-ment of personality and soul, the unification of humanity or the Great Approach of the Hierarchy to Humanity. **It will produce** also the integration of our Earth into the body **of the "sacred planets**" and the consequent establishing of a triangle of force composed of the **Pointer, Aries and our Earth**. This triangular relationship will have a potent effect upon the solar system as well as upon the planet itself and is also one of the factors producing the shift in the Earth's axis. Related to this triangle is a secondary one within our sun's orbit, composed of **Vulcan, Pluto and the Earth**. In the Archives of the Great Lodge this is referred to symbolically as:  ***(diagram not included)***

***(which entity is this that DK is speaking of?)***

***Soul Ray–Pointer in the Great Bear***

***Personality Ray-Aries***

***Mental body-Pluto***

***Astral body-Vulcan***

***Physical body-Earth***

***These are the five energies which concern the informing life of our planet. They produce, in humanity, conscious evolution, direction and the founding of Shamballa upon the Earth***

This is one of the most interesting and informing astrological symbols I have given you and indicates a most momentous relationship. You have here **two major and three minor energies** brought into close relation; this is analogous to the **two major rays and the three minor rays** which condition a human being in manifestation. These are the five energies which concern the informing life of our planet. They produce, in humanity, conscious evolution, direction and the **founding of Shamballa upon the Earth**. They are the five energies connected with the will-to-be, but from the **consciousness angle** and **not the material expression** of manifestation. Their activity and united influence in the realm of consciousness produced the appearance of another triangle: **Leo, Polaris and another of the Pointers** and these two groups form an interlocking directorate, potently effective in the evolution of consciousness.

You have, therefore, through these related triangles, the **appearance of Shamballa and Humanity**—the two poles of divine expression—will and activity.

***The triangle which produced the manifestation of the Hierarchy***

We come now to another triangle, the **activity of which produces the manifestation of Hierarchy**—the intermediary between **Shamballa** and Humanity: **Scorpio, Sirius and Mars**. These, in relation to our Earth, produce the four streams of energy (initiating and transmitting) which lead humanity towards discipleship and initiation.

When the work of all these triangles has been concluded, [Page 484] humanity (and in a mysterious sense our Earth) will be functioning in perfect rhythm and will respond to the energies pouring in from **Alcyone.**

(EA 520) c. The **Shamballa force**, thus **pursuing its work of destruction**, is an aspect of the will and intention of the **planetary Logos** but its first and primary effect has been to stimulate the will-to-power and the will-to-have of certain great and unspiritual groups. **Later this will aspect will evoke the will-to-good** and the will-to-build and to this humanity will respond on a large scale. Thus the evil which is now being spread abroad by the opponents of the Forces of Light will be neutralised by the fixed intention of the men and women of goodwill to work for the good of the whole and not for any one part.

It might, therefore, be said that what is truly taking place in the world today is the transference of the energy of the planetary solar plexus to the planetary heart centre. The forces of cupidity, aggression, glamour and greed will be transmuted in the present furnace of pain and fiery agony and will be raised into the heart centre. There they will be changed into the power of sacrifice, of inclusive surrender, of clear vision of the whole, and into cooperation; this is an aspect of the principle of sharing.

When I say these words, I am not speaking idealistically or mystically. I am pointing out the immediate goal; I am indicating a problem of our planetary Deity; I am giving [Page 521] you the clue to a scientific process which is going on under our eyes and which is today at a point of crisis.

As this is the Aryan or fifth root-race (and I do not use this term in the German,  materialistic and untrue sense) there are today in the body of Him in Whom we live and move and have our being, five focal points of spiritual energy, expressing themselves through five awakened centres in that body. These five are:

1. Geneva.—The European continent.

2. London.—The British Commonwealth of Nations.

3. New York.—The American continent.

4. Darjeeling.—Central and Western Asia.

5. Tokyo.—For the Far East.

Today, these five centres are being abnormally and deliberately stimulated and vitalised. The energy which flows from them is profoundly affecting the world, holding great hope for the future but producing most disrupting and disastrous effects where the material side of human life is concerned. There are **two centres in the planetary Life** which are as yet relatively quiescent as far as any world effect is concerned. To them I assign no other focal point beyond hinting that within the continent of **Africa one will some day be found**, and later still (many millions of years ahead) another will be discovered in the region of **Australia**. It is, however, with the **five centres in this fifth root-race** that we are concerned.

***In light of the above we can be fairly sure that the 6th race chakra (base chakra) will be found in Africa and the 7th root-race chakra (crown chakra) found in Australia, just as the 1st root-race chakra was found in India.***

***“(EA 454) I. Head centre . . . Shamballa . . . 1st ray . . . 1st & 7th races . . . Will; the goal.***

***Energy of Life. Synthesis.***

***Seven centres awakened and functioning.***

***In first root-race alive and faintly vibrating.***

***In seventh root-race fully awakened.***

***II. Heart centre . . . Hierarchy . . . 2nd ray . . . 6th root-race . . . Love; the goal.***

***Energy of Identification. Achievement of fusion.***

***Six centres functioning.***

***The focal point of the egoic consciousness of divinity.***

***The fifth kingdom. The Kingdom of God.”***

(EA 521) The force which the centre at **Geneva** is expressing (at present ineffectually, though later a change will come) is that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the "binding together in brotherly love" and [Page 522] with the expression of the nature of service. This planetary centre, which conditions the little country of Switzerland, has had a most potent effect upon that country; a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the origin of the Red Cross—that world activity which works impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations; it is that which has protected that small country from the aggressive sweep of the Axis powers. The motto or note of this centre is "I seek to fuse, to blend and serve."

The force which is centred in **London is that of the first Ray of Will or Power** in its building aspect and not in its destroying aspect. It is the service of the whole which is being attempted at great cost and the effort is to express the **Law of Synthesis** which is the new emphasis, pouring through from **Shamballa**. Hence the fact that the governments of many nations found asylum in Great Britain. Likewise, if the Forces of Light triumph because of the cooperation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. The keynote of this force is "I serve," as I told you earlier in this treatise (see the last page of A Treatise on the Seven Rays, Vol. I).

The force expressing itself through the centre, **New York**, is the force of the sixth Ray of Devotion or Idealism. [Page 523] Hence the conflicts everywhere to be found between the varying ideologies and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the cooperative effort of all the democratic nations and the separative materialistic attitude of those who seek to keep the United States from assuming her responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavour, will deny the United States her share in the "gifts of the gods in the coming age of peace which will succeed this present point of critical suspension," as the Old Commentary phrases it. The sixth ray is either militant and active, or mystical, pacific and at present futile, and these two aspects at present condition the United States. The keynote of this world centre is "I light the Way" and this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and firm decision to stand by righteousness to govern their present attitudes and policies. This is slowly coming to pass and the selfish voices of the blind idealists, the fearful and the separative are dying out. All this is happening under the inspiration of service, motivated by love. Thus the two major democracies can eventually restore world order, negate the old order of selfishness and aggression and usher in the new order of world understanding, world sharing and world peace. Peace will be the result of understanding and sharing and not the origin of them as the pacifists so often imply.

The force pouring through **Darjeeling** at this time is that of the **first Ray of Will or Power**. The **egoic ray of India is the first ray** and hence the immediate effect of the inpouring **Shamballa** force is to stimulate the **will-to-power of all dictators**, whether they are the would-be world dictators [Page 524] such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world or those minor dictators, the tyrant in the home. It is interesting to note that the keynote of India is "I hide the light" and this has been interpreted to mean that the light pours forth from the East, and that the gift of India to the world is the light of the Ageless Wisdom. This is true in a sense, but there is a wider and deeper sense in which it will prove true. When the intent and purpose of the great Life which works through **Shamballa** is carried out and is in process of expression, a light will be revealed which has never yet been seen or known. There is a word in the Christian Scriptures which says "In that light shall we see light"; this means that through the medium of the light of wisdom shed abroad in our hearts through the Ageless Wisdom, we shall eventually see the Light of Life itself—something meaningless and inexplicable to humanity at present but which will be later revealed when the present point of crisis is surmounted. Of its nature and its effect, I have naught to say to you at present.

***London, Darjeeling and Tokyo are more influence by Shamballa, New-York and Geneva more influenced by the Hiearchy***

(EA 528) The **five cities** which are the exoteric expression of the esoteric centre of force and through which the Hierarchy and **Shamballa** are seeking to work are the correspondence in the planetary body to the four centres up the spine and the ajna centre in the body of humanity and of individual man. In all three cases, they are "living, vital, focal points of dynamic force" to a greater or less extent. Some predominantly express soul energy and some personality force; **some are influenced by Shamballa** and some by the Hierarchy. The head centre of the Occident is beginning to react to second ray energy and the ajna centre to fourth ray energy and in this lies the hope of the race of men.

UP TO HIT 480

**Compilation Shamballa part11**

***More on the 100 year cycle in relation to the three major constellations Leo, Capricorn, Pisces and the direct impacts of Shamballa energy on humanity-To recap-***

(EA 416) 1. The energies coming from the **Great Bear** are related to the will or purpose of the solar Logos and are to this great Being what the **monad** is to man. This is a deep mystery and one which even the highest initiate cannot yet grasp. Its **sevenfold unified energies** pass through **Shamballa.**

2. The energies coming from the **sun, Sirius**, are related to the love-wisdom aspect or to the attractive power of the solar Logos, to the soul of that Great Being. This cosmic soul energy is related to the Hierarchy. You have been told that the great White Lodge on Sirius finds its reflection and a mode of spiritual service and outlet in the great White Lodge of our planet, the Hierarchy.

3. The energies coming from the **Pleiades**, an aggregation of **seven energies**, are connected with the active intelligent aspect of logoic expression, and influence the form side of all manifestation. They focus primarily through Humanity.

Connected with this major triangle and affecting **powerfully our entire solar system** is a triple inter-relation of great interest, which has a special and peculiar relation to humanity. This triangle of forces relates one of these major constellations, one of the zodiacal signs and one of the sacred planets within our solar system.

(EA 537) CHAPTER V

Three Major Constellations and the Zodiac

**There exists at this time** an inter-relation between **three of the constellations** upon which I would like somewhat to enlarge, because their potency and the climax of their inter-relation is being reached at this time. **From 1975 on, that potency will greatly lessen** until it fades out. The period of this interplay of **three major energies** and their focussed potent effect upon our planet **began in 1875**, achieved **momentum in 1925**, will reach its **highest expression (for good or evil) in 1945** and will then **decline slowly until 1975**. These three constellations are: **Leo, Capricorn and Pisces**. These are curiously and most mysteriously related to the fourth kingdom in nature and therefore to the evolution and the destiny of the human family. Add to these the emerging energy of Aquarius, and you have four energies which are playing upon the vehicles of men and producing peculiar effects—both destructive and constructive.

***“Twice before has this relation and intensification of vibration occurred: At the time of the coming of the Sons of Mind to the Earth during the Lemurian age and once in the Atlantean period…..”***

**Twice before** has this relation and intensification of vibration occurred: At the time of the coming of the Sons of Mind to the Earth during the **Lemurian age** and once in the **Atlantean period** at the climax of the conflict between the Lords of the Dark Face and the Lords of the Shining Countenance. (See Volume II of The Secret Doctrine or the Vishnu Purana. A.A.B.) In the earlier activity, the **fourth active constellation was Gemini** and in the **Atlantean [Page 538] it was Sagittarius**. The effect then was on the **physical plane** (the earliest was on the **mental)** and the great Flood eventuated to which the Bible bears testimony. It brought about the destruction of the humanity of the time, but released the indwelling life for further experience and development.

***Direct Shamballa impacts for the Great Bear, Sirius and the Pleiades-***

***Lemuria-Leo Capricorn Pisces-Gemini-affect on mental plane-lead to individualisation***

***Atlantis-Leo Capricorn Pisces-Sagittairius-affect on physical plane***

***Aryan-Leo Capricorn Pisces-Aquarius?***

1. Leo, Capricorn and Pisces.

The effects produced are **mass effects** and the Rulers of these constellations which move into activity at this time are those listed in one of the earlier tabulations which I gave you.

***Great Bear*** -Leo.—Ruler: The Sun, veiling Uranus, the planet of occultism, and that which governs group relations, organisations and the **eleventh House**. It relates the Leo influence to Aquarius.

***Pleiadies***-Capricorn.—Ruler: Venus, governing the **second House**, which is concerned with economics, the distribution of money and metals and which rules Taurus, the "seed house" of illumination and the new emerging light. Venus also rules Libra exoterically and the seventh House wherein enemies are recognised and unions and friendships achieved.

***Sirius***-Pisces.—Ruler: Pluto, governing the **eighth House**, the house of death, of dissolution, of detachment and ruling Scorpio, the sign of testing and of discipleship.

This tabulation and its inferred relationships warrant careful study in the light of modern affairs and the present world situation. From the angle of the ray energies involved and seeking to control human life, you have the influence of the **seventh Ray** of Ceremonial Law, Order and Magic, [Page 539] the **fifth Ray** of Concrete Knowledge, or Science and the **first Ray of Will** unitedly bringing about fundamental changes, and ushering in the new era. This combination is terrifically potent and brings about the precipitation of inner forces, an increased activity of the lower mind and an outpouring of the **Shamballa force**—all three of which can be seen functioning in the field of the planetary life today as never before. The greater effect is produced owing to the greatly increased sensitivity of mankind, compared to the two other times in which (in cyclic evolution) **these three constellations were active**. The combination is seen demonstrating in human affairs today. It was responsible for the organisation which lay behind the World War—an organisation involving all three levels in the threefold world of human evolution and which affects also the three kingdoms in nature, climaxing in the fourth. It is responsible for the use of mental power on a vast scale, notably in the material sense as at present and for the achievement of human desire, plus the self-will of an evil few, who, because of the seeds of evil in their own nature, respond to the lower aspects of this force. It is also responsible for the steadily mounting will-to-good of the awakening many.

***DK is here considering the Hierarchical rulers of these constellations-notice that Venus rules the 2nd house whether it is considered from the orthodox, esoteric or Hierarchical angle-what changes is the zodiacal source not the house or sign rulership***

A close analysis of these **constellations, their planetary rulers** and the ray forces which these transmit will clarify the world issues in an amazing manner, plus an appreciation of the houses in which these effects will primarily be felt. The following brief tabulation may prove useful, even if it is only a repetition of that earlier said:

Constellation          Ruler                Ray                         House

Leo                     The Sun             Seventh                   Eleventh

                           (Uranus)

Capricorn           Venus                 Fifth                     Second and Seventh

Pisces                 Pluto                  First                        Eighth

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The energies poured out, therefore, will be felt primarily in those aspects of human living which are influenced by the rulers of certain houses.

The **seventh Ray** of Ceremonial Order or Organisation is felt in the house of relationships, of organisations and of mutual effort and of aspiration (either towards good or evil). The forces of this ray work out on the seventh or physical plane—the plane whereon major changes in all forms are made and on which the disciple must firmly stand as he takes initiation.

This seventh ray sweeps into organised and directed activity the world of forces upon the outer sphere of manifestation, and produces the precipitation of Karma, which, in this case leads to:

1. The working out into expression of all the subjective evil of the life of humanity, thus producing the world war.

2. The initiation of the planetary Logos and—with Him—of all who take their stand upon the side of the Forces of Light. This takes various forms as far as humanity is concerned:

a. The initiation of the consciousness of the masses of men into the Aquarian Age, bringing them under the new influences and potencies, and enabling them to make a response of which they would not otherwise be capable.

b. The initiation of the aspirants of the world on to the Path of Accepted Discipleship.

c. The bringing about of certain major initiations in the case of those world disciples who are ready enough and strong enough to take them.

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In spite of the vast destruction everywhere, the work of the seventh ray is being increasingly felt; the destruction of the forces of evil is going on even though at great cost to the Forces of Light; simultaneously there is a regrouping and a rearrangement of human attitudes and thought; this is brought about as a result of the tremendous demand upon the world thinkers for direction and guidance. Thus the nebulous structure and the dim outlines of the New Age civilisation can already be seen.

The underlying spirit of freedom will triumph as it is organised into revolt against slavery. To this end, the seventh ray will increasingly make contribution.

**Leo, the constellation** in which the keynote is full self-consciousness, is becoming increasingly dominant. The issues involved in today's situation are becoming clearer in the minds of the masses of the people; they can and will act with full awareness and intentional conscious purpose when the right time comes and will understand the implications and the price involved in a manner not hitherto possible. Hence the meaning back of my reiterated statement that the issues and determinations of the present situation are in the hands of humanity itself. The "stars in their courses" will aid humanity or bring destruction, according to human determinations. Men can achieve liberty and organise for the New Age with its unique civilisation and constructive synthesis, or they can commit suicide (if I may speak symbolically) and hand over their immediate future to the forces of evil and of death. These work for the death of all the true values and of all for which the human spirit has fought.

The self-consciousness aspect of the human being is [Page 542] being steadily expanded under this major interplay and through the forces **transmitted by Uranus, via the eleventh house**, and will ultimately give place to group consciousness and group relationships and group work. Hence the trend towards amalgamation today, towards federation, spheres of action and the many groups which distinguish increasingly human intercourse. The group spirit and the forms through which it will express itself are being increasingly demonstrated and this constitutes a veritable initiation for the race. It is the emergence of the glory of the human spirit in a more definite and arresting way and involves an orientation towards freedom which will later stand in the historical records as the outstanding characteristic of this age of major conflict. Humanity is today participating in the preparatory tests for initiation, the initiation of the world disciple. Great is your privilege to be taking part in this. Forget not that eleven is the number of the Initiate and that today it is the eleventh house which is so dominant; forget not that Aquarius, the eleventh sign, is the sign of universal relationships, interplay and consciousness. For all this, the combination of signs— Leo, Capricorn and Pisces—is preparing the race.

The evil men who guided the destiny of Germany talked of world groups and of the European Order of Nations but it was a grouping around Germany as the centre and for the selfish interests of Germany. The grouping which is a part of the divine Plan is not around any one nation but a grouping based on the ideal of brotherhood, on the will-to-good and on the freedom of the whole. One expresses a selfish materialistic distortion and the other a spiritual objective.

**Capricorn** is related, as you have been told, to initiation; [Page 543] it is also the sign of the coming world Saviour and these higher aspects of the Capricornian influences can be potently demonstrated if humanity so wills it and will take advantage of the Venusian influence to use the mind as the reflector of soul purpose. If this does not take place, the present situation will turn into something far worse—a situation wherein the mass of men will be "re-initiated into the Earth and forced to turn their backs upon the dawning light." A dark period of civilisation will ensue. Instead of the dark cave of initiation wherein the light of the initiate's own nature illumines the darkness and so demonstrates his command of light, the dark cave of materialism and of physical, animal control will take the place of the "lighted Way." The earthy aspect of Capricorn, the lowest concrete aspect of the mind and an increased control by the Taurian spirit in its worst form will take the place of the divine possibility of entrance into greater light, the manifestation of the soul nature and the recognition of the "light which is found in the eye of the Bull."

Such are the possibilities confronting the world of men today; the issue is dependent upon the final triumph of the Forces of Light (working through the Allied nations) or on the control of the forces of materialism. Germany represented materialism in the West and Japan in the East. I would also add that those who in both nations (and there are many such) represent the "lighted Way" were so imprisoned in their environment and so dominated in their personalities by the thoughtform of their powerful rulers that for them right action was impossible. It is this thought which prompts the Hierarchy to renewed effort. The Forces of Light recognise and work for the spiritual good of all people, irrespective of their national relations. They are [Page 544] working for the release of Germany from the glamour which descended upon her people. The Hierarchy makes a distinction between the bewildered mass, the wrongly educated youth and the obsessed leaders in all branches of the government. The latter are "shells," obsessed by evil entities and hence their dynamic, one-pointed potency, hence also their extreme skill and cunning, based on very ancient evil experience and hence also the well-nigh ludicrous falsity of their propaganda. They are the spirit of materialism embodied, devoid of all true feeling and perception, lacking the light of love and understanding, but powerfully animated by the energy of substance itself. It is time that men woke up to the nature of these beings who sought (under the present grouping of constellations) to enslave the race. The earthly influence of Capricorn made their activity possible; they themselves have been evoked out of their evil past by the material side of humanity itself and the potency of the massed selfishness of mankind. In like manner, the Forces of Light can be evoked in tremendous potency but only by the massed aspiration and spiritual desires of the peoples of the Earth. Of this evocation, there are already signs.

The **Venusian influence**—as you will have noted—brings in likewise the influences of Libra. You find today a cycle wherein an appropriate balance or point of equilibrium has been brought about which is a correspondence to the great point of balance on the Path of Involution when spirit and matter balanced each other, making the upward arc of evolution the next possible step. This time the balancing is on mental levels; in the earlier crisis, it was on the physical plane. This point of equilibrium is to humanity, to the Sons of Mind, what the earlier point of crisis was to the planetary [Page 545] Logos. This is a fact to be remembered and given due place in your thinking. The problem to be solved is: Which aspect of humanity will finally triumph and so disturb the balance by achieving dominance—spirit or matter, soul or personality? Such is the nature of these points of crisis. As in the planetary crisis, if spirit should triumph, a new feature, function or quality of divinity will begin to manifest—the highest mind. In the human crisis, the same thing is possible. If the spirit of man triumphs, then the aspect of true love in its divine nature and with its group emphasis will be possible. Such are the issues involved.

To bring about the full presentation of the choice and to indicate the mode whereby the spirit of man can triumph, the influence of Pisces was called in or rather evoked. It is conditions which evoke, aided at times by voiced Words of Power on the part of the Hierarchy. Pisces, through its ruler, Pluto (ruling both the mass and the disciples esoterically), necessitated the triumph of death—not necessarily physical death—leading to the dissolution of the form of man. It is frequently the death or ending of old forms of civilisations which cyclically come and go; of religious teaching when it does not serve the need of the spiritual nature of the people (as is today the case); of educational processes which fail to educate the developing nature of man and serve only to delude and imprison. When I say this, I mean not the death of religion or of forms of thought. I refer here to death as the Great Releaser, which shatters the forms which are bringing death to that which is embodied. It is to this philosophic death in its lowest aspect that Germany has responded. The destruction of religion which Germany sought to bring about is not a prelude to the establishment of a better approach to divinity but the effort [Page 546] to evoke the ancient gods, to deify the forms of matter and to make the state the supreme end of men's lives; the spirit of love and of individual right relations are not known—those relations which are so basically characteristic of the Kingdom of God.

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

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

Such are the influences which today are dominating the world, finding expression according to the type of vehicle which reacts to their impact. The type of conscious response and resultant activity is—as the occultist well knows—dependent upon the quality of the vehicle which is receptive to the approach of any type of energy. The interplay of the energy and the vehicle then produces consciousness of some kind. This is a basic and unalterable law.

In the few things which I have been able to say anent these constellations and their relation to our planet at this time, I trust I have made clear and practical something which **esoteric astrologers** need unceasingly to grasp—the fact that once it has been **established which constellations are at any one time influencing our Earth**, which **planets—exoteric and esoteric**—are transmitting their influence and **which rays are consequently active**, it should be possible to prove then the fact of these distributed energies by the appearance upon Earth and among men of their appropriate results, and the expected response.

***The Cardinal Crosss-Aries-Cancer-Libra-Capricorn- rules Shamballa***

(EA 558) It might be added that the Mutable Cross is the conditioning influence in that great planetary centre which we call the human; that the Fixed Cross is paramountly the major controlling set of energies governing, and being transmitted by, the centre which we call the planetary Hierarchy; whilst the **Cardinal Cross** rules and conditions (in a manner unknown to men) that great planetary centre to which we give the name **Shamballa.**

a You will see, therefore, how stupendous is my theme. Only those, may I again repeat, who can think in terms of one or other of the three above Wholes, will know whereof I speak; lesser minds will get a general picture or vision of transcendental possibilities which will aid them to an expansion of consciousness, but what I say will remain far-off in the realm of the (temporarily) unattainable.

Will it clarify the subject technically and academically if I point out that—

1. The Mutable Cross is the Cross of the Holy Spirit, of the third Person of the Christian Trinity, as it organises substance and evokes sensitive response from substance itself.

2. The Fixed Cross is the Cross of the Son of God, of the second Person of the Trinity, driven through love to incarnate in matter and to be consciously crucified upon the Cross of matter.

3. The **Cardinal Cross is the Cross of the Father**, the first aspect of the sacred Trinity, Who sent forth the Holy Spirit (the Breath) because the Mind of God visioned a destiny for matter which had been long in coming. [Page 559] Now that the "time was at hand," the Son fulfilled the law in cooperation with the Holy Spirit and this in response to the fiat of the Father.

These three Crosses are, in their totality of manifestation, related to the three basic energies which brought the solar system into being; they constitute the three major and synthetic expressions of the supernal Will, motivated by love and expressed through activity. Upon these Crosses, the ability to see the Whole, purpose-motive-expression, life-quality- appearance, shifts and changes. Upon the Mutable Cross, the crucified man sees naught of the picture. He suffers, agonises, desires, strives, is the apparent victim of circumstances, and is distinguished by a veiled vision and inchoate longings. These gradually take shape until he reaches the stage of acquiescence and aspiration. Then he finds himself upon the Fixed Cross and begins to grasp the whole of the purpose of experience upon the Mutable Cross (as far as humanity is concerned) and to realise that there is a hierarchical purpose which can only be grasped by the man who is willing to be crucified upon that Cross. He reaches the stage of responsibility, self-awareness and right direction. His orientation is now "the spiritually vertical which involves the inclusive horizontal." At this stage, the Plan of the Logos begins to take shape in his consciousness. Upon the **Cardinal Cross, the purpose and the unified consummations** of the two earlier crucifixions become almost blindingly apparent and a vision of the unified intent of the three Persons of the underlying Trinity (each upon His Own Cross) emerges with clarity.

Perhaps the simplicity of the following **three symbols** may serve somewhat to clarify that which I have tried to impart.

The **Mutable Cross** of material change and constant movement can be **depicted by the swastika**. The man is unconscious of the nature of the four entering energies and

interprets little in terms of the soul. The energies make their impact upon him and drive him into material activity. This Cross of the personality dedicates the man who is crucified thereon to material ends in order that he may learn eventually their divine use. It is in the lower aspect of this Cross that the Nazis chose this symbol as theirs; they were expressing, at the close of the material cycle of human existence, the false and evil use of matter, of which separativeness, cruelty and selfishness is the key. The misuse of substance and the prostitution of matter and form to evil ends is the sin against the Holy Spirit. It might be said that the swastika "drives into danger dire and into evil ways, those whose greed is great and who see no beauty in the dawning light and who know no love of human lives." To those who respond not to the lower aspects and effects of the whirling Cross (as it is sometimes called) "the swastika flings them from itself and far afield until they come to rest upon the Cross of chosen crucifixion," the Fixed Cross of the pledged disciple.

The symbol of the **Fixed Cross** (as far as humanity is concerned) might be depicted thus:

Here you have the [Page 561] Cross of Humanity. On this Cross, the man is illumined and conscious of the effects of the completed cycle (indicated by the circle) of the four energies to which he was subjected upon the Mutable Cross.

The symbol for the Cardinal Cross is more complicated and can be portrayed thus:

Here you have the **triangle of manifested Monad**, plus the **three cycles of four energies**, focussed and blended in unity; you have also the line of evolution (the evolution of consciousness) going down deep into, and becoming inclusive of matter and at the same time reaching out into the "Spaces of Divinity."

(EA 568)  A study of these few suggestions anent the life of Christ will bring to light and livingness this whole subject of the three Crosses. It is needless for me to remind you at this point that on Mount Golgotha, these three Crosses are portrayed:

1. The Mutable Cross—the unrepentant thief. Humanity.

2. The Fixed Cross—the repentant thief. Hierarchy.

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

(EA 574) Upon the Fixed Cross, the united influence of its four streams of energy, when expressing themselves fully through an individual disciple and through the Hierarchy, produces likewise three emerging conditions:

1. There is a vast experience of group life, group activity and group awareness. The self-conscious man in Leo becomes the group conscious man in Aquarius.

2. There arises in the consciousness of the disciple a vision of the "endless Way of which Nirvana is but the beginning."

[Page 574]

3. He recognises his task of mediatorship which is the major task of the Hierarchy, mediating between **Shamballa** and Humanity. He knows that he must carry forward the dual task of invocation and evocation simultaneously—the evocation (through right invocation) of the will-to-good of the world thinkers and aspirants, and also the will-to-save of the **Shamballa Lords**, via the Hierarchy, which he is in a position directly to approach. I touch here on grave mysteries.

There awakens in him, therefore, a vague determination at first which gives place in time to an evocation of the will in himself. This eventually puts him en rapport with the will aspect of Deity as it emanates and is stepped down from **Shamballa**, via the Hierarchy, into which spiritual organisation he is being gradually integrated through experience upon the Fixed Cross. It might here be pointed out that:

a. Experience upon the Mutable Cross integrates a man into the centre which we call Humanity.

b. Experience upon the Fixed Cross integrates the disciple into the second planetary Centre which we call the Hierarchy.

c. Experience upon the Cardinal Cross integrates the initiate into the primary planetary Centre to which we give the name **Shamballa.**

He eventually becomes a radiating centre of spiritual will, affecting humanity and evoking its will-to-good; he blends this into the Hierarchy as far as he can, fusing this human will into hierarchical activity in an effort to evoke response from **Shamballa**.

(EA 575) 3. The Cross of the Risen Christ.

More upon this subject I may not give to you, nor will it profit for me to enlarge upon the conditions which emerge in the consciousness of the initiate upon the Cardinal Cross. My words would be meaningless. Most of you are in the transition state wherein you are stabilising your individual will, and are attempting increasingly to express it in the will-to-good. I would have you deeply realise that if the will-to-peace is conditioning you, then you are still working on emotional levels and your work will then have to be with the first stanza of the Great Invocation and with its distribution to the masses. If it is the will-to-good which influences and directs you, then to the awakening of mass aspiration you must add the task of evoking the response to world need in the thinkers and aspirants through the medium of the second stanza, blending the two approaches in an effort to evoke—via the Hierarchy—the will-to-save of **Shamballa.**

(EA 579) CHAPTER VII

The Rays, Constellations and Planets

(As per Tabulation X)

We come now to our last discussion upon the zodiac and its relation to the seven rays. We have been occupied with the signs and their effects, and with the new and deeply esoteric astrology which will gradually supersede the present mundane astrology. By the end of this century, it will have won its rightful place in human thought. One thing you must constantly bear in mind. Now that the war is over, and that time of acute trial and tribulation has come to an end, a great spiritual awakening (of a quality and a nature quite unpredictable today) will arrive. The war will have taught humanity many lessons and have torn the veil of self away from many eyes. Values which have been hitherto expressed and understood only by those whose "eyes are on God" will be the goal and the desire of untold thousands; true understanding between men and between nations will be a longed for objective. What humanity determines to have, it ever succeeds in achieving. This is an occult law, for desire is as yet the strongest force in the world; organised, unified desire was the basic reason for the appalling early successes of the Axis. The only factor which can successfully oppose desire is Will, using the word in its spiritual connotation and as an expression of the first great divine aspect. There was little of that organised, spiritual will shown by the [Page 580] allies; they were animated naturally by desire for victory, desire for the arrival of the end of this all-engulfing world cataclysm, by desire for peace and the return of stability, the desire to end war once and for all and to break its constantly recurring cycle, and a steadily mounting desire to bring to a finish the terrible toll of suffering, of cruelty, of death, of starvation and of fear which is gripping humanity by the throat in the attempt to strangle out its life.

1. The **Nature of the Will**

But all this determination is in most cases **simply the expression of a fixed and united desire**. It is **not the organised use of the will.** The secret of the will lies in the recognition of the divine nature of man. Only this can **evoke the true expression of the will**. It has in fact to be evoked by the soul, as it dominates the human mind and controls the personality. The secret of the will is also closely tied in with the recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good. This is not determination; it is not whipping up and stimulating desire so that it can be transmuted into will; it is not an implacable, unshakable, immovable focussing of all energies in the need to triumph (the enemies of the Forces of Light are adept at that). Victory for the allies did lie in the effort to produce this focussing with better effect than the enemy. The use of the will is not expressed by an iron fixation to stand steady and not yield to evil forces. **Determination**, the focussing of energy and the demonstration of an all-out effort towards victory were only (where the allies are concerned) the expression of a **one-pointed desire for peace** and for an ending of [Page 581] the trouble. This type of effort is something which the masses can give and which they did give on both sides in this conflict.

There is, however, a plus, a something else, which swung the tide of victory on to the side of the Allies. It came through an unrealized effort to understand and express the quality of spiritual Will; it was the manifestation of that divine energy which made the first divine aspect of will or power what it is; it is that which is the distinctive feature of the **Shamballa force;** it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its

significance in words. Two thousand years have gone since Gethsemane and since **Christ** made His initial contact with the **Shamballa force** and by this means, and on behalf of humanity, established a relationship which even at the close of twenty centuries is but a thin frail line of connecting energy.

This **Shamballa force** is nevertheless available for right usage but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution) and its **group use**. It is a **unifying, synthetic force,** but can be used as a **regimenting, standardising force**. May I repeat those two key words to the use of the **Shamballa energy**: Group Use and Understanding.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, their problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness but it is kindness to the form side of life, to the personalities of those around us, and fulfils itself usually in a desire to carry [Page 582] out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen. It expresses itself in a desire to end abuses and to bring about happier, material, world conditions; it shows itself in mother love, in love among friends, but seldom as yet as love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but, factually, love has never yet been expressed—except by the Christ.

You might ask, why, if this is so, do you emphasise this highest divine aspect? Why not wait until we know more about love and how to manifest it in our environment? Because, in its true expression, the **Will today is needed as a propelling, expulsive force**, and also as a clarifying, purifying agent.

The 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.

The **Shamballa energy** is, therefore, that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually **negates the power of death**. It is, therefore, incentive and not impulse; it is realised purpose and not the expression of desire. Desire works from and through the material form upwards; **Will works downwards into form**, bending form consciously to **divine purpose**. The one [Page 584] is invocative and the other is evocative. Desire, when massed and focussed, can invoke will; will, when evoked, ends desire and becomes an **immanent, propulsive, driving force, stabilising, clarifying**, and—among other things—**finally destroying**. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this will—aroused by invocation—which must be focussed in the light of the soul, and dedicated to the purposes of light and for the purpose of establishing right human relations which must be used (in love) to destroy all that is hindering the free flow of human life and that is bringing death (spiritual and real) to humanity. **This Will must be invoked** and evoked.

I am not referring here to the use of either of the two Great Invocations or to the third which has lately been given. I refer to the focussed consciousness of the men and women of goodwill, whose lives are conditioned by the will to carry forward the purposes of God in love, who seek selflessly to understand those purposes, and who are **fearless of death.**

There are two great handicaps to the free expression of the **Shamballa force** in its true nature. One is the sensitivity of the lower nature to its impact and its consequent prostitution to selfish ends, as in the case of the sensitive, negative German people and its use by the Axis nations for material objectives. The second is the blocking, hindering, muddled but massed opposition of the well-meaning people of the world who talk **vaguely and beautifully about love**, but refuse to consider the techniques of the will of God in operation. According to them, that will is something with which they personally have naught to do; they refuse to recognise that God works out His will through men, just [Page 585] as He is ever seeking to express His love through men; they will not believe that that will could possibly express itself through the destruction of evil with all the material consequences of that evil. They cannot believe that a God of Love could possibly employ the first divine aspect to **destroy the forms which are obstructing the free play of the divine spirit**; that will must not infringe upon their interpretation of love. Such people are individually of small moment and of no importance but their massed negativity was a real detriment to the ending of this war, just as the massed negativity of the German people and their inability to take right action when Hitler's purposes were disclosed made possible the great inflow of ancient and focussed evil which has brought the present catastrophe to man. Such people are like a **millstone around the neck of humanity**, crippling true effort, murmuring "Let us love God and each other," but doing nothing but murmuring prayers and platitudes whilst humanity is dying.

You can easily appreciate the fact that the evocation of the energy of the will and its effect upon the unprepared, materialistically minded person might and would prove a disaster. It would simply serve to focus and strengthen the lower self-will, which is the name we give to realised and determined desire. It could then create such a driving force, directed to selfish ends, that the person might become a monster of wickedness. In the history of the race, one or two advanced personalities have done this with dire results both to themselves and to the people of their time. One such figure in ancient times was Nero; the modern example is Hitler. What, however, has made the latter so dangerous an enemy of the human family is that during the last two thousand years mankind has advanced to a point where it can also be responsive to certain aspects of this first ray [Page 586] force. Hitler, therefore, found associates and cooperators who added their receptivity to his so that an entire group became the responsive agents of the destructive energy, expressing itself in its lowest aspect. This is what enabled them to work ruthlessly, powerfully, selfishly, cruelly and successfully at the destruction of all that attempted to impede their projects and desires.

***Shamballa force when used by evil will, such as Nazi or those who wish to impose Islam on the world-must be opposed by those who can use Shamballa force-Love is useless against such foes and would only give them more power***

There is only one way in which **focussed evil will**, with its responsiveness to the **Shamballa force**, can be overcome and that is by the **opposition of an equally focussed spiritual will**, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

***The will-to-good must evoke and use Shamballa energy***

You can consequently see why there was more than the casual use of a current word in my mind when the terms of **goodwill** and of the **will-to-good** were discussed. All the time, I had in my thoughts not just kindness and good intention, but the **focussed will-to-good** which can and must evoke the **Shamballa energy** and use it for the arresting of the forces of evil.

This, I realise, is a relatively new idea to many of you; to others of you it will mean little or nothing; others again may have faint glimmerings of this **new approach to God and service** which—again I say—can and must remake, rebuild, and rehabilitate the world. I would like here to point out that the **will aspect can be contacted only from the mental plane** and only those, therefore, who are working with and through the mind can begin to appropriate this energy. Those who seek to evoke the **Shamballa force** are approaching close to the energy of fire. Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect [Page 587] of the war. Fire is produced by physical means and the aid of the mineral kingdom and this was the great menacing and chosen means of destruction in this war. **This is a fulfilment of the ancient prophecy** that the **attempt to destroy the Aryan race will be by means of fire**, just as ancient **Atlantis was destroyed by water**. But, fiery goodwill and the conscious focussed use of the **Shamballa force** can counter fire by fire and this must be done.

***DK recommends a group should be formed to fit themselves to contact and use the Shamballa energy***

I cannot give you more upon this subject until you have given time to its consideration and have sought to understand the use of the will, its nature, purpose and its relation to what you understand by the human will. You must ponder upon how it should be employed and in what manner aspirants and disciples who are mentally polarised can focus that will and safely shoulder the responsibility for its wise use. Later when you know more about it, I can give you further knowledge upon the matter. I would however like to make one practical suggestion. **Might there not be organised a group** who would take this subject as the theme of their meditation and who would try to fit themselves—by right understanding —to contact and use the **Shamballa energy**? Would it not be possible **gradually to elaborate this theme** of the **revelation of the divine will** so that the **general subject may be ready for presentation to the thinking public** when peace truly comes? There is much to be considered in this connection. There is the demonstration of the **three aspects of the will** as enumerated above; there is the preparation of the individual for the expression of this energy; there is a mature consideration to be given to the relation of the Hierarchy to **Shamballa**, carried forward as the Masters attempt to work out divine purpose and to be the distributing Agents of the will energy. There is the effort to be made to comprehend somewhat the nature of [Page 588] the **direct impact of the first aspect upon the human consciousness**, apart from the hierarchical centre altogether—an impact made without any of the absorbing and stepping-down process to which the Hierarchy subjects it. I have referred to this direct contact elsewhere; it can be more direct and complete when there is greater safety brought about by a more understanding human approach.

***To offset this and eventually bring about the elimination of the influence of the dark forces from our planet must come the active, conscious use of the Shamballa force by the White Lodge***

**One of the causes lying behind World War II** is to be found in a premature contact—a contact made by certain selfish minds of a relatively high quality, **aided by the Black Lodge**. To offset this and eventually bring about the elimination of the influence of the dark forces from our planet must come the **active, conscious use of the Shamballa force** by the White Lodge, aided by the men and women whose **will-to-good is strong enough** to safeguard them from personal peril in their work and from being deflected on to wrong and dangerous lines. This aid necessitates a certain definite and planned contact and interplay between the two centres: Humanity and Hierarchy. When this is better established, there can be organised and known cooperation and the members of both great centres can "stand together with massed intent." This massed intent will be the correspondence upon the mental plane of the massed intent of the general public who stand with the power of appeal upon their lips and in their hearts. To this appeal must be added the focussed will of the world thinkers and intuitives who will use their minds and brains in the affirmation of right.

It was for the reason that the will aspect was involved that I made our last point in our consideration of the seven rays to be a consideration of the Rays, Constellations and Planets, as given in Tabulation X. **The inter-relation there given concerns the first aspect of the will,** as I have [Page 589] here indicated. The analysis of this tabulation will complete our consideration of esoteric astrology.

The **seven stars of the Great Bear** are the originating sources of the **seven rays of our solar system**. The seven Rishis of the Great Bear express Themselves through the medium of the seven planetary Logoi Who are Their Representatives and to whom they stand in the relation of Prototype. These seven planetary Spirits manifest through the medium of the seven sacred planets.

Each of these seven rays, coming from the Great Bear, are transmitted into our solar system through the medium of **three constellations** and their ruling planets. The following tabulation will make this clear, but must be interpreted only in terms of the present turn of the great zodiacal wheel of **25,000 years.**

2. Various Aspects of the Will

We have now the difficult task of considering an aspect of divine manifestation which is as yet so little apparent upon the physical plane that we lack the exact word with which to express it and those words available are likewise misleading. I can, however, attempt to give you certain concepts, relationships and parallels which may serve to close this section on astrology and lay a foundation for **future teaching around the year 2025**. That is the mode whereby all revelation comes. A thought is given; a symbol described; an idea portrayed. Then, as the minds of men ponder upon it and the intuitives of the world pick up the thought, it serves as a seed thought which eventually comes to fruition with the presentation and the unfolding of a revelation which serves to lead the race of men nearer to their goal.

***Each Ray functions through three constellations for a 25,000 year period after which new constellations make up each ray triangle***

TABULATION X

Ray                                                                                    Planets

                                  Constellations                    Orthodox                         Esoteric

                                    | Aries. The Ram               Mars                             Mercury

I. Will or Power           |Leo.     The Lion             The Sun                        The Sun

                                     |Capricorn.    The Goat   Saturn                           Saturn

                                    |Gemini.  The Twins        Mercury                        Venus

II. Love-Wisdom         |Virgo. The Virgin          Mercury                        The Moon

                                     |Pisces. The Fishes         Jupiter                           Pluto

                                    |Cancer.  The Crab            The Moon                  Neptune

III. Active Intelligence|Libra. The Scales            Venus                          Uranus

                                      |Capricorn. The Goat     Saturn                           Saturn

IV. Harmony through   |Taurus.The Bull             Venus                         Vulcan

        Conflict                |Scorpio. The Scorpion    Mars                            Mars

                                     |Sagittarius. The Archer   Jupiter                        The Earth

                                     |Leo.  The Lion                 The Sun                     The Sun

                                     |Sagittarius. The Archer    Jupiter                        The Earth

V. Concrete Science    |Aquarius. The Water

                                     | Carrier                           Uranus                          Jupiter

                                     |Virgo. The Virgin           Mercury                     The Moon

VI. Devotion. Idealism |Sagittarius.The Archer   Jupiter                        The Earth

                                      |Pisces. The Fishes         Jupiter                         Pluto

                                     |Aries. The Ram              Mars                           Mercury

We are considering the expression of the **Shamballa force** in terms of **Will**, i.e., of **divine purpose, latent in the mind of God** since the beginning of time and the dawn of creation. In God's mind, **that idea is seen whole and complete**. In manifestation it is a gradual, self-revealing evolutionary and demonstrated activity. We know somewhat of the intelligence aspect of God. It is revealed in the living activity of substance. Of the love of that Great Thinker, we are learning slowly and its revelation has reached the stage where the human mind can contrast its [Page 591]  mode of living activity with the visioned and sensed love of Deity, expressed as yet by the desire for right human relations and right treatment of all that is non-human. **Of the will and purpose of God, humanity knows nothing**, for the individual will or the collective human will which could act as interpreter, revealer and also serve as a mode of contact, is dedicated to selfishness and blind to the higher reaches of divine expression. Mankind's so-called acquiescence in the will of God is based on his wish life, on his negativity and on the visions of the saints. Their keynote was submission and their highest point of spiritual contact was still tinged with dualism and still conditioned by modes of human interpretation.

***It should be possible, through a study of the seven rays and their related constellations and their transmitting agents, the planets, to gain some general idea of the pouring through of the Shamballa energy***

Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation to the whole. It should be possible, through a study of the seven rays and their related constellations and their transmitting agents, the planets, **to gain some general idea of the pouring through** of the **Shamballa energy** as emerging purpose on the physical plane.

***Life-synthesises spirit, soul and body***

I have earlier referred to **three major expressions of the will aspect**. There is **will, as the conditioner of the life aspect**. This refers not to events, happenings and occurrence, but to the nature of the life manifestations in any cycle, through any nation or race, where humanity is concerned. This refers also to the broad and general lines which at any time upon the planet are setting the pace for the evolution of forms and which basically concerns the force and endurance of the life as it manifests through and creates those external conditions which are qualified and expressed in terms of life, of quality and appearance. The word "life" in this triplicity of terms refers to life as [Page 592] humanity understands it. **The word "life**" to which I here refer is the life to which H.P.B. refers as that which **synthesises spirit, soul and body**. (See The Secret Doctrine, I. 81). It is in reality that fourth something which hovers behind all manifestation and behind all objects, all qualified expressions of divinity and which is hinted at in the Bhagavad Gita in the words: "Having pervaded this whole universe with a fragment of Myself, I remain."

There is **next the will which brings fulfilment**. This is the basis of all relationships and all processes of inter-relation in our solar system and (as far as humanity is concerned) in the planet. It is the prime factor in bringing about the inevitability of the divine consummation; it is the cause of all fruition of all forms on all planes and of divine intention; it is that which lies back of consciousness itself. I know not how else to express this in words and having done so they prove wholly inadequate. There is a faint, dim, uncertain reflection of this will-fulfilment in the joy of achievement as registered by a human being who finds his heart's desire. Long processes of evolution precede this fulfilment and long experience of the living activity of the will of God as Life. This concentrated evolutionary effort, this undeviating purpose has called forth more than desire and more than the will-to-be-active. There is a realised achievement from the very start for this is the divine will-to-completion which precedes the creative effort. It is the synthesis of creation, or persistent endeavour, adherence to vision and complete sacrifice, and all of these in terms of divine experienced experiment, if I might so formulate the idea. Remember, therefore, that all through these experiences of the divine will runs the thread of a fulfilled synthesis. This is more than cohesion in time and space; it is more [Page 593] than the principle of privation about which H.P.B. speaks, and more than self-imposed limitation. It is the end seen from the beginning; it is alpha and omega producing the completed whole and the perfect fruition of the divine will.

It is, finally, the **will which conquers death**. This again must not be interpreted in terms of death as it affects the form nature of manifestation. The note of synthesis and triumph—realised and complete—persists behind all that we can recognise as death. This will is the principle of victory, of the ultimate goal of life when fruition is achieved; it is the final united success or unified conformity to a long foreseen purpose of spirit-matter, life-form, plus that something which is the dream and goal of the highest initiates in the Hierarchy to contact—the **secret revelation of Shamballa** itself. More it is not possible to say. If Christ Himself is striving towards that knowledge, it is not possible for us to do more than speculate.

In these few words, I have sought to convey an idea of a vast subjective realisation. What I am hinting at in reality is the objective of that "endless Way of which Nirvana itself is but the open door"—the Way to the higher evolution for which our evolutionary process prepares mankind. I am indicating what is the goal of all hierarchical endeavour. Mankind is so preoccupied with the attitude and effort of the Hierarchy as regards human welfare and guidance that the goal of the efforts of the Masters of the Wisdom is naturally overlooked. It is in reality no concern of man. Nevertheless, the picture of the divine Plan so oft emphasised in occult books and by occult teachers is distorted unless it is realised that just as humanity strives towards the Hierarchy, so that Hierarchy itself strives towards **Shamballa**. As the Old Commentary has it:

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"He who sees in the **dark light of Shamballa** penetrates to that which lies beyond our little sphere to that which can be sensed behind the holy triangle (Venus, Mercury, the Earth, A.A.B.). There is to be found the point of radiant fire which shines within the eye (Taurus), which burns upon the mountain-top (Capricorn) and which the water cannot quench (Aquarius). These are the holiest three."

As we consider the **seven rays** as outlined in **Tabulation X**, I would have you bear in mind that we are viewing them as **expressions of this threefold will**. We have studied them in some detail in my other books from the angle of consciousness and from the point of view as producing changes and expansions of consciousness in man, in nations and in races. Now, as far as may be possible, we are going to consider these rays as they express the pure, living activity of Deity as it fulfils Itself in manifestation as pure incentive, directed impersonal energy, divine instinct which latter is a blend of instinctual force and intuitive energy. It might be pointed out to those of you who have some measure of occult perception that this synthetic Life, being cosmic, emerges from cosmic planes and not systemic. Hence the difficulty in comprehending it.

1. The **conditioning will is the synthesis of the life** of the cosmic physical plane of which our seven planes are the seven subplanes. Until, therefore, the human consciousness is far more expanded than it is, it is not possible for man to understand this synthetic realisation.

2. The **will which brings fulfilment** is the divine incentive [Page 595] (impulse is not the correct term) coming from the cosmic astral plane.

3. The **will which conquers death** is an outpouring from the **cosmic mental plane.**

**From these three cosmic planes** (embracing the **sacred personality of the Logoi, solar and planetary**) come the united energies of the **three constellations** which control and energise our solar system: The **Great Bear, the Pleiades and Sirius**; these work through the medium of the **seven rays** and these in turn express themselves through the **twelve constellations** which form the great zodiacal wheel. The Lords or ruling Powers of these twelve sources of light and life "step down" the potency of these **three major energies so that our solar Logos can absorb them**; they "tune out" those aspects of these three Potencies which are not suited to our systemic life at this point in the evolutionary process, just as the Hierarchy upon our little planet tunes out or steps down the energies from **Shamballa**. These three major energies in a mysterious manner express themselves through the seven rays just as **all triplicities subdivide into septenates**, yet preserve their identity. These **seven energies**, emanating from the **major three** and transmitted via the **twelve constellations**, are embodied in the seven sacred planets and are represented on our Earth by the seven Spirits before the throne of God (the symbol of synthesis). This tremendous inter-relation is embodied in one great process of: Transmission. Reception. Absorption. Relation and Living Activity. The method is one of Invocation and Evocation. In these two sentences, you have one of the most important clues to the whole evolutionary process; the key to the mystery of time and space, and the solution of [Page 596] all problems. But the factor which is of major importance is that the whole matter is an expression of focussed Will.

In considering this process, I would have you **study Tabulation X**, for it is a symbolic form, embodying what I seek to convey. I would point out that the **will aspect—as it is embodied in the rays** and transmitted by the constellations—**works out destructively when concentrated through an orthodox planet** and **constructively when concentrated through an esoteric planet**. Here you have the secret guide to the significance of death and immortality. This is something which the average astrologer will be unable to prove because the cycles involved are too long; intuitively he can however grasp the probability of my proposition. May I again remind you that our theme is the divine plan, purpose and will; it is not the evolution of consciousness, or of the second aspect of divinity. It concerns spirit and not soul. We are attempting in some measure to formulate the life of the Father, the will of the Monad and the purpose of Spirit. In all these (the three aspects of the will) lies germinating the seed of the next solar system, the third, and the fruition of the Personality Manifestation of the Logos. We need, therefore, to formulate the interpretation of the seven rays in terms of will and not of love or consciousness. This we will now attempt to do.

**RAY I.—**The energy of Will or Power. This ray is outstandingly related to that **aspect of will which conquers death**. It is nevertheless the **Ray of the Destroyer**. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous point of view. The first ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of [Page 597] the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense "a figment of the imagination." Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called "divine incentive"; it is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the Will which initiates.

Today, as regards humanity, its **highest realisation is initiation**.

**RAY II.—**The energy of Love-Wisdom. **This basic energy is the will to unify, to synthesise**, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the **Will to unification**.

Today, as regards humanity, its **highest expression is the mystical vision.**

**RAY III**.—The energy of Active Intelligence. This is the **will of conditioned purpose**. The factors which are working out through its medium are the forceful carrying forward of the recognised plan with a goal intelligently [Page 598] conceived and an active incentive which carries the process intelligently forward on the strength of its own momentum. Again I would remind you that I am dealing not with human consciousness but with the sum total of that undertaking which makes matter subservient to and adaptable to the basic idea in the mind of God. And no human being is as yet able to conceive of that idea. No one knows what is the will of God or what is the nature of His intelligent purpose. **It is the Will to evolution.**

Today, as regards humanity, its **highest expression is education**, or progressive development through experience.

**RAY IV.—**The energy of Harmony through Conflict. This is fundamentally the **will to destroy limitation**. This is not the same thing as the will to destroy negation as in the case of Ray I, but is an allied aspect of that. I am not referring to the consciousness aspect which recognises and profits by such struggle. I am referring to the energy, inherent in all forms and peculiarly strong in humanity (because man is self-conscious), which produces inevitably and unavoidably the struggle between life and that which it has chosen as a limitation; this eventually shatters or breaks up that limitation the moment that a point of real harmony or at-one-ment has been reached. Esoterically it might be said that the moment that form (limitation) and life balance each other a rift immediately appears and through it flows a fresh outpouring of the will. Christ had to die because He had achieved harmony with the will of God and then "the veil of the Temple was rent in twain from the top to the bottom." The significance of this fresh [Page 599] inflow of the Will will now appear; the stage is set anew for a fresh and renewed activity of the living principle. As far as humanity is concerned the "seeds of death" emerge through the medium of this Ray and the Grim Reaper, Death, is but an aspect of this will, conditioned by the fourth ray and emerging from the fourth plane. Death is an act of the intuition, transmitted by the soul to the personality and then acted upon in conformity to the divine will by the individual will. **This is the Will to harmonisation.**

Today, its **highest expression as regards humanity is the intuition**, as it works out through group activity. Death always releases the individual into the group.

**RAY V**.—The energy of Concrete Science or Knowledge. To understand this expression of the divine will, the student should bear in mind the occult aphorism that "matter is spirit at its lowest point of manifestation and spirit is matter at its highest." Basically **this is the will which produces concretion** and yet at the same time constitutes the point at which spirit and matter are balanced and co-equal. That is the reason why human perfection is carried forward consciously upon the mental plane, the fifth plane; this is brought about by the fifth ray and upon this plane liberation takes place at the time of the fifth initiation. This is the will which is inherent in substance and which actuates all atoms of which all forms are made. It is closely related to the first solar system even whilst liberating members of the human family who will constitute the nucleus around which the third solar system is constructed. The energy of this ray is intelligence; it is the seed of consciousness but not of consciousness as we understand it; it is the inherent [Page 600] life of matter and the will to work intelligently; it is that living something for which we have no name which was the product of the first solar system. It is one of the major assets of God, the Father and also of the human Monad. **This is the Will to Action.**

Today, as regards humanity, its highest expression is **liberation—through death or initiation.**

**RAY VI.—**The energy of Devotion or of Idealism. This is the **will which embodies God's idea**. It provides the motive power behind the working out of whatever may be the purpose of creation. What that purpose is we have not as yet the faintest idea. An ideal is related to the consciousness aspect as far as human beings are concerned. An idea is related to the will aspect. This ray embodies a dominant potency. It expresses God's desire and is the basic energy emanating from the cosmic astral plane. It conceals the mystery which is to be found in the relationship of the will and desire. Desire is related to consciousness. Will is not. We are not, however, dealing with consciousness but with that impersonal force which drives forward through all the seven planes of our solar system and which makes the idea of God a consummated fact in the Eternal Now. Does that statement mean much to you? I would surmise that it means but little; it is a basic statement of occult fact anent energy as it expresses itself through humanity in a manner which is unique and peculiar. I would here remind you of a statement in The Secret Doctrine that "an Idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of the manifestation." This statement takes you straight back to God [Page 601] the Father, to the Monad, to the One. It is related, consequently, to the Will and not to consciousness. Consciousness is per se the recognition of a progressive plan. The Will is the cause, the energising Principle, Life, Being. **This is the Will to Causation.**

Today, as regards humanity, its **highest expression is idealism, the incentive and cause of human activity.**

**RAY VII.—**This is the energy of Ceremonial Order. It is an expression of the will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the centre. It is the will to "ritualistic synthesis," if I might so word it. It is Necessity which is the prime conditioning factor of the divine nature—the necessity to express itself; the necessity to manifest in an orderly rhythmic manner; the necessity to embrace "that which is above and that which is below" and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which Being emanates as It appears and takes form and lives. **It is the Will towards Expression.**

Today, as regards humanity, its **highest expression is organisation.**

In the above statements anent the rays, you can see that the full circle of their activity is complete from the angle of God the Father; the will to initiate manifestation and its attendant progressive expression meets the will towards full achievement and the energy of Being itself arrives—in time and space today (in the mind of God) at full consummation.

***The Keynotes of the Seven Rays and the Will Aspect***

3. The Keynotes of the **Seven Rays and the Will Aspect.**

The keynotes of these seven Rays are, therefore, as they constitute the revelation of seven Great Beings:

Initiation. Unification. Evolution. Harmonisation. Action. Causation. Expression.

These are the keynotes for humanity at its present point of evolutionary development; as these seven energies play upon the human consciousness in an effort to produce and evoke the Will aspect in advanced man they produce:

Initiation. Vision. Education. Intuition. Liberation. Idealism. Organisation.

A close study of these **seven major rays and seven minor keynotes** will reveal these truths and their promise. At the close of the Aquarian Age, these keynotes will vary somewhat because the recognition of the Will (leading to understanding cooperation) will produce major changes in human polarisation and human objectives—realised objectives.

Let us now see how these basic ray energies will work out in man's planetary and zodiacal relationships and why certain constellations and planets are related to certain rays and transmit into the centre which we call humanity definite and specific influences. These produce certain tendencies in humanity, evoke certain attitudes of the will, and lead consequently to certain unavoidable events as well as to definite and determined forms of Being.

As we proceed with our **consideration of Tabulation X**, there are certain fundamental ideas which must be carefully borne in mind. Let me list them for your helping:

1. We are dealing with the effect of the seven ray energies, as they pour forth from **one or other of the seven stars of the Great Bear into our solar system.** These energies [Page 603] are the **life-quality** of the seven great Beings Who are the Prototypes of the planetary Logoi of the sacred planets, seven in number. These latter are Their reflections in time and space, as the **soul is the reflector of the Monad** where human beings are concerned.

2. The seven rays express themselves, **each through three of the zodiacal constellations**. The analogy (but not the correspondence) is that these three constellations are to the life of one of these ray Beings what the three aspects of monad-soul-body are to a man. Again, it is only analogy. Forget not that analogy and correspondence are not the same. In the first case there is resemblance but not in detail. In the second, there is practically identical expression, usually on a lower level.

3. These seven great Beings express Themselves in our solar system as the custodians or the **exponents of the Will aspect of Deity.** Their effect, therefore, is ever to convey into our solar system and eventually into our planetary life, the energy of the Will, in its planmaking, form-building nature. Esoteric books and esoteric teaching have necessarily laid the emphasis upon consciousness as it expresses quality. That is as it should be. But behind all quality lies That of which the quality is the expression and behind that is to be found the dynamic "out-going" (if I might so express it) which is the motivation of both the quality or consciousness and the life or appearance, the precipitation of will and quality.

4. The nature of the will is as yet undefinable for only the Monad responds to its impact, and only after the third initiation does man somewhat grasp the nature of the will. All that is possible to understand in this brief summation is the effect of the will as it makes its presence [Page 604] felt and the result of its expression, emphasised through the three constellations.

5. The constellations in groups of three transmit the seven influences of the seven rays to our planet, via the Sun, and the relationships which I am here indicating are only those in connection with our Earth. They do not apply in relation to others of the planets in our solar system, where the configuration of the relationship is different. This is dependent upon the nature of the etheric web through which all transmission of energies takes place. The lines of approach might be indicated as follows:

DIAGRAM ONE, DIAGRAM TWO

[Page 605]

6. This diamond shaped formation of the inter-related energies is the prototypal pattern which lies behind the etheric network and is its final, conditioning influence as far as our Earth is concerned. It is hinted at in the reference to the "diamond soul" of which the Buddha is an exponent. This is necessarily a deep mystery but the correlation is interesting and guaranteeing.

7. These seven ray energies, expressing the divine prototypal will in seven forms, are as follows:

Ray I.—The will to initiate.

Ray II.—The will to unify.

Ray III.—The will to evolve.

Ray IV.—The will to harmonise or relate.

Ray V.—The will to act.

Ray VI.—The will to cause.

Ray VII.—The will to express.

When their full creative work is completed, there will emerge a "something else or other" for which we have no name but which will be the seed of the next solar system. This third solar system will express the divine will, as this is slowly developed through the experiment and experience of the divine love.

8. These seven ray aspects of the will, which are the goal of the higher initiations and which embody that which the Masters Themselves are struggling to understand, is that which flowers in the Monad when souls have reached perfected expression through humanity. They express themselves where humanity is concerned as:

Ray I.—That which incites to and produces initiation.

Ray II.—That which is the cause of vision or the power to see.

Ray III.—That which develops sensory perception into knowledge, knowledge into wisdom and wisdom into omniscience.

Ray IV.—That which is the illumined will, the basis of buddhi or the intuition.

Ray V.—That which is the cosmic seed of liberation. This is an aspect of destruction.

Ray VI.—That which is the cause of the thoughtform building faculty, related to the creative urge.

Ray VII.—That which can be called the principle of order.

9. Just as desire has produced this "son of necessity," our solar system, there lies behind all the energies of the Heart of God and all the forces which have produced the manifested universe that which is the result of divine need. It is neither the cosmic correspondence of brain or mind or focussed intention, as you might surmise. It is that synthetic something which produces cohesion and results in fruition or synthesis as the effect or final result of manifestation.

It is well-nigh impossible for me to make this any clearer because I am speaking of some of the final aspects and effects of the highest initiations. I only touch upon them because they consummate and climax this study of divine psychology as it manifests through God and through man. I am simply giving faint and inadequate indications of that which emerges in the human consciousness after the third initiation—the point at which personality or form life is transcended and the Monad becomes the object of the desired attainment; its spiritual pressure is then increasingly felt. It is, therefore, only possible to point to distant goals. [Page 607] We can, however, gain some dim, human interpretations of divine goals by relating these rays and their transmitting constellations to our Earth and by noting how this triangular relationship can work out on our planet. Individual apprehension will be dependent upon the point of development and only the higher initiates will understand the real implications of my remarks.

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

1. The relation of the three constellations to the rays which are each expressing the quality of the Life of an Informing Entity—the **Being** Who is expressing Identity through one or other of the **seven stars of the Great Bear, Ursa Major**, as we probably ought to call this constellation.

2. The three aspects of the will which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:

a. The will which conditions and initiates.

b. The will which brings fulfilment.

c. The will which conquers death.

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

1. The seven stars of the Great Bear or Ursa Major are involved in an intricate relation with Ursa Minor and the Pleiades. With this we shall not deal. This major [Page 608] triplicity of constellations has a peculiar relation to that Great Being to Whom I have at times referred as the **One About Whom Naught Can Be Said**. All that can be hinted at is that these three galaxies of stars are the three aspects of that Indescribable, Absolute Monad, the Ineffable Cause of the seven solar systems—of which ours is one.

2. The twelve constellations of the zodiac, each with its own inter-relations, peculiar to its own integral Life, form—each of them—part of a triangle of energies. Each of these triangles is a unit in itself but in conjunction with the other triangles forms part of that major quaternary which is the cosmic analogy of the quaternary of the One Life—soul and the dual psychic nature, called in some of the esoteric books **kama-manas, plus the vital nature**. These four are the expression of the One Ineffable Cause.

3. Our solar system (of supreme unimportance) is yet a part of the sevenfold appearance of that same Essential Cause. As you know, from a study of The Secret Doctrine, our solar system is a tiny reflection or replica of the 1, the 3, the 7, the 12. Because of that innate, inherent correspondence, it has within itself the capacity to respond to the energies emanating from this fountainhead of light and will. More than this I may not say, because the entire theme is too vast for human thinking, with its limitations of consciousness and its inadequacy of language. But even a dim perception of that vast aggregation of intelligent Forces and this immense concatenation of stupendous, divine "Intentions" will serve to bring into clearer light, the realisation that our solar system (and consequently our planet) is a part of this vast whole, kept alive by its "grace," [Page 609] fused by its will, and preserved by its "Intention." Because these Forces are, we are; because They persist, we persist; because They move in form, in space, in time, we do the same.

(EA 614) It is necessary to remember that on the **Path of Initiation**, the whole **training process is turned towards the evolution of the will** and this is possible because behind the development of love lies the revelation of the will. It is rightly [Page 614] taught that man's immediate goal is the unfoldment (into full expression) of the love nature. This begins to take place and reaches a relatively high stage of unfoldment upon the Path of Discipleship. The detail of the process in a broad and general sense might be stated as follows:

1. Path of Evolution and Probation.

a. Unfoldment of intellect and of sensory perception.

b. Response to the centre called Humanity.

c. The mind takes control. Personality functions.

2. Path of Discipleship.

a. Unfoldment of the love nature.

b. Achievement of illumination.

c. Response to the centre called the Hierarchy.

d. Buddhi or the intuition is in control. The soul functions.

3. Path of Initiation.

a. Unfoldment of the will.

b. Achievement of synthesis.

c. Response to the centre called **Shamballa.**

d. Dynamic Purpose in control. The **will-to-good**. The Monad functions.

***“seventh initiation—an initiation far more easily reached by people upon the first Ray than on any of the others.”***

This covers familiar ground for all of you but in the effort to achieve a vision of the whole, constant repetition has its place. We are now concerned with the third stage of the evolutionary process, carried forward upon the Path of Initiation and entered into (as far as humanity is concerned) at the third initiation, and consummated at the **seventh initiation**—an initiation far more easily reached by **people upon the first Ray** than on any of the others.

This—as far as you can at this time grasp—concerns primarily the creative will as it:

[Page 615]

1. Initiates manifestation, and conditions that which is created.

2. Brings about eventual fulfilment.

3. Overcomes death or differentiation.

***“sustained effort is the seed of synthesis, the cause of achievement and that which finally overcomes death”***

All initiates must and eventually do express **dynamic, creative will, a focussed purpose which expresses only the will-to-good** and also that sustained effort which brings fulfilment. I would remind you here that **sustained effort is the seed of synthesis, the cause of achievement and that which finally overcomes death**. Death is really deterioration in time and space and is due to the tendency of matter-spirit to isolate itself, whilst in manifestation (from the standpoint of consciousness). This sustained effort of the Logos is what keeps all forms in manifestation and preserves even the life aspect as the integrating factor in form building and—which is equally an act of the sustaining will—can abstract or withdraw the life consciousness intact at the close of a cycle of manifestation. **Death and limitation are synonymous terms.** When the consciousness is focussed in form and identified entirely with the principle of limitation, it regards freedom from form life as death; but, as evolution proceeds, the consciousness shifts increasingly into awareness of that which is not form and into the realm of that which is transcendent or into the world of the abstract, i.e., into that which is abstracted from form and focussed in itself. This, by the way is a definition of meditation from the angle of goal and achievement. A man can truly meditate when he begins to use the mind, the reflection of the will aspect, and employs it in its three aspects: as initiating his entrance into the world of souls, as conditioning his personality life and as enforcing and eventually bringing about a full expression of soul purpose. This results [Page 616] in the complete overcoming of death. I am bringing this whole concept down into terms of the microcosm even though it will be obvious that only the pledged disciple in preparation for initiation can begin to grasp some of the significant implications.

Perhaps I can best sum up the keynote of the first Ray of Will or Power, as it seeks expression as dynamic purpose on Earth and in relation to the human being, by quoting or paraphrasing the Old Commentary.

"The Transcendent One, the Life, the Whole, the All entered into communion with Itself and by this act became a vital point of life and focussed power.

I am and I am not. Greater than This is That; smaller than That is This. But That must show to This the nature of the whole, and showing prove itself unto Itself.

I, the beginning am. I am the outward and the inward Way and back into the point of concentration and from the point I turn again unto Myself, carrying within my heart of love that which I, the One, have served and that for which I sacrifice Myself."

In the process of sacrifice, that which is the sustaining Whole, the inner core of all life and the principle of integration, realises within Itself the following stages in consciousness:

1. It knows Itself as the **transcending will**, the will which sees the entire process from the point of initiation, but which limits itself to the gradual expression of that will on account of the limitations of those aspects of Itself [Page 617] whose consciousness is not that of the Whole. That which initiates, sees the end from the beginning and works towards the goal in progressive stages, not for Itself but for those aspects which are still limited, unaware, blind and unseeing and unreasoning.

2. It knows Itself as the **transmitting will**, working from the point of synthesis, stepping down the energies distributed, in line with the creative, evolutionary plan. This, the Life of our planet, carried forward in three major stages, particularly from the consciousness angle; that is via **Shamballa**, the Hierarchy and Humanity. From thence the transmitting Life moves outward into all the other kingdoms of nature. Each great centre is, therefore, a transmitting agency. The fourth Creative Hierarchy, the human Kingdom, is the agent through which eventually the energies of **Shamballa** and of the Hierarchy will be focussed for the redeeming of the life of all the sub-human kingdoms. This can only take place when humanity can work with the focussed will, engendered by the life of **Shamballa**, inspired by love, fostered by the Hierarchy and expressed through the intellect which humanity itself has developed—all of these used dynamically and consciously under the pressure of that which is higher and greater than **Shamballa** itself.

3. It knows Itself as the **transforming will** or that sustained, applied process which brings about the needed mutations and changes through the action of the constant incentive of the will-to-good. Yet at the same time it is not identified in any way with the process. These mutations, producing transformation of the One into the Many and later in time and space of the Many into the One are carried forward from a point of [Page 618] focussed, dynamic will, the "Point in the Centre" which changes not but remains ever immovably subject to its own inherent purpose.

When the disciple or the initiate can stand also at the centre as the transforming will, he can then bring about the needed changes in the form nature without identifying himself with it or being himself affected by the changes. This may serve to make my meaning clear.

4. It knows Itself as the **transfiguring will**. This transfiguration is the fulfilment of purpose and the final expression of synthesis brought about by the sustaining will-to-good of the transcending, transmitting, transforming will.

Students would do well to **shift their eyes off the goal of transfiguration** (achieved at the third initiation and increasingly present at each previous initiation) and pay more attention to the recognition of that in them which "having pervaded their little universe with a fragment of itself remains." They will then have anchored their consciousness in the centre of transcending power and **guaranteed the flow of the will-to-achieve**. From that high point in consciousness (imaginatively reached at first and practically achieved later) they would find it useful to work at the process of transmission, knowing themselves to be agents for the transmission of the will-to-good of the Transcendent One. They should next pass on to the stage of transformation wherein they would visualise and expect to see developed the needed transformation carried forward in their lives; then—equally expectant—they should believe in the transfiguration of those lives in line with the will of the [Page 619] Transcendent One, the success of the Transmitting One, and the activity of the Transforming One—all of Whom are but the One, the Monad, the Self. All this is done by the use of the will, conditioning, fulfilling and overcoming.

***The Transmitting Ray=Monadic Ray***

***Transforming Ray=Soul Ray***

***Transfiguring Ray=Personality Ray***

To return to our theme of the greater Whole, leaving behind us for a minute the efforts of the microcosm to comprehend the Macrocosm, let us consider the relation of the three constellations in the task of expressing Ray One:

1. **ARIES** is the constellation through which **initiating conditions** will stream into our solar system. It embodies the will-to-create that which will express the **will-to-good**. It is the **monadic ray of our planetary Logos**, Whose **Soul ray is the second** and the **personality ray the third.** You can note here, therefore, how the **transmitting ray of our planetary Logos is the first**; and hence the place which the will plays in our human evolutionary process; **His transforming ray is the second** and that eventually brings **transfiguration through the medium of the third** and in this combination you have the reason why, in the evolution of the will aspect, you have the influence of Mars and Mercury—the one bringing conflict and the death of the form and the other bringing illumination and the development of the intuition as a result of that conflict and death. New cycles of Being and of consciousness are initiated by conflict. Such seems as yet to be the law of life and the governing factor in evolution. If, however, the result of this initiating, energising will is to produce such beneficent effects of intuitive understanding and the activity of Mercury as the messenger of the Gods, it can be seen how truly through conflict the will-to-good can be wrought out.

2. **LEO**. This is the constellation through which the **will-to-fulfilment** or to achievement pours into humanity and on to the planet. It is essentially the spirit of self-determination. [Page 620]  It is at first the determination of the little self, the personality, the self-conscious individual. It is next the determination of the Self, the soul, the group conscious individual, aware of the greater Whole and of itself as the part, integrated and basically at-one.

This **will-to-good** (achieved through fulfilment) works out in relation to the human being through the medium of three climaxes:

1. The will-to-good, demonstrated by the achieving of self-consciousness. This is the first stage of completed, divine fulfilment. It connotes body, appearance. It is the expression of the third aspect.

2. The will-to-good, demonstrated at the third initiation when self-consciousness gives place to group consciousness. This is the second stage of divine fulfilment. It connotes soul, quality. It is the expression of the second aspect.

3. The will-to-good, demonstrated in the higher initiations when God-consciousness is achieved. This is the third stage of divine fulfilment. It connotes Monad, Life. It is the expression of the first aspect.

It is useful to see these relationships. It will also be obvious why the Sun rules Leo, both exoterically and esoterically. The Sun reveals or "lights up" the two stages of the hidden will: the physical sun, lighting up the personality upon the physical plane and the Heart of the Sun revealing the nature of the soul.

3. **CAPRICORN**. This is the constellation by means of which comes the **conquering will** which releases from form life and initiates the man into the kingdom wherein the will aspect (not the soul aspect) of divinity expresses itself. You will remember that there is a close connection between [Page 621] the Earth and Capricorn. The reason for this is that the Earth provides ideal conditions for this particular type of achievement because it is in process of transforming from the stage of a "non-sacred planet" into that of a "sacred planet." This is why **Saturn is so powerful a ruler and transmitter to the Earth of the dynamic quality of the first ray** of power. This inpouring of first ray energy will be greatly accelerated from now on. These energies and their inflow must be carefully studied in connection with the diagrams given earlier in this treatise, remembering that visualisation is always a directing energy, employed to bring about a specific desired effect.

Aries, the Initiator, Leo, the Self, and Capricorn, the transfiguring Agent—such are some of the implications in relation to the first ray and humanity.

I would point out here that I have given this triangle of constellations in the order of their relationship to the Great Life Who employs them as transmitting agencies for first ray activities. It should also be noted that the reason for this relation is inherent in the nature of the informing Lives of the particular constellations. They are Themselves expressions of the will-to-good and, therefore, constitute the line of least resistance for the dissemination of first ray energy throughout our solar system. From the angle of human relations, this triangle rearranges itself. It becomes Leo, the giver of self-consciousness; Capricorn, the sign wherein initiation can be taken; and Aries, the incentive towards a new beginning. In the understanding of the significance of the distinction between constellations as galaxies of stars, and signs as concentrated influences will come fresh light upon the science of astrology. This is fundamentally connected with the difference between the relation of a ray energy to the triangle of constellations and the human [Page 622] relation. More I may not say but this will give a hint to the intuitive astrologer.

                |               Gemini,

                |               Virgo      working through the medium of the five

RAY II. Love-Wisdom.       |                               planets: Mercury, Jupiter, Venus, the

                |                               Moon, Pluto.

                |               Pisces.

This "line of distribution" (if I may so express it) is related to the will which produces inevitable union, at-one-ment and synthesis, through the power of attraction, based upon power to see the vision. In this solar system and during this world cycle and, therefore, upon our planet and throughout the period wherein our planet moves from the position of a non-sacred to a sacred planet, this is the dominating will aspect of Deity; it is the energy with which our planetary Logos is preoccupied. It is that which has brought the Hierarchy into being, under the impact of the **Shamballa or first ray force**. It is, however, with hierarchical energy that humanity is, at this time, preoccupied. In my use of the word "preoccupied" in connection both with the planetary Logos and humanity, you will find indication of a growing response between the two centres, **Shamballa** and Humanity.

Anent this ray energy, the esotericists of the world know much and this for three reasons:

1. The emphasis of all the teaching given out during the past three hundred and fifty years has been upon it.

2. The two great exponents of this ray energy are the two best known world Teachers and Saviours from the human point of view in both the East and the West: the Buddha and the Christ.

3. The two Masters Who have attempted to awaken humanity in the West to a realisation of the Hierarchy [Page 623] are the Masters Morya and K.H., the two working in the closest relation and expressing first and second ray energy.

The keynotes of illumination, of vision, of sight or of spiritual perception and of the fusion of the occidental or the mystic way are dominant in this cycle. The Buddha summed up in Himself all the light of the past as far as humanity was concerned. He was the culminating Messenger, and demonstrated the innate possibilities of mankind, radiating the light of wisdom in relation to the light of substance and producing that dual blaze or flaming light which had been fanned and fostered (though not fully expressed) by humanity up to that time. He came forth as the flower or fruition of the past and as the guarantee of man's innate capacity. Christ, whilst able also to say "I am the light of the world," went further in His manifestation and gave a vision of the next step, demonstrating the light of the soul and pointing to the future, thus presenting that which could be because He had released on Earth the cosmic principle of love. Love is an aspect of the will, which is a point very little realised by the mass of men. It is the will to draw into itself or the will to attract into itself, and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call Love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

It is here that the wonder of the work of Christ, the Lord of Love emerges into our consciousness. He makes it very clear that this love which He demonstrated was an aspect of the will, functioning through the medium of the second ray; this powerful love released into the world the [Page 624] cosmic principle of love. Again the three aspects of the divine will can be seen functioning through the second ray:

1. The will-to-initiate or to condition demonstrates in Christ's work as He inaugurates the era wherein it became possible for the kingdom of God to appear on Earth. In reality, this will be a demonstration of the fusion of the two centres, Humanity and the Hierarchy. By fusion, I mean their complete reciprocal at-one-ment. It will inaugurate an era wherein—through increased capacity to see the vision and increased power to identify oneself with the vision—a race of men will be produced whose life expression will be that of love-wisdom.

2. The will which brings fulfilment demonstrates through the second ray by the means of that driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive.

3. It is also the will which conquers death because of its intense love of reality and of that "persistent One" who exists behind all phenomena.

In the Old Commentary this type of will—the will-to-love—is spoken of in the following terms:

"The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensity My life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense.

[Page 625]

Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave."

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of **Shamballa**. It is the Lord of Sacrifice Who speaks. The keynote of sacrifice or the "process of making whole" runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.

It knows itself as the transcending will because behind its expression of cosmic love (attracting, fusing and producing cohesion) lies a synthetic vision of divine Intention. It differentiates between process and goal, between initiation and that which is revealed by the initiatory process and that is something which as yet is unknown to initiates below the third degree. Herein lies the distinction between the Christ and the Buddha. The latter revealed the process, but the Christ embodied in Himself both goal and process. He revealed the cosmic principle of love and by its means—embodied in Himself—He produced effects also and momentous changes in the world through those presented to Him for initiation.

The second ray knows itself as the transmitting will because through its means something passes between the pair of opposites (spirit-matter) which draws them together until eventually they form one blended whole. This is a basic mystery—the basic mystery of initiation and concerns the at-oning will which functions through love. Its lowest expression and its most material symbol is the love between the sexes.

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It knows itself likewise as the transforming will because the entire evolutionary process (which is, in the last analysis, the working out of the inter-relation between God and His world, between cause and effect and between Life and form) is based upon the transformation brought about by divine attraction. This enables "spirit to mount upon the shoulders of matter," as H.P.B. expresses it, and forces

matter to achieve the purification which will lead it eventually to act as a transparent medium for the revelation of divinity.

It knows itself finally as the **will which transfigures**. It was this transfiguration which Christ manifested when He emerged before the startled eyes of His disciples as Light Incarnate and "was transfigured before them."

The entire process of transcendence, resulting in transfiguration, is worked out in relation to the second ray by the combined influences of the three constellations through which this ray chooses by an "act of its sufficient will to act in time and space." Let us look at them for a moment:

1. GEMINI. This is the great symbolic constellation of the Two Brothers, expressing the interplay between the dualities. Because it is governed by Mercury and Venus, you have the light of the intuition and of the mind blended together into one illuminated whole, typical of the fusion of spirit-matter and the demonstration of their essential oneness. Gemini, as you know, is the sign of divine interplay and it is the life of the Father (of spirit and of will) which flows through the Two Brothers, through the polar opposites, making them one in reality though two in manifestation. Their real nature as the "elder brother and the prodigal son" is revealed by the intuition when it takes hold of the mind. But it is the will to love which governs the relationship and which finally brings about divine synthesis.

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2. VIRGO is the constellation which is symbolic of the second stage of the relation between the pair of opposites. Here we have, as you know, the Mother of the Christ Child and the fostering process of interchange which brings about life, love and their united manifestation in one form. This second ray is, therefore, closely related to Virgo and its lowest aspect is mother love with its instinctual care of that which must be nourished and guarded. Its highest aspect is the incarnated, manifested Christ. Then instinct is transmuted into wisdom and with that the will-to-manifest and bring into the light of day the hitherto Hidden Christ. This sign and this second ray Will have a mysterious relation to Time, to process and to the sustaining life of the Mother (matter) which, throughout the gestation period, nourishes and cares for the rapidly developing Christ Child. The Moon has also a peculiar function which can only be expressed in the idea of death—the death of the relationships between the Mother and the Child because the moment comes when the Christ Child will emerge from the womb of time and of matter and stand free in the light. This will have been due, necessarily, to many inherent factors but primarily to the sustaining will of the Mother, plus the dynamic will of the Christ Child. Here again is an aspect of the curious and mysterious relation between the first and the second rays.

***Gemini, Virgo, Pisces; the latter is the angle from the standpoint of Shamballa***.

3. PISCES. In this sign the work is consummated and the will of the Father works out through the second ray will as the will-to-save. In Gemini, therefore, you have the two, the pair of opposites and the will-to-relate; in Virgo, you have their work in cooperation, the nurturing of the life of that second ray phenomenon, a Christ, the consummation of the task of matter and its elevation into heaven. In Pisces, you have the consummation of the work of that [Page 628] which the matter aspect has made possible, and the Christ emerges as the world saviour. All this has taken place through the **will aspect of the second ray**, focussed in **Shamballa**, expressing itself through humanity and consummated in the Hierarchy. Here you have the whole story of unity, brought about by the life and the will of the second ray, producing the emergence of the Christ consciousness and the appearing in objectivity of the Christ principle.

In time and space and from the angle of humanity, the triangle of constellations is Virgo, Gemini and Pisces and not the order as here given, which is **Gemini, Virgo, Pisces**; the latter is the angle from the standpoint of **Shamballa**.

a              |               Cancer,

                |               Libra       working through five planets:

RAY III. Active    |                               The Moon, Venus, Saturn,

                Intelligence.          |                               Neptune, Uranus.

                |               Capricorn.

In this divine expression of ray energy is to be found the key or clue to what is commonly called evolution. The emphasis, is necessarily from the angle of the form nature and upon the phenomenal side. Today, however, the evolutionary process can be considered from the two aspects of the evolution of form and the evolution of consciousness; science and psychology contribute to this a gradually developing whole or picture. But that which I deal with here is the evolution of That which is both consciousness and form but which is more than either, i.e. the One Who wills to manifest and to know or to become aware. It is this which lies behind and which is greater than the Identity in time and space to which we give the name Logos. I seek to deal, therefore, with the Creative Will which is dynamically manifesting, consciously establishing contact and persistently focussed in the form whilst time and space endure.

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This third aspect of the divine expression is the result or outcome of the activity of the other two major rays. You must, with care, distinguish in your minds between matter or the Mother and substance or the "Holy Spirit overshadowing the Mother"; it is with this latter we are concerned, for we are regarding all these rays in terms of will, of spirit, and of life. This whole treatise, therefore, deals with an idea which lies beyond or behind the entire content of modern knowledge and is consequently inexplicable to the finite mind. All that is possible is to indicate That which exists prior to manifestation and which persists after the cycle of manifestation is over—unprovable, unknowable and intangible. This inherent Reality is to the manifested Logos what the sensed, immortal Self is to the man in incarnation. As the abstract mind of man develops, these subjective themes, leading to the central Theme of manifestation, will become clearer and the density of the mystery will lighten. With this promise you must be content for you are not yet initiate. The initiate will sense whereof I speak.

This evolving Reality which is focussed in the third Ray of Active Intelligence during the "period of appearance" has—in this solar system—undertaken the task of developing conscious "awareness of Itself in that which it is not." This is carried forward in three stages—all of them the result of process, of progress, of activity and of mind or intelligent perception. These three stages are:

1. The stage wherein sensory perception is transmuted into knowledge. This is the stage in which the form gradually and steadily adapts itself to the requirements of the perceiving Self.

2. The stage wherein knowledge is transmuted into wisdom, [Page 630] or consciousness utilises the gradually acquired knowledge to achieve detachment from the form, the organ of perception.

3. The stage wherein wisdom is transmuted into omniscience and both consciousness and form are superseded by the One Who exists, Who is conscious, but Who remains as greater than either of these two phases of divine life. This One wills to incarnate, wills to know, wills to be conscious, but is none of these phases essentially, having realised them, prior to manifestation.

This third ray will is the producer of external synthesis in successive stages, carried forward from temporary syntheses until there is complete unification between consciousness and form and later complete atonement realised between That which is neither consciousness nor form but the Creator of both and the relating Principle of spirit-matter. It will be seen how the above definition shows the function of the third ray to be the will-to-initiate on the physical plane that which will express divinity; that it defines not only appearance but the revelation of that quality of which the appearance is the

effect or result, and that inherent in these two propositions lies the third which states that this creative will is not only the cause of manifestation and the guarantee of achievement, but is also the proof of the potency of that Life which ever defeats and annihilates death. So, we come back to our initial proposition of that divine trinity of Life-Quality-Appearance (considered in the opening pages of Volume I); thus also to the creativity of the three major rays; thus to their basic relation and thus to their enduring and persistent synthesis. The circle of revelation is rounded out; the cycle is completed; the serpent of matter, the serpent of wisdom and the serpent of life are seen to be one [Page 631] whole and behind the three "stands the Eternal Dragon for ever spawning forth the triple serpent, for ever saying: Go forth and come thou back." Thus speaks the Old Commentary in reference to this matter.

Three words are concerned with this triple manifestation: Attraction, Subtraction, Abstraction and these three are related (as far as man is concerned) to the first three initiations, but only from the will aspect and in relation definitely to the third ray upon the physical plane, or rather on the plane of the etheric body or the vital effective activity. It is this which must be borne in mind when considering the active work of the Trinity: Father, Son and Holy Spirit.

This Trinity in manifestation knows Itself as the Transcending Reality and utters ever the word: "Having pervaded this whole universe with a fragment of Myself, I remain."

This Trinity in manifestation knows Itself as the Transmitting One and says through the words of the Christ: "I, if I be lifted up, will draw all men unto Me." This, through the attractive power which the Transmitting One transmits.

This Trinity in manifestation knows Itself to be the Transforming Agent and through the voice of the many chants the words: "Glory to God in the highest, on Earth peace, goodwill to men"—glory, peace and the will-to-good being the effects of the transmitted life of the Transcendent One.

Finally, at the end of the age, it knows Itself as the Transfigured One and realises that the paean of the angels: "Glory to God in the highest" is the enunciation of its ultimate perfection and triumph.

Can more be said anent this subject? The major Rays of Aspect embody the entire story; the minor Rays of Attribute contribute the detail in process and enterprise. They [Page 632] are conditioned by the three major rays. It is not, therefore, my intention to take up the analysis of the four remaining triangles. I have indicated enough in this treatise to enable the interested student to work out for himself their subjective theme. I will, however, consider briefly the three constellations connected with the third ray; their significance is relatively clear.

1. CANCER. This is the constellation which symbolises the will of the mass, which conditions mass response and mass psychology. This has not yet been the theme of astrological study for it connotes far more than the mass consciousness. It is basically the focussing of the mass will through the medium of the mass consciousness—a thing unknown as yet, though the rudiments of this knowledge can be seen in that peculiar factor in the life of humanity which we call `public opinion.' This is now being brought into the educational field through what is commonly called propaganda. The implications will be clear to you. A trained and enlightened public opinion is an unknown thing on a world-wide scale, though enlightened groups are rapidly appearing. Out of public opinion (which is the focussed expression of the growth of mass consciousness) will emerge the mass will-to-good, inherent in every individual; for this humanity must work and wait.

2. LIBRA. This constellation, as you know, connotes the point of balance in the long relationship and interplay between the pairs of opposites. It indicates the will-to-express—in perfected proportion and harmony—both the life of the spirit and the potency of matter.

3. CAPRICORN. This constellation stands for the influence which will carry the will of **Shamballa** to the Hierarchy or to the world initiates, giving to Them that dynamic and [Page 633] enterprising spirit which will enable Them to carry forward to completion the Will of God on Earth. It was the "angel, born under Capricorn" which came to Christ in the garden of Gethsemane and fused His individual will into the divine Will and thus enabled Him to carry out His mission to completion. This was not only the revelation of divine love to the world but—as the legend in the Masters' Archives goes on—He came "to fabricate the gossamer thread which bound the two together and linked the place of the **Most High** **(Shamballa**) with the Holy City (The Hierarchy). The bridge between the Holy Place and the Holy of Holies was securely anchored. The will of God could now be carried to fruition." Under the same symbolic teaching, we could say that the following terms distinguish the three rays with which we have been dealing.

I. Ray I. The **Holy of Holies. Shamballa**.

                The Dwelling Place of the Most High.

                                Spirit. Life. Energy.

                                                Will. Identification.

II. Ray II. The Holy Place. Hierarchy.

                The Secret Place where Light dwelleth.

                                Soul. Consciousness. Light.

                                                Love. Initiation.

III. Ray III. The Outer Court. Humanity.

                Christ in us, the hope of glory.

                                Form. Appearance. Body.

                                                Intelligence. Individuality.

Remember, nevertheless, that these **Three are One**. Behind all of them stands for ever the One Who remains, transcendent [Page 634] and immanent also, greater than our whole yet also within that whole.

Through Ray IV, we learn to be at-one with this eternal synthesis and will; through Ray V, we develop the means to understand the nature of that synthesis and will; through Ray VI, we move forward to complete identification with that synthesis and will, and through Ray VII we demonstrate on Earth the nature of that synthesis through the medium of the appearing form and the purpose of that underlying will.

And so the Many are absorbed into the One.

UP TO HIT 511

**Compilation Shamballa part12**

***The head chakra, is the Shamballa centre in the physical***

***Body and registers purpose and corresponds to***

***The electric fire of the solar system***

(EH 145) 1. The Head Centre.  This is located at the very top of the head.  It is frequently called "the thousand-petalled lotus" or the Brahmarandra.

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a. It corresponds to the central spiritual sun.

b. It is brought into functioning activity after the third initiation and is the organ for the distribution of monadic energy, of the will aspect of divinity.

c. It is related to the triple personality by the antahkarana, which disciples and initiates are in process of constructing and which reaches its full usefulness only after the destruction of the causal body at the fourth initiation.

d. It is the **Shamballa** centre in the physical body and the agent of the Father or of the first divine aspect.

e. It **registers purpose**, corresponds to the "**electric fire" of the solar system**, and is dynamic in quality.

f. Its dense physical externalisation is the pineal gland in the head.  This remains active during infancy and until the will-to-be is sufficiently established so that the incarnating person is firmly anchored in physical incarnation.  In the final stages of divine expression in man it again comes into activity and usefulness as the agent for the accomplishment on earth of the will energy of established Being.

g. It is the organ of synthesis because, after the third initiation and prior to the destruction of the causal body, it gathers into itself the energies of all the three aspects of manifested life.  Where man is concerned, this means the energies of the Spiritual Triad, of the threefold egoic lotus and of the triple personality, thus again making the nine of initiation.  The energies thus synchronised and focussed in, around and above [Page 146] the head are of great beauty and extensive radiation, plus dynamic effectiveness.  They serve to relate the initiate to all parts of the planetary life, to the Great Council at **Shamballa**, and to the Lord of the World, the final Initiator—via the Buddha and one of the three Buddhas of Activity.  The **Buddha,** in a most peculiar sense, relates the initiate to the second aspect of divinity—**that of love**—and therefore to the Hierarchy; the **Buddhas of Activity** relate him to the **third aspect of divinity, that of active intelligence**.  Thus the energy of will, of consciousness and of creativity meet in him, providing the synthesis of the divine aspects.

h. This is the only one of the seven centres which at the time of perfected liberation retains the position of an inverted lotus, with the stem of the lotus (the antahkarana, in reality) reaching up into "the seventh Heaven," thus linking the initiate with the first major planetary centre, **Shamballa**.  All the other centres start by being inverted, with all the petals turned downwards towards the base of the spine; all, in the process of evolution, gradually unfold their petals and then slowly turn upwards "towards the summit of the rod," as it is called in the Old Commentary.  The above is a piece of information which is of small value, except in so far as it presents a truth, completes a picture, and gives the student a symbolic idea of that which is essentially a distributing agent of the will energy of Deity.

2. The Ajna Centre.  This is the centre between the eyebrows and is found in the region of the head just above [Page 147] the two eyes, where it "acts as a screen for the radiant beauty and the glory of the spiritual man."

a. It corresponds to the physical sun and is the expression of the personality, integrated and functioning—first of all as the disciple, and finally as the initiate.  This is the true persona or mask.

b. It achieves this functioning activity fully by the time the third initiation is taken.  I would remind you that this initiation is regarded by the Hierarchy as the first major initiation, a fact which I have already communicated.  It is the organ for the distribution of the energy of the third aspect—the energy of active intelligence.

e. It is related to the personality by the creative thread of life, and is therefore closely connected with the throat centre (the centre of creative activity), just as the head centre is related to the centre at the base of the spine.  An active interplay, once established between the ajna centre and the throat centre, produces a creative life and a manifested expression of the divine idea on the part of the initiate.  In the same way, the active interplay between the head centre and the centre at the base of the spine produces the manifestation of the divine will or purpose.  The forces of the ajna and the throat centres, when combined, produce the highest manifestation of "fire by friction," just as the energies of the head centre and the basic centre produce the individual "electric fire" which, when fully expressing itself, we call the kundalini fire.

d. It is the centre through which the fourth Creative Hierarchy on its own plane finds expression, [Page 148] and here also this Hierarchy and fourth kingdom in nature, the human family are fused and blended.  The head centre relates the monad and the personality.  The ajna centre relates the Spiritual Triad (the expression of the monad in the formless worlds) to the personality.  Ponder on this statement, because you have here—in the symbolism of the head centre, physically considered—the reflection of the spiritual will, atma, and spiritual love, buddhi.  Here also comes in the teaching on the place of the eyes in the development of conscious expression, creatively carrying forward the divine purpose.

The **Third Eye**             the head centre     Will.        Atma.

The eye of the Father, the Monad.   **SHAMBALLA.**

The first aspect of will or power and purpose.

Related to the pineal gland.

The Right Eye       the ajna centre      Love.      Buddhi.

The eye of the Son, the Soul.             HIERARCHY.

The second aspect of love-wisdom.

Related to the pituitary body.

The Left Eye         the throat centre   Active Intelligence.

The eye of the Mother, the personality.          HUMANITY.

The third aspect of intelligence.

Related to the carotid gland.

When these three eyes are functioning and all of them "seeing" simultaneously, you will then have insight into divine purpose (the initiate), intuitive vision of the plan (the disciple), and a spiritual direction of the resulting creative activity (the Master).

e. The ajna centre registers or focusses the intention to create.  It is not the organ of creation in the [Page 149] same sense that the throat centre is, but it embodies the idea lying behind active creativity, the subsequent act of creation producing eventually the ideal form for the idea.

f. Its dense physical externalisation is the pituitary body:  the two lobes of this gland correspond to the two multiple petals of the ajna centre.  It expresses imagination and desire in their two highest forms, and these are the dynamic factors lying behind all creation.

g. It is the organ of idealism therefore, and,—curiously enough—it is closely related to the sixth ray, just as the head centre is essentially related to the first ray.  The sixth is peculiarly linked to the third ray and the third aspect of divinity as well as to the second ray and the second aspect.  It fuses, anchors and expresses.  This is a fact which I have not hitherto emphasised in my other writings.  The ajna centre is the point in the head where the dualistic nature of manifestation in the three worlds is symbolised.  It fuses the creative energies of the throat and the sublimated energies of desire or the true love of the heart.

h. This centre, having only two real petals, is not a true lotus in the same sense as are the other centres.  Its petals are composed of 96 lesser petals or units of force (48 + 48 = 96) but these do not assume the flower shape of the other lotuses.  They spread out like the wings of an airplane to the right and left of the head, and are symbolic of the right hand path and the left hand path, of the way of matter and the way of spirit.  They constitute symbolically, therefore, the two [Page 150] arms of the Cross upon which the man is crucified—two streams of energy or light placed athwart the stream of life descending from the monad to the base of the spine and passing through the head.

The idea of relativity is one that must ever be held in mind as the student seeks to comprehend the centres, interiorly related within the etheric body, related at the same time to the subtler bodies, to the states of consciousness which are synonymous to states of being and of expression, to ray energies, to environing conditions, to the three periodical vehicles (as H. P. B. calls the personality, the threefold soul and the Spiritual Triad), to **Shamballa** and to the totality of manifested Lives.  The complexity of the subject is extreme, but when the disciple or initiate is functioning in the three worlds and the various energies of the whole man are "grounded" in the earthbound man, then the situation becomes clearer.  I use the expression "grounded" in its true and correct sense, and not as the description of a man who has discarded his physical body as the spiritualists use the term.  Certain recognitions in time and space become possible; certain effects can be noted, certain ray influences appear more dominant than others; certain "patterns of being" appear; an expression of a spiritual Being at a certain point of conscious experience emerges into clarity and can then be spiritually diagnosed.  Its aspects and attributes, its forces and energies, can be determined at that time and for a particular created expression of life.  This must be borne in mind, and the thoughts of the student must not be permitted to rove too far afield but must be concentrated upon the appearance of the man (himself or another) and upon the emerging quality.  When that student is a disciple or an initiate, he will be able also to study the life aspect.

(EH 154) d. It is the centre through which the intelligence aspect of humanity focusses creatively.  It is therefore the [Page 154] centre through which the creative energy of that great planetary centre called Humanity flows.  The three major planetary centres are Shamballa, Hierarchy and Humanity.  When perfection has been achieved, the **Shamballa** energy of **will, power and purpose** will pour freely through the head centre, the love-wisdom energies of the Hierarchy will flow through the heart centre, and the energy of humanity will focus through the throat centre, with the ajna centre acting as the agent of all three.  Then will take place a new activity on the part of mankind.  It is the task of relating the three superhuman kingdoms to the three subhuman kingdoms, and thus establishing the new heavens and the new earth.  Then humanity will have reached the summit of its evolutionary goal on this Earth.

***These Lords of the Seven Rays are greater and more advanced in the spiritual scale than are those great Lives who form the Council of the Lord of the World in Shamballa***

(EH 298) The comprehension of the seven stanzas which I now propose to give you will lead eventually to the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle, because all forms are infused with the life energy of the "imperfect Gods." [Page 298] The seven Spirits, we are told in the Scriptures of the world, are "before the Throne of God"; this signifies that They are not yet in a position to mount the Throne, symbolically speaking, owing to the fact that They have not yet achieved complete divine expression.  These **Lords of the Seven Rays** are greater and more advanced in the spiritual scale than are those great Lives who form the **Council of the Lord of the World** in **Shamballa**.  They are the Representatives of the seven ray Energies Who inform the seven sacred planets but are not yet as divinely developed as They are.  The problem of humanity in respect to imperfection is complicated, not only by the fact that the seven informing vitalising Energies are "tainted with imperfection," but also by the fact that the Lord of the World is Himself, from the angle of a Solar Logos for instance, far from perfect; this is the reason why our planet, the Earth, is not a sacred planet.  We are told that **Sanat Kumara** is the divine prisoner of this planet, held here until the "last weary pilgrim has found his way home."  This is His heavy karma even whilst it is an expression of His desire and of His joy; the "weary pilgrims" are the atoms (human or otherwise) in His body, and they are tainted with imperfection because of His imperfections; their complete "healing" will set the term for His release.

***period of intensest meditation of our planetary Logos comes around at the full moon period each month***

(EH 341) I mention these three things because they are responsible for much of the predisposition to sensitivity of an abnormal kind.  Occult students well know that at the time of the full moon certain high contacts are easier than at other [Page 341] times, but it is right here, my brother, that the difficulty lies.

At the time of the **full moon (over a period of five days)** the moon and the planet are the recipients of more reflected light from the sun than at any other time.  For this there is a subjective cause.  I can only explain it to you by a symbol which may convey truth to you or which may act as a blind.  Symbolically speaking, the period of **intensest meditation of our planetary Logos** comes around at the full moon period each month; just as you have your daily meditation so He in His high place, has His cyclic point of contact.  This produces the pouring in of radiance and the entering in of energy both subjective and objective.  For all true students, therefore, their work on the mental plane is facilitated; they are enabled then to meditate more successfully and to attain realisation with greater ease.  They definitely share in the achievement of the **Lord of Shamballa.**

***The moon is still closely linked with the astral body of Sanat Kumara, Lord of Shamballa***

The moon, as you know, is a shell, an ancient form through which the **planetary Logos at one time sought expression.**  It is slowly disintegrating physically but not astrally as yet, and is therefore still closely **linked with the astral body of the planetary Logos** and therefore with the astral bodies of all people.  Its influence is consequently more potent at the time of the **full moon** upon all who are unbalanced.  This lack of equilibrium, which it really is, will eventually be found to exist between the astral body, the etheric body and the physical mechanism.

People who are definitely aspirants and people who are definitely mental, can profit by these full moon cycles; those who are definitely unbalanced, positively astral, and emotional, and frequently swept by uncontrolled desire, are hindered, overstimulated, and psychically upset by these same cycles.  The veil of illusion is lit up at that time with a consequent result of hallucination, astral visions, [Page 342] psychic urges, and those misinterpretations of life, of overemphasis upon aspects of life which we call phobias, lunacy, etc.

(EH 405) 1. The Law of Karmic Liability, governing life in the three worlds of human evolution, and which is ended altogether at the **fourth initiation**.

2. The Law of Karmic Necessity.  This governs the life of the advanced disciple and the initiate from the time of the **second initiation until a certain initiation higher than the fourth**; these initiations enable him to pass on to the Way of the Higher Evolution.

***See EH 405)-cosmic desire from the cosmic astral plane demonstrates as spiritual will on the cosmic physical plane***

(insert) (RI 698) This initiation is therefore, in a unique sense, a culminating experience and a point of entrance into a new life for which all the past has been a preparation.  **After the ninth initiation, the Refusal** Initiation, there comes a cosmic **repetition of the Renunciation experience**, this time [Page 698] devoid of the crucifixion aspect; the initiate at that great moment renounces or **refuses contact with the cosmic physical plane** on all its seven levels of awareness, unless he has chosen (at the sixth Initiation of Decision) the Path of World Service.

***This Law is concerned with the release of Sanat Kumara and his associates at Shamballa from Cosmic desire-which on the cosmic physical plane demonstrates as spiritual will-this takes place at the Refusal-the ninth initiation***

(EH 405) 3. **The Law of Karmic Transformation**, a mysterious phrase governing the processes undergone upon the **Higher Way**.  These fit the initiate to pass off the cosmic physical plane altogether, and to function upon the **cosmic mental plane**.  It is concerned with the release of those like **Sanat Kumara**, and His Associates in the Council Chamber at **Shamballa**, from the imposition of **cosmic desire** which demonstrates upon our cosmic physical plane as **spiritual will**.  This should be to you an arresting thought.  It will be obvious, however, that there is little that I can say upon this subject.  The knowledge involved is not yet mine.

[Page 406]

To turn now to another aspect of our theme.  There are, speaking in the larger sense, **three major death episodes.**

There is, first of all, the constant recurrence of the fact of physical death.  This is familiar to all of us through its extreme frequency, could we but realise it.  This recognition would rapidly eliminate the present fear of death.  There is then the "second death" spoken of in the Bible, which is in this present planetary cycle associated with the death of all astral control over the human being.  In the larger sense, this second death is **consummated at the fourth initiation**, when even spiritual aspiration dies, being no more needed; the Will of the initiate is now fixed and immovable, and astral sensitivity is no longer required.

There is a curious counterpart to this experience upon a much lower level in the death of all astral emotion which takes place for the individual aspirant at the time of the **second initiation**.  It is then a complete episode and is consciously registered.  Between the second and the third initiations, the disciple has to demonstrate a continuity of nonresponse to astralism and emotionalism.  The second death, to which I am here referring, has to do with the death or the disappearance of the causal body at the time of the fourth initiation; this marks the completion of the building of the antahkarana and the institution of direct, unimpeded continuity of relationship between the Monad and the personality.

***Sanat Kumara took the ninth initiation during the great cataclysm which inaugurated the Lemurian age***

**The third death** takes place when the initiate **leaves behind him**, finally and with no prospect of return, **all relation with the cosmic physical plane**.  This death, necessarily, lies far ahead for all in the Hierarchy and is at present only possible and permissible for a few in the Council Chamber at **Shamballa**.  It is not, however, a process through which **Sanat Kumara** will pass.  **He underwent this "transformation" many aeons ago**, during the great cataclysm [Page 407] which inaugurated the **Lemurian Age**, and which was induced by His cosmic experience and the need for an inflow of energy from extra-planetary Beings.

***Death, through the destructive processes of war, is under the directive and cyclic intention of the planetary Logos, working through the Council Chamber at Shamballa.***

(EH 432) You will note that I am here dealing with the theme of death as it makes its presence felt through disease or through old age.  I am not referring to death as it comes through war or accident, through murder or through suicide.  These causes of death, and other causes, come under a totally different directive process:  they may not even involve the karma of a man or his individual destiny, as in the case of war.  **Then vast numbers of people are killed**.  This has **nothing to do with the Law of Cause and Effect** as a factor in the soul career of any individual.  It is not an act of restitution, planned by a particular soul as it works out its individual destiny.  **Death, through the destructive processes of war,** is under the **directive and cyclic intention of the planetary Logos**, working through the Council Chamber at **Shamballa.**  The Beings Who there direct world processes [Page 432] know that a time has come when the relation between planetary evil and the Forces of Light or of Good have reached a point of "explosive antagonism" (as it is called).  This must be given free rein if the divine purpose is to work out unarrested.  **The explosion is therefore permitted**; nevertheless, all the time a controlling factor is present, even though unrealised by man.  Because these Beings (Who work out the will of God) are in no way identified with form life, they have consequently a just appreciation of the relative importance of life in form; the **destruction of forms is, to Them, not death** in the sense that we understand it, but simply and solely a process of liberation.  It is the limited vision of those identified with form which has so consistently nurtured the fear of death.  The cycle in which we now live has seen the **greatest destruction of human forms in the entire history of our planet.**  There has been no destruction of human beings.  I would have you note this statement.  Because of this wholesale destruction, humanity has made a very rapid advance towards a more serene attitude in connection with death.  This is not yet apparent but—in a few years' time—the new attitude will begin to be marked and the fear of death will begin to die out in the world.  This will also be largely due to the increased sensitivity of the human response apparatus, leading to a turning inward or to a new orientation of the human mind, with unpredictable results.

The basis of all wars is fundamentally the sense of separateness.  This fundamental individualism or **pleased recognition of isolationism** leads to all the secondary causes of war:  greed, producing economic disaster; hatred, producing national and international friction; cruelty, producing pain and death.  The roots of death are therefore deep-seated; it is the destruction of the cycle of separateness as an individual upon the physical plane which we call death [Page 433] in the usual sense; consequently death is a process of at-one-ment.  Could you but see a little further into the matter, you would learn that **death releases the individualised life into a less cramped and confined existence,** and eventually—when the  death process has been applied to all the three vehicles in the three worlds—into the life of universality.  This is a point of inexpressible bliss.

(EH 448) That which effects a change is a discharge (to use a totally inadequate phrase) of directed and focussed will-energy.  This is so magnetic in quality that it draws to itself the life of the centres, bringing about the dissolution of the form but the release of the life.  Death comes to the individual man in the ordinary sense of the term when the will-to-live in a physical body goes and the will-to-abstract takes its place.  This we call death.  **In cases of death in war**, for instance, it is not then a case of the individual will-to-withdraw, but an **enforced participation in a great group abstraction**.  From its own place, the soul of the individual man recognises the end of a cycle of incarnation, and recalls its life.  **This it does through a discharge of the will-energy** that is strong enough to bring about the change....Christ referred to this work of abstraction as regards the third great planetary centre, Humanity, when He said (and He was speaking as the Representative of the Hierarchy, the second planetary centre, into which all human beings achieving initiation are "withdrawn" esoterically), "I, if I be lifted up, will draw all men unto Me."  A different word to this word of His will be spoken at the end of the age when the **Lord of the World** will speak from **Shamballa** [Page 449] (the first planetary centre), will abstract the life principle from the Hierarchy, and all life and consciousness will then be focussed in the planetary head centre—the Great Council Chamber at **Shamballa.**

(EH 501) Disease and death are essentially conditions inherent in substance; just as long as a man identifies himself with the form aspect, so will he be conditioned by the Law of Dissolution.  This law is a fundamental and natural law governing the life of the form in all the kingdoms of nature.  When the disciple or the initiate is identifying himself with the soul, and when the antahkarana is built by means of the life principle, then the disciple passes out of the control of this universal, natural law and uses or discards the body at will—at the demand of the spiritual will or through recognition of the necessities of the Hierarchy or the purposes of **Shamballa.**

(EH 503) Death is to man exactly what the **release of the atom** appears to be; this the great scientific discovery of the release of atomic energy has demonstrated.  The nucleus of the atom is split in two.  (This wording is scientifically incorrect.)  This event in the life experience of the atom releases a great light and a great potency; upon the astral plane, the phenomenon of death has a somewhat similar effect and has a close parallel in the phenomena brought about by the release of atomic energy.  Every death, in all the kingdoms of nature, has to some extent this effect; it **shatters and destroys substantial form** and thus serves a constructive purpose; this result is largely astral or psychic and serves to dissipate some of the enveloping glamour. The wholesale destruction of forms which has been going on during the past few years of war has produced phenomenal changes upon the astral plane and has **shattered an immense amount of the existing world glamour**, and this is very, very good.  These happenings should result in less opposition to the inflow of the new type of energy; it should facilitate the appearance of the ideas embodying the needed recognitions; the new concepts will now be seen, and their emergence into the realm of human thinking will be dependent upon the formulation of the new "lanes or channels of impression" whereby the minds of men can become sensitive to hierarchical plans and to the purposes of **Shamballa.**

(EH 519) These two points are given to you for the first time in the sequential giving out of the occult teaching; hints have, however, prepared the way for these two facts.  Information has also been given anent the mayavirupa through which the Master works and contacts the three worlds and which He deliberately creates in order to serve His purposes and plans.  It is a definite substitute for the personality and can only be created when the old personality (built and developed during the cycle of incarnation) has been eliminated.  I prefer the word "eliminated" to the word "destroyed."  The structure—at the time of elimination—persists, but its separative life has gone.

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If you will think clearly about this statement, you will see that a very complete integration is now possible.  The personality life has been absorbed; the personality form is still left, but it persists without any real life of its own; this means that it can now be the recipient of energies and forces needed by the working initiate or Master in order to carry on the work or salvaging humanity.  Students would find it of value to study the three "appearances of the Christ" as recorded in the Gospel story:

1. His transfigured appearance upon the Mount of Transfiguration.  That episode depicts symbolically the radiant soul, and also the three vacated bodies of the personality, and hints also at a future building of a vehicle of manifestation.  St. Peter says, "Lord, let us here build three huts" or tabernacles.

2. His appearance as truth itself (silent yet present) before the bar or judgment seat of Pilate—repudiated by the world of men but recognised by the Hierarchy.

3. His radiant appearances after the resurrection initiation:

a. To the woman at the sepulchre—symbolising His contact with Humanity.

b. To the two disciples on the way to Emmaus—symbolising His contact with the Hierarchy.

c. To the **twelve disciples in the upper chamber**—symbolising His contact with the **Council Chamber** of the Lord of the World at **Shamballa.**

You can thus see the factual nature of the results to which I earlier referred in this instruction.  The disciple who has eliminated (in the technical sense as well as in the mystical sense) the hold of the personality has now the "freedom of the Ashram," as it is called; he can move at will among his fellow disciples and initiates.  There will be nothing in his [Page 520] vibratory life or his quality which can disturb the rhythm of the Ashram; there will be nothing to call forth the "calming intervention" of the Master, as is frequently the case during the earlier stages of discipleship; nothing can now interfere with those higher contacts and spheres of influence which have hitherto been sealed to the disciple because of the intrusion of his own personality.

(EH 615) It has been taught also in the esoteric presentation (and this is closely allied with the Christian doctrines) that the soul is the intermediary between the monad and the personality; the same idea is also found in many other religious presentations, i.e., **the Buddha** is shown as the intermediary between **Shamballa** and the Hierarchy, acting in this capacity once a year; the Hierarchy itself is the intermediary between **Shamballa** and Humanity; the etheric plane (and by this I mean the cosmic, planetary and individual etheric vehicles) is the intermediary between the higher planes and the dense physical body.  The whole system of occult or esoteric revelation is based on this wonderful doctrine of interdependence, of a planned and arranged conscious linking, and of the transmission of energy from one aspect of divine manifestation to another; everywhere and through everything is circulation, transmission, and modes of passing energy from one form to another form, and always through an appropriate mechanism.  This is true in the involutionary  sense, in the evolutionary sense, and in a spiritual sense also; this latter is slightly different to the other two, as all initiates of the higher degrees know well.  An entire thesis upon transmitting agencies could be written, and it would include, finally, the doctrine of Avatars. An Avatar is one [Page 616] who has a peculiar facility or capacity (besides a self -initiated task and a preordained destiny) to work with energies, transmitted via the etheric body of a planet or of the solar system; this, however, is a deep mystery.  It was demonstrated in a peculiar manner, and in relation to cosmic energy, by the Christ Who, for the first time in planetary history, transmitted the cosmic energy of love directly to the physical plane of our planet, and also in a peculiar manner to the fourth kingdom in nature, the human. This should indicate to you that though the love energy is the second aspect of divinity, the Christ embodied and transmitted four qualities of this aspect to humanity, and consequently to the other kingdoms in nature—the only four which humanity could absorb.  Only one of these four is as yet beginning to express itself —the quality of goodwill. The other three will later be revealed, and one is related in a peculiar sense to the healing quality of love.  According to The New Testament, this quality was called by the Christ "virtue" (a somewhat inaccurate translation of the word originally used); Christ employed it when healing force had been taken from Him and He said "virtue has gone out of me."

(EH 619) Within the solar system, as you know, are to be found the seven sacred planets, which are the custodians or the expression of these seven rays, of these seven qualities of divinity.  within our planet, the Earth (which is not a sacred planet), there are likewise seven centres which become, as evolution proceeds, the recipients of the seven ray qualities from the seven sacred planets, thus providing

(within the solar ring-pass-not) a vast interlocking system of energies. Three of these centres, representing the three major rays, are well known to you:

1. **Shamballa**  ...........The ray of power or purpose. The first aspect.

                                 The energy of will.

2. The Hierarchy  .....The ray of love-wisdom. The second aspect.

                                 The energy of love.

3. Humanity  .............The ray of active intelligence. The third aspect.

                                 The energy of mind or thought.

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there are four other centres, and these, with the above three, constitute the seven centres, or the seven planetary focal points of energy, which condition the bodily manifestation of our planetary Logos. Through them the Lord of the World, working from His Own level on a cosmic plane and through His divine Personality, **Sanat Kumara**, carries out His purposes upon our planet.

(EH 635) 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.

***Sanat Kumara-(The Lord of the Earth-The Planetary Logos)-and most of the Council Chamber at Shamballa-cannot take dense physical bodies, and have to be content with etheric bodies***

(EH 637) 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:

(EH 647) 2. Other healers, not as few as in the above group but relatively few, work in cooperation with a **healing deva**. Such devas exist and have the power of bestowing life.  They are to the involutionary lunar lords what the great Lives at **Shamballa** are to us.  They are not a menace to humanity but are not readily reached, except at a certain stage upon the Path where, symbolically speaking, a door or point of contact exists between the two evolutions, for the devas are not upon the involutionary arc. Relations are established through affinity, but this can be brought about only by the deva. and not by the healer.  **If the healer is very advanced, his Master may instruct one of the serving devas to aid him.** Only healers of great purity and of completely selfless motive can attract these angels, and when they do, the potency of their healing is much greater; they make fewer mistakes.  They do not, for instance, attempt to heal patients for whom there is no healing possibility.  **The Angel of Death** (and this time I am not speaking symbolically but am referring to an existing deva) will not permit a healing deva to collaborate:  they are only permitted to approach where healing is indicated.

(EH 664) You have oft been told that there are two modes of achievement; the long hard way of evolution, in which aeons are taken to arrive at relatively small results, or the short, still harder but much more rapid way of initiation.  For ages it remained a question (a moot point, do you not call it?) whether the world of men would choose (and had better choose) the slow but safe method.  It is a method in which imperfection is only very gradually eliminated, without much strain and with small effort on the part of man.  It is a mode whereby good is only slowly realised and evil only slowly, very slowly, driven out.   The will-to-good of **Shamballa** is, under the usual evolutionary system, only faintly present, and many, many aeons would still lie. ahead of humanity before even the present point of human development could have been attained.

(EH 667) So great has been the progress of man during the past two hundred years that the **Council Chamber** at **Shamballa** was **forced to take notice**.  As a result of this attention by the Great Lives around **Sanat Kumara** and Their interest in the affairs of men, two things happened:

1. The **will aspect of divinity** made its **first definite and direct contact with the human mind**.  The **impact was direct** and not deflected-as had hitherto been the case-to the Hierarchy and from thence to humanity.  According to the type of man or group who responded or reacted to this contact, so were the results; they were **very good or exceedingly bad.**  Great and good men appeared and enunciated the truths needed for the New Age, and of these Lincoln, Roosevelt, Browning, Briand and a host of lesser men could be cited.  Evil and pernicious men also emerged, such as **Hitler and the group** he gathered around him, bringing much evil upon the Earth.

2. At the same time, the will-to-good from **Shamballa** evoked the latent goodwill in man, so that today and increasingly over the past one hundred years, goodness of heart, kindness in action, consideration for others and mass action to promote human welfare have spread over the Earth.

The emergence of imperfection and the planned effort of evil have been paralleled by the appearance of the **New Group of World Servers** and by the preparation which the Hierarchy is making towards its externalisation upon the [Page 668] physical plane.  The Hierarchy is at this time exceedingly powerful; its Ashrams are full of initiates and disciples, and its periphery or magnetic field is drawing countless thousands of aspirants towards it.  The war struck a mortal blow to material evil, and its hold on humanity is greatly weakened.

**Confound not evil with the activities of the gangster or the criminal**.  Criminals and gangsters are the result of the emerging massed imperfections:  they are the victims of ignorance, mishandling when children and misunderstanding down the ages of right human relations; the Law of Rebirth will eventually lead them on the way to good.  Those men are truly evil who seek to enforce a return to the bad old ways, who endeavour to keep their fellowmen in slavery of some kind or another, who block the expression of one or all of the Four Freedoms, who gain material riches at the expense of the exploited, or who seek to hold for themselves and for gain the produce of the earth, and thus make the cost of life's necessities prohibitive to those not richly endowed.  Those who thus work, think and plan are to be found in every nation, and are usually of prominence because of their riches and influence; however, they sin against light and not through ignorance; their goals are material and not spiritual.  They are relatively few compared to the countless millions of men, but are exceedingly powerful; they are highly intelligent but unscrupulous, and it is through them that the Forces of Evil work, holding back progress, promoting poverty, breeding hatred and class distinctions, fostering racial differences for their own ends, and keeping ignorance in power.  Their sin is great and it is hard for them to change, because power and the will-to-power (as it militates against the will-to-good) is a dominant all-controlling factor in their lives; these men are today working against the unity of the United Nations, [Page 669] through their greed, their determination to own the resources of the earth (such as oil, mineral wealth and food) and thus keep the people weak and with inadequate food.  These men, who are found in every nation, thoroughly understand each other and are working together in great combines to exploit the riches of the earth at the expense of humanity.

Russia is today singularly free of such men, so I refer not here to that vast country, as many of her enemies might surmise.  Russia is making great mistakes, but they are the mistakes of a fanatical ideologist or of a gangster who sins because of ignorance, through immaturity or in fury at the evil things with which he is surrounded.  This is something **totally different to the evil with which I have been dealing**, and it will not last, because Russia will learn; these others do not learn.

***Evil is the problem of Shamballa-only the will-to-good will suffice to blot out and annihilate the will-to-evil-Goodwill will not suffice-“to seal the door where evil dwells” therefore requires the use of Shamballic energy***

I have used the above illustration so as to make my theme somewhat clearer.  The whole problem of evil is, however, too vast to contemplate here, nor is it advisable or wise to discuss the source of evil (not of imperfection), the **Black Lodge**.  Energy follows thought, and the spoken word can be potently evocative:  therefore, until one is a member of the Great White Lodge, it is the part of wisdom to avoid consideration of forces potent enough intelligently to use the latent imperfection in humanity and to impose the vast evil of war, with all its results and far-reaching effects, upon humanity.  The Black Lodge is the problem of the White Lodge, and not the problem of humanity.  For aeons the Hierarchy has handled this problem, and is now in process of solving it.  It is essentially, however, the main consideration and problem of **Shamballa**, for it is connected with the will aspect, and only the **will-to-good will suffice** to blot out and **annihilate the will-to-evil**.  Goodwill will not suffice, though the united and invocative appeal of the [Page 670] men of goodwill throughout the world-increasingly voiced through the Great Invocation-will serve "**to seal the door where evil dwells."**

It is behind that door and in dealing with the forces there concealed (and mobilised) that the Hierarchy is effective; the methods and modes whereby They protect humanity from mobilised evil, and are gradually driving the evil back, would not be understood by you who have not yet passed through the door which leads to the Way of the Higher Evolution.

(EH 674) Divine Understanding must also be studied from two points of view.  As a soul quality, it indicates a mind which can be held steady in the light, and can therefore reflect the pure reason (pure love) which qualifies the reflections of the Son of Mind, the soul on its own plane.  On the higher Way of the Master, it relates to that identification which supersedes the individualistic consciousness; all barriers have gone, and the initiate sees things as they are; he knows the causes of which all phenomena are the ephemeral effects.  This, consequently, enables Him to understand the **Purpose**, as it emanates from **Shamballa**, just as the lesser initiate understands the Plan as it is formulated by the Hierarchy.

(EH 679) LAW X

Hearken, O Disciple, to the call which comes from the Son to the Mother, and then obey.  The Word goes forth that form has served its purpose.  The principle of mind then organises itself and then repeats the Word:  The waiting form responds and drops away.  The soul stands free.

Respond, O Rising One, to the call which comes within the sphere of obligation; recognise the call, emerging from the **Ashram or from the Council Chamber** where waits the **Lord of Life Himself**.  The Sound goes forth.  Both soul and form together must renounce the principle of life, and thus permit the Monad to stand free.  The soul responds. The form then shatters the connection.  Life is now liberated, owning the quality of conscious knowledge and the fruit of all experience.  These are the gifts of soul and form combined.

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This Law X is the forerunner of many new laws concerning the relation of soul to form or of spirit to matter; this one is given first for two reasons:

1. It can be applied by disciples and thus proven to be true to the mass of men, and above all, to the scientific world.

2. In the mass of testimony and in the type of death (called at this stage "transference") the fact of the Hierarchy and of **Shamballa** can be established.

***Natural catastrophes and the One in Whom we live and move and have our being***

There are three sources of the abstraction which we call "death" if we exclude accident (which may be incident to other people's karma), war (which involves planetary karma) and **natural catastrophes** (which are **connected entirely with the body of manifestation of the One in Whom we live and move and have our being).**

***Sanat Kumara has full consciousness of the cosmic astral plane and of the cosmic mental plane***

I might pause here at this thought and make somewhat clearer to you the distinction between this "**unknown God**," who expresses himself through the planet as a whole, and **Sanat Kumara** in His high place at **Shamballa.**  Sanat Kumara is in Himself the essential Identity, responsible for the manifested worlds, but so great is His command of energies and forces—owing to His cosmic unfoldment that **He requires the entire planet** through which to express all that He is.  Having the **full consciousness of the cosmic astral plane and of the cosmic mental plane,** He can apply energies and forces-under cosmic law—which create, sustain and utilise, for the ends of His divine Purpose, the entire planet.  He animates the planet with His life; He sustains the planet and all that is in or on it through His soul quality, which He imparts in varying measure to every form; He creates continuously the new forms needed to express the "life more abundantly" and the "increasing purpose of His will" which the progress of the ages makes [Page 680] cyclically possible.  We live at this time in a cycle wherein His intense activity is **utilising the technique of divine destruction** for the release of the spiritual life, and He is simultaneously creating the new structure of civilisation which will express more fully the evolutionary attainment of the planet and the kingdoms in nature, leading eventually to the perfect expression of His divine life and purpose.

(EH 687) 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.

Recognise the call, emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself.

Here again we come up against the whole underlying, evolutionary theme of Invocation and Evocation.  Here, it is the two higher centres of the divine Existence which are invoking ceaselessly the lower centre; one of the factors governing the whole creative process is dependent upon the [Page 688] skill of the Great Lives in evoking response from the human and subhuman kingdoms or grouped lives within the three worlds of form life.  Men are so pre-occupied with their own problems that they are apt to think that-in the long run—what happens is entirely due to their behaviour, conduct, and invocative powers.  There is, however, another side to the picture; this involves the skill in action, the understanding hearts and the clear unimpeded will of both the Hierarchy and **Shamballa.**

(EH 690) From "the silence which is sound, the reverberating note of **Shamballa**," the sound focusses itself either in the Spiritual Triad or in the Ashram, according to the status of the initiate and whether he is high in the ashramic circles, or still higher, in the circles through which radiates the light from the **Council Chamber**.  In the first case, it will be the heart centre which responds to the sound, and from thence the whole body; in the second case, consciousness has been superseded by a still higher type of spiritual recognition, to which we have given the inadequate name of identification.  Where the sound has been registered in the heart of the initiate, he has unfolded all possible types of knowledge which the form nature—soul and body—can make possible; when the registration is in the head, identification has produced such complete unity with all spiritual expressions of life, the word "more" (meaning increased) must perforce give way to the word "deep," in the sense of penetration.  Having said this, brother of mine, how much have you comprehended?

It is at this point that the initiate is confronted for the first time with the **Seven Paths**, because each Path constitutes a mode of penetrating into realms of realisation beyond our planet altogether.

In order to do this, the initiate has to demonstrate his mastery of the Law of Differentiation and arrive at a knowledge of the Seven Paths through differentiating the **seven sounds which make up the one Sound,** but which are not related to the seven sounds which compose the threefold AUM.

Both soul and form together must renounce the principle of life, and thus permit the Monad to stand free.  The soul responds.  The form then shatters the connection.

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You can see here why I emphasised the fact that the initiate is the recipient of the essential quality or qualities which form has revealed and developed, and which the soul has absorbed.  At this particular crisis, the initiate within the Ashram or "on His way of glory to the Place where dwells the Lord" **(Shamballa)** summarises or contains within himself all the essential good which was stored in the soul prior to its destruction at the fourth initiation.  He epitomises in himself the knowledge and the wisdom of aeons of struggle and of patient endurance.  Nothing further is to be gained by adhering either to the soul or to the form.  He has taken all they had to give which throws light on the spiritual Law of Sacrifice. It is interesting to note how the soul becomes at this point simply the intermediary between the personality and the initiate of high degree.  But now there is nothing more to relate, to report or to transmit, and—as the Sound reverberates—the soul disappears, as testimony of response.  It is now but an empty shell, but its substance is of so high an order that it becomes an integral part of the buddhic level, and its function there is etheric  The principle of life is renounced and returns to the reservoir of universal life.

(EH 707) THE SEVEN STATEMENTS

1. The first ray technique.

Let the dynamic force which rules the hearts of all within **Shamballa** come to my aid, for I am worthy of that aid.  Let it descend unto the third, pass to the fifth and focus on the seventh.  These words mean not what doth at sight appear.  The third, the fifth, the seventh lie within the first and come from out the Central Sun of spiritual livingness.  The highest then awakens within the one who knows and within the one who must be healed and thus the two are one.  This is mystery deep.  The blending of the healing force effects the work desired; it may bring death, [Page 707] that great release, and re-establish thus the fifth, the third, the first, but not the seventh.

This dynamic first ray energy is usually employed by the trained spiritual healer when it is apparent to him that the patient's hour has come and release approaches.  In cases where the **first ray is the soul ray** of either healer or patient, this application of first ray energy must move from head centre to head centre, and from thence to the area of distress and to the centre allied with the location.  This may cause (when healing is possible and karmically correct) a temporary increase of the trouble; this is owing to the fact that the incoming energy "expels dynamically" the very seed or roots of the disease.  There may be a rise in temperature, or a collapse of some kind or another, and for this the healer, the patient and the attendant physician must be prepared and should take the needed physical steps for amelioration—steps as ordained by the orthodox medical profession, which will offset the purely physical reaction.  Where the soul ray of the patient is not on the first ray, but the first ray is the ray of the personality, the healer must use great caution in applying first ray energy, and should proceed very slowly and gradually through the centre on the line of 1-3-5-7 which is nearest to the seat of trouble, passing the energy through that centre and thence to the centre (whichever that may be) found in the locality of the disease.  If that particular centre happens to be on the line of 3-5-7, the healer will have to exercise special care, or else the dynamic first ray energy will destroy and not heal.

(RI 13) It is of course not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being.  I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

1. The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.

2. The Lords of Liberation, focussed in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.

3. The Great Council at **Shamballa** and the planetary Hierarchy.

4. The Buddha and His Arhats as They unitedly cooperate with the Christ and His disciples, the Masters of the Wisdom.

5. The Hierarchy, the embodiment of the fifth kingdom in nature, and its magnetic attractive rapport with the human kingdom, the fourth.

6. The effect of all these great groups of Lives upon humanity, and the inherent consequences as they work out in the subhuman kingdoms.

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(RI 18) It is these changes in the "moving, shifting realities" of the soul consciousness and spiritual awareness of the Members of the Hierarchy which are responsible for the new trends in the life of the Spirit and the new methods in training disciples—in such an experiment, for instance, as externalising the Ashrams of the Masters.  It is this new approach to life conditions, as a result of the inflow of new energies, which is producing the universal trend towards group awareness, and its highest result in the human family is the taking the first steps towards group initiation.  Such a thing as group initiation was never heard of prior to the present time, except in connection with the higher initiations emanating from the **Shamballa** centre.  Group initiation is based upon a uniform and united group will, consecrated towards the service of humanity and based upon loyalty, cooperation and interdependence.  In the past, the emphasis was upon the individual, his training and approach to initiation, and his solitary admittance to the Temple [Page 18] of Initiation.  But this individual concentration will, in the future, give place to a group condition which will enable several disciples unitedly to move forward, unitedly to stand before the Initiator, and unitedly and simultaneously to achieve the great realisation which is the result and the reward of successful discipleship.

In the first thesis which I presented to the public I outlined the Rules for Applicants, (Initiation, Human and Solar, pp. 192-208), summarising the past propositions and indicating the individual preparation and requirements.  These will now apply to the probationary groups of disciples, and not to accepted disciples.  They must and will still remain the character and purificatory objectives of the dedicated individual, but are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognised as the main conditioning qualities of all disciples.

These same Rules or Formulas of Approach are the lower correspondences of higher rules to which **groups of disciples are pledged to conform**, and which **they must follow and obey together.** The Hierarchy into which they will enter when full acceptance and demonstration have been shown will be the same Hierarchy, characterised by the same soul awareness, animated by the same spiritual activity, functioning under the same laws, but conditioned by two progressive and evolutionary developments:

1. A much closer contact—**invocative and evocative**—with **Shamballa**, and therefore a fuller responsiveness to the **Will aspect of divinity**.

2. An invocative attitude on the part of humanity, based on a fundamental decentralisation of the selfish human consciousness and a rapidly awakening group consciousness.

In reality, this means that the Hierarchy will be more closely related to the Great Council at **Shamballa,** and very much more closely interrelated with humanity, so that a dual fusion will be taking place.  This will bring about that integrative [Page 19] process which will be the quality of the New Age and will inaugurate the Aquarian phase of planetary history.

***The will aspect of the Monad is Shamballa***

(RI 28) In the group application of these ideas the same basic and profound development must take place, and a group of disciples must be **distinguished by pure reason**, which will steadily supersede motive, merging eventually into the **will aspect of the Monad**—its major aspect.  It is, technically speaking, **Shamballa** in direct relation with humanity.

(RI 30) But the burning ground referred to here is something [Page 30] very different.  When the blazing light of the sun is correctly focussed on or through a glass it can cause ignition.  When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana and not specifically through the soul, it produces a blazing fire which burns up all hindrances in a steady, sequential process.  Wording it otherwise, when the will aspect streams from the Monad and focusses through the personal will (as the mind can grasp and realise it) it destroys as by fire all elements of self-will.  As the energy of **Shamballa** streams out and makes a direct contact with humanity (omitting the transmission via the Hierarchy, which has hitherto been customary), you have what has been seen in the world today, a **destructive conflagration or a world burning ground**.  When the antahkarana of a group is rightly constructed, then the individualised group-will will disappear in the full consciousness of the **monadic purpose or clear directed will**.  These are points which the disciple preparing for initiation has to consider as he prepares for the higher initiations, and these are the points which any group or ashram in preparation for initiation has also to consider.

The secret of the higher initiations lies in the trained use of the higher will.  It does not lie in purification or in self-discipline or in any of the expedients which have acted in the past as interceptors of the truth.  This whole problem of the **Shamballic** will is in process of revelation, and will eventually alter the entire approach of the disciple in the New Age to initiation.  The theme of "the Way into **Shamballa**" requires reflective study and esoteric understanding.  In this concept of the new and future section (if I may so call it) of the Way or Path with which the modern disciple is faced lies the secret of the coming revelation and of the spiritual dispensation which will emerge as humanity constructs the new world civilisation and begins to formulate the new culture.  The burning, purifying, destructive effects of the monadic will upon its distorted reflection, the individual will, deeply deserves consideration.

(RI 35) Much of what I have said above will seem meaningless to you because the finished contact between soul and personality has not been brought about and the will aspect in manifestation is not yet understood in its three phases: Personality, Egoic and Monadic.  But, as I have earlier told you, I write for those disciples and initiates who are now coming into incarnation and who will be in the full flower of their [Page 35] consciousness and service at the latter end of this century.  But the effort you make to understand will have its effect, even if the brain registers it not.

In the last analysis, these Rules or Formulas of Approach are primarily concerned with the **Shamballa** or **life aspect**.  They are the only Formulas or embodied techniques at present extant which have in them the quality which will enable the aspirant to understand and eventually express the significance of the words of Christ, "Life more abundantly."  These words relate to contact with **Shamballa**; the result will be the expression of the will aspect.  The whole process of invocation and evocation is tied up with the idea.  The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process.  It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element.  This many fail to realise.  You do not work at the evocative process.  That word simply connotes the response of that which has been reached.  The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.

When, therefore, **your life is fundamentally invocative**, then there will come the **evocation of the will**.  It is only truly invocative when personality and soul are fused and functioning as a consciously blended and focussed unit.

***(Hitler being the expression of the invocative arc of the Shamballa force)***

The next point which I seek to make is that these Formulas of Approach or Rules deal with the unfoldment of group consciousness, because it is only in group formation that, as yet, the **Shamballa** force of the will can be tapped.  They are useless to the individual under the new initiatory dispensation.  **Only the group**, under the proposed new mode of working and of group initiation, **is capable of invoking Shamballa**.  That is why Hitler, the exponent of the reversed reaction to **Shamballa** (and consequently the evil reaction) had to gather around him a group of like-minded people or [Page 36] personalities.  On the upper arc of the evocative cycle (Hitler being the expression of the invocative arc of the **Shamballa** force) it **requires a group to bring about evocation.**

(RI 37) 1. The physical application refers to the usage by the group of the given knowledge and intuitively perceived information in such a way that the needs of the larger group, of which the group itself is a part, are constructively served.  The consummation of this ideal is to be found in the activity of the Hierarchy itself which, from progressive point to progressive point, finds itself in the position of intuitive interpreter and force transmitter between the centre of **Shamballa** and Humanity.  The individual initiate, on the way to one or other of the higher initiations, has in his lesser degree to achieve the same dual function and thereby fit himself for the wider cooperation.

***The esoteric significance of tension (as far as I can explain it by limiting words) is "focussed immovable Will."***

(RI 46) c. Toward a newer **tension**.  The interpretation of the phrase presents difficulty.  This is owing to the false impression which the word "tension" conveys at this time.  It is associated in the minds of the reading public with the thought of nerves, with points of crisis, with courage and with fatigue.  Is this not so?  But in reality tension, occultly understood, is not associated with these aspects of personality reaction at all.  The **esoteric significance of tension** (as far as I can explain it by limiting words) is "focussed immovable Will."  Right tension is the identification of brain and soul with the will aspect, and the preservation of that identification—unchanged and immovable—no matter what the circumstances and the difficulties.

You can see, therefore, how far ahead of present attitudes and goals this teaching is.  Identification with the soul and with the Hierarchy is dependent upon the ability of the disciple rightly to love.  It is the emergence of the second divine aspect, for love is the expression of group life, and [Page 46] that is rare indeed to find in these days.  Right tension indicates the emergence of the first aspect, of the will, and this is seldom to be found as yet, save among the more advanced disciples and initiate members of the Hierarchy.

Love governs the Way into the life of the Hierarchy and is the foundation for all approach to, and appreciation and acceptance of truth.

Will governs the Way into **Shamballa** and is the foundation for all approach to, appreciation of and **identification with, Being.**

(RI 54) The masses are hearing the sound of the A.U.M. and, in their higher brackets, are finding that A.U.M. the expression of something from which they seek release.  The aspirants and disciples of the World are hearing the O.M. and in their personal lives the A.U.M. and the O.M. are in conflict.  This may represent a new idea to you, but it conveys an idea of an eternal fact.  It may help you to gain an understanding [Page 54] of this phase if I point out for you that for this first group the O.M. can be portrayed in the following symbol as expressing the material M nature whereas the second group can be portrayed by the symbol m expressive of the soul enveloped in matter.  You will see, therefore, how the teaching leads man progressively onward and how the occult science brings man in touch with great mental reversals and divine paradoxes.  For aeons the Word of the soul and the Sound of spiritual reality are lost.  Today, the Word of the soul is being found again, and with that finding the little self is lost in the glory and the radiance of the divine Self.

This discovery is consummated at the time of the third initiation.  The initiate and the Master, along with those of higher rank who are approaching identification with **Shamballa**, are steadily and ever more clearly hearing the Sound emanating from the Central Spiritual Sun and penetrating all forms of divine life upon our planet—via our Planetary Logos Who hears it with clarity and with understanding—the Sound of the lowest syllable of the Ineffable Name of the One in Whom all the Planetary Logoi live and move and have Their Being, for They are centres in the LIFE which is expressing itself through the medium of a solar system.

You can see how little use there is in my enlarging further upon this.  Its sole usefulness is to give an expanding impulse to the consciousness of the disciple and to stir his imagination (the seed of the intuition), so that even whilst occupied in expressing the M and then the m, he will be reaching out after the Sound.

Earlier I pointed out that the sound of the A.U.M., the sound of the O.M. and the SOUND itself are all related to vibration and to its differing and varied effects.  The **secret of the Law of Vibration** is progressively revealed as people learn to sound forth the Word in its three aspects.  Students would also do well to ponder on the distinction between the breath and the Sound, between the process of breathing and of creating directed vibratory activity.  The one is related to **Time and the other to Space**     ***(RI 80)” The number 24 is of deep interest, expressing as it does the double 12—the greater and the lesser zodiac.  Just as the number 6 expresses space, so the number 24 expresses time, and is the key to the great cycle of manifestation”***and they are distinct from each other; and (as the Old Commentary puts it) "the Sound, the [Page 55] final and yet initiating Sound, concerns that which is neither Time nor Space; it lies outside the manifested ALL, the Source of all that is and yet is naught." (No thing.  A.A.B.)

(RI 56) Here, briefly, is a fresh slant upon the familiar theme of the Word—a theme preserved in some form by all the world religions but a theme which, like all else, has been so materialised that it is the task of the Hierarchy to restore the knowledge of its meaning, of its threefold application and its involutionary and evolutionary significances.  Students would do well to remember that its sounding forth vocally upon the physical plane means little.  The important factors are to sound it silently, inaudibly and within the head; then, having done so, to hear it reverberate there and to recognise that this self-initiated Sound—breathed forth from a point of tension—is a part of the original SOUND as it takes form as a Word.  When a man perfectly empresses the A.U.M., he can then sound the O.M. with effectiveness from progressive points of tension, until the third initiation.  Then the effect of the O.M. is such that the personality as a separate identity disappears, the soul emerges in all its glory, and the first faint sound of the originating SOUND breaks upon the ear of the transfigured initiate.  This is the Voice referred to in the Biblical account of the Transfiguration.  This Voice says, "This is my beloved Son."  The initiate registers the fact that he has been accepted by **Shamballa** and has **made his first contact with the Planetary Logos,** the Hierophant, the **Initiator at the third initiation**, just as the Christ, the Master of all the Masters, is the Initiator and the Hierophant at the first two initiations.

[Page 57]

The Word, however, with which we are now dealing is not the Sacred Word itself, but a signal or sound of acceptance.  It is translated in this Rule by the phrase:  Accepted as a group.  This refers to aggregates and blended combinations through which the Soul in relation to personalities, the Monad in relation to the Spiritual Triad, the Master in relation to His Ashram, and **Shamballa** in relation to the Hierarchy, can work, expressing plan in the initial stages of contact, and purpose in the final stages.  Bear in mind that the analogy holds true all the way through.  A personality is an aggregate of forms and of substantial lives which, when fused and blended, present a unified sumtotal, animated by desire or aspiration, by plan or purpose, and functioning in its place under the inspiration of a self-initiated inner programme.  Progress, from the larger angle and from the standpoint of Those Who see life in terms of ever enlarging Wholes, is from group to group.

This pronouncement, issuing from a point of tension, is the Word of the soul as it integrates with the threefold personality when that personality is consciously ready for such a fusion.  The hold of the soul upon its instruments of expression, the network of the seven centres and the subsidiary centres, becomes intensified and energy pours in, forcing the acquiescent personality fully to express the ray type of the soul, and therefore subordinating the ray of the personality (and its three subsidiary rays) to the dominating soul energy.  This first great integration is a fusion of force with energy.  Here is a statement of deep import, embodying one of the first lessons an initiate has to master.  It is one which can only be properly comprehended through life experience, subject to interpretation in the world of meaning.  Some understanding of what this implies will come as the disciple masters the distinction between soul activity and the action of matter, between emotion and love, between the intelligent will and the mind, between plan and purpose.  In so doing he acquires the capacity to find his point of tension at any given moment, and this growing capacity eventually brings him consciously to recognise group after [Page 58] group as units with which identification must be sought.

He finds his soul through the fusion of soul and personality; he finds his group through the absorption of this fusing soul-form with a Master's group, and finally he is absorbed into the Master's Ashram; there he, in concert with his group brothers in that Ashram, is fused and blended with the Hierarchy and hears the extension of the Word, spoken originally by his soul:  Accepted as a group.  Later, much later, he participates at that august recognition which comes when the Voice issues forth—as annually it does—from the centre at **Shamballa** and the seal is set on the acceptance of the Hierarchy, with all its new associates, by the Lord of the World.  This acceptance involves those initiates of the third degree who have been integrated more closely into the hierarchical life than ever before.  This is the signal to them (and to their Seniors Who have heard it year after year) that they are part of the instrument whose purpose is to fulfill the plan.  Thus the great syntheses are slowly taking place.  It has taken many aeons, for evolution (especially in the earlier stages) moves slowly.

(RI 60)  Once he is an accepted disciple and has definitely undertaken the work in preparation for initiation, there is for him no turning back.  He could not if he would, and the Ashram protects him.

In this Rule for accepted disciples and initiates we are faced with a similar condition on a higher turn of the spiral, but with this difference (one which you can hardly grasp unless at the point where the Word goes forth to you):  that the initiate stands alone in "isolated unity," aware of his mysterious oneness with all that is.  The urge which distinguished his progress in arriving at personality-soul fusion is **transmuted into fixity of intention**, ability to move forward into the clear cold light of the undimmed reason, free from all glamour and illusion and having now the power to voice the three demands.  This he can now do consciously and by the use of the dynamic will instead of making "application in triple form" as was the case before.  This distinction is vital and significant of tremendous growth and development.

The initiate has heard the Word which came forth to him when he was irrevocably committed to hierarchical purpose.  He has heard the Voice from **Shamballa** just as he earlier heard the Voice of the Silence and the voice of his Master.  Occult obedience gives place to enlightened will.  He can now be trusted to walk and work alone because he is unalterably one with his group, with the Hierarchy, and finally with **Shamballa.**

The key to this whole Rule lies in the injunction to the initiate that he add to his application three demands, and only after they have been voiced and correctly expressed and motivated by the dynamic will, does the further injunction come that he move forward.  What are these three demands, and by what right does the initiate make them?  Hitherto the note of his expanding consciousness has been vision, effort, attainment and again vision.  He has thereforebeen occupied with becoming aware of the field—an ever-increasing [Page 61] and expanding area—of the divine revelation.  In terms of practical occultism, he is recognising an ever widening sphere wherein he can serve with purpose and forward the Plan, once he has succeeded in identifying himself with that revelation.  Until this revelation is an integral part of his life it is not possible for the initiate to comprehend the significance of these simple words.  Identification is realisation, plus esoteric experience, plus again an absorption into the Whole, and for all of this (as I have earlier pointed out) we have no terminology.  Now a master of that which has been seen and appropriated, and being conscious of and sensing that which lies ahead, the disciple "stands on his occult rights and makes his clear demands."

What these demands are can be ascertained by remembering that all that the initiate undergoes and all that he enacts is the higher and esoteric correspondence of the triple manifestation of spirit-energy which distinguished the first and earliest phase of his unfoldment.  That is the personality.  I would like to call attention to theword "unfoldment," for it is perhaps the most explicit and correct word to use anent the evolutionary process.  There is no better in your language.  The initiate has ever been.  The divine Son of God has ever known himself for what he is.  An initiate is not the result of the evolutionary process.  He is the cause of the evolutionary process, and by means of it he perfects his vehicles of expression until he becomes initiate in the three worlds of consciousness and the three worlds of identification.

According to ray type this unfoldment proceeds, and each triple stage of the lower unfoldment makes possible later (in time and space) the higher unfoldment in the world of the Spiritual Triad.  What I am doing in these instructions is to indicate the relation between the threefold personality and the Spiritual Triad, linked and brought together by the antahkarana.  Each of these three lower aspects has its own note and it is these notes which produce the sounding forth of the three demands which evoke response from the Spiritual Triad and thus reach the Monad in its high place of waiting in **Shamballa.**

(RI 65) **The third great demand** has in it a different implication, and sounds forth, we are told, "through the fires."  In this solar system there is no evading the fire.  It is found at all levels of divine expression as we well know from our study of the three fires—fire by friction, solar fire and electric fire, with their differentiations, the forty-nine fires—of the seven planes.  Always, therefore, whether it is the cry of the disciple or the demand of the initiate, the sound goes forth "through the fire, to the fire, and from the fire."  Of this technique, underlying the potent demand, there is little that I may say.  From the highest plane of the spiritual will, what is technically called "the atmic plane," the demand goes forth and the result of that demand will work out on mental levels, just as the earlier two demands worked out on the physical and astral levels.  I would interject here that even though there is no astral plane, from the standpoint of the Master, yet thousands of millions recognise it and labour in its delusive sphere and are there aided by the initiated disciple working from the higher corresponding levels.  This is true of all the planetary work, whether accomplished by initiates and Masters, working directly in the three worlds, or from higher levels, as work the Nirmanakayas (the creative Contemplatives of the planet), or from **Shamballa** from the **Council Chamber of the Lord of the World**.  All the efforts of the Hierarchy or of the "conditioning Lives" (as They are sometimes called) of **Shamballa** are dedicated to the furthering of the evolutionary plan which will finally embody divine purpose.  I keep emphasising this **distinction between plan and purpose** with deliberation, [Page 66] because it indicates the next phase of the working of the intelligent will in the consciousness of humanity.

(RI 68) Rule III.

Dual the moving forward.  The Door is left behind.  That is a happening of the past.  Let the cry of invocation [Page 68] issue forth from the deep centre of the group's clear cold light.  Let it evoke response from the bright centre, lying far ahead.  When the demand and the response are lost in one great Sound, move outward from the desert, leave the seas behind, and know that God is Fire.

This is perhaps one of the two most occult rules which the initiate has to master, whether as an individual or in conjunction with his group.  The group recognises and works under the pervasive influence of the purpose; the individual initiate works with the plan.  The group expression, as far as in it lies at any given moment in time and space, is in line with the will of the One in Whom we live and move and have our being, the Life of all that is.  The individual initiate uses the attractive force (to which we give the oft misleading name of love) of that fundamental Life to gather together that which will give body to form and so manifest the will.  The group can be, and frequently is, responsive to the "bright centre," **Shamballa**, where the initiate by himself and in his own essential identity cannot so respond.  The individual must be protected by the group from the terrific potencies which emanate from **Shamballa**.  These must be stepped down for him by the process of distribution, so that their impact is not focussed in any one or all of his centres but is shared by all the group members.  Here is the clue to the significance of group work.  One of its major functions, esoterically speaking, is to absorb, share, circulate, and then distribute energy.

This process of protection and of distribution is one of the functions of the great meeting of all the Hierarchy, under the aegis of the three Great Lords (the Manu, the Mahachohan and the Christ) in that high and sacred valley in the Himalayas where annually—after due preparation—the Hierarchy makes contact with **Shamballa** and a relationship is then set up between the "bright and living centre" and the "radiating and magnetic centre," in order that the "acquiescent waiting centre" may be stimulated to move forward upon the ladder of evolution.  Even the Hierarchy [Page 69] itself needs the protection of its full membership in order rightly to absorb the incoming energies, and later wisely to distribute the forces of the divine will in the three worlds where lies Their major responsibility.  The focussed will of God, in its immediate implications and application, constitutes the point of tension from which **Shamballa** works in order to bring about the eventual fruition of the divine Purpose.

***Will is active.  Purpose is passive, waiting for the results of the activity of the will.***

There is a **definite distinction between Purpose and Will;** it is subtle indeed, but quite definite to the advanced initiate, and therefore the dualistic nature of our planetary manifestation and our solar Expression appear even in this.  The Members of the Council at **Shamballa** recognise this distinction and therefore divide Themselves into two groups which are called in the ancient parlance, **Registrants of the Purpose and Custodians of the Will.** Will is active.  Purpose is passive, waiting for the results of the activity of the will.  These two groups are reflected in hierarchical circles by the Nirmanakayas or the Planetary Contemplatives, and the Custodians of the Plan.  The function of the Registrants of the Purpose is to keep the channel open between our Earth, the planet Venus and the Central Spiritual Sun.  The **function of the Custodians of the Will** is to relate the Council, the Hierarchy and Humanity, thus creating a basic triangle of force between the three major centres of the planetary Life.  This is the higher expression (symbolic, if you like) of the six-pointed star, formed of two interlaced triangles.  A replica of this fundamental triangle and of this symbol of energy, with its inflow and distribution, is to be found in the relation of the three higher centres in the human being—head, heart and throat—to the three lower centres—solar plexus, sacral centre and the centre at the base of the spine.  The Science of Invocation and Evocation is also seen to be symbolically proceeding along evolutionary lines.  Worship, the attitude of the mystic, must give place to Invocation in the man who knows he is divine.  This symbolic revelation is to be seen in the lifting up of the three lower energies and their evocative response to the three higher, thus producing [Page 70] an eventual unity at the point of tension.  I realise that this is a hard thing to comprehend because it embodies truths which are difficult for the disciple to grasp.  But they will be grasped and mastered by each one as he proceeds along the Path of Discipleship and submits to the needed training for initiation.  They will also be mastered, later in this century and in the next, by the rapidly developing humanity, thus demonstrating that the initiation of the moment becomes the past achievement of the masses eventually.  This enhanced liberation will later appear as a definite result of the war.  The Atlantic Charter and the Four Freedoms, formulated in the tension produced by the world agony and strain, are the reflections of this, and embody all that it is possible for average materially-minded man to grasp of the present will of **Shamballa** as it conditions the plans of the Hierarchy and is **impulsed by the Registrants of the Purpose**.  This is as far as the two groups of Custodians have been able to convey this revelation to the best human intellects—the first group dealing with the senior members of the Hierarchy and the latter with those initiates and disciples who are closely related to humanity.

Here again we come up against the fact that the Science of Invocation and Evocation, with which this Rule fundamentally deals, is primarily a great and scientific activity of which modern humanity knows practically nothing, but which is related to thought power and to thoughtform building.  Only initiates of the highest degree—such as the three Great Lords—have the right to invoke alone and unaccompanied by any protective agency, such as a group, and the reason for that is that They Themselves are members of the Council at **Shamballa** and are individually Registrants of the Purpose.  The annual appearance of the Lord Buddha is the outer demonstration or symbol of the emergence of this **Science of Invocation and Evocation** in the waking consciousness of humanity.  Prayer is the dim, faint and inadequate expression of this; affirmation of divinity in order to gain material well-being is a distortion of this truth.  This needs to be remembered.  The true significance of this [Page 71] emerging science is that, in the early or first stages, it embodies the seed concept of the new world religion.

***“the necessity for the [Page 76] destruction of inadequate forms”-“ This destruction could have been brought about by an act of God”***

(RI 76) One of the purposes lying behind the present holocaust (World War II) has been the necessity for the [Page 76] destruction of inadequate forms.  **This destruction could have been brought about by an act of God,** such as a great natural catastrophe or a universal epidemic, and such had been the original intention.  Humanity was, however, swept by forces that carried in themselves the seeds of destruction, and there was that in humanity which responded to those forces.  Therefore the Law of destruction was permitted to work through humanity itself, and men are now destroying the forms through which many masses of men are functioning.  This is both a good and a bad thing, viewed from the evolutionary angle.  It is nevertheless a fact which cannot be gainsaid, and the problem, therefore, confronting the Custodians of the Will, working through the Custodians of the Plan, is to bring good out of the evil which man has wrought, and thus gear events to the larger issues.

That is one of the objectives before the Hierarchy at this time (written April, 1943) as it prepares for participation in the May and June Full Moons.  Can the forces be so organised and the energies so distributed that the full measure of good may be evoked from humanity by the invocation sounded forth by **Shamballa?**  Can this evocation of a new cycle of spiritual contact and of liberation be brought about by the invocation of the men and women of good-will?  Can the will-to-good of the spiritual Forces and the goodwill of humanity be brought together and produce those conditions in which the new world order may function?  These are the important questions which the Hierarchy is attempting to solve.

It must be remembered that the Science of Invocation and Evocation is a reciprocal effort.  Humanity could not be invocative were it not that the Spiritual Hierarchy (and by that term I include both **Shamballa** and the planetary Hierarchy) is evoking the spirit of man.  The invocative cry of humanity is evoked by the invocation or Sound of the spiritual hierarchies.  Man's responsibility, however, is to invoke at this time the Lords of Liberation and the Spirit of Peace.  These are the Beings which have the power to raise humanity, once the race of men has assumed the right [Page 77] attitude.  They correspond to the group, in the third degree of Masonry, who raise the Master.  Their response to the cry of mankind is largely, but not wholly, dependent upon the quality of that cry.

(RI 78) Let us now consider briefly the nature of that which is being evoked, and thus gain an insight into the interrelation which exists between the three great planetary centres:  The human centre, the hierarchical centre, and **Shamballa**.  Each of these is evocative to the one functioning at a slower or lesser speed (if I might use such inappropriate terms) and invocative to the one above it—again using a form of words which is misleading in the extreme; there is no higher or lower and no greater or lesser in our universe of reality.  There is only the interpenetration of substances which are all basically expressions of matter, and their vitalisation and organisation into forms of expression of the unknown Real.  This essential Reality, we call spirit or life.

As a result of the interplay of these two, humanity eventually appears in time and space.  Humanity is the result of all sub-human forms of expression and experience and of the activity of superhuman Beings.  These superhuman [Page 79] Beings are the product of past evolutionary systems and are in Themselves the sum total of the great Divine Sacrifice as it focusses itself in our planetary life.  Having passed through all previous phases of existence and perfected the consciousness aspect in Themselves through human experiences, They have transcended all that men can know and all states of consciousness with which he is or may be in the future familiar, and are now expressing a phase of divinity of which he can know naught.  They LIVE.  They are energy itself, and in Their totality They form the "**bright centre lying far ahead."**

***why 666 is regarded as the number of the Beast or of materialism***

(RI 80) 3. Let it evoke response from the bright centre, lying far ahead.

To this centre we give the name **Shamballa**, the component letters of which are numerically:  **S.H.A.M.B.A.L.L.A. or 1.8.1.4.2.1.3.3.1.**  This word equals the number 24 which in its turn equals 6.  I would call your attention to the fact that the word has in it **nine letters**, and—as you know—nine is the number of initiation.  The goal of all the initiatory process is to admit mankind into realisation of and **identification with the will or purpose of Deity.** The number **6 is the number of form or of manifestation**, which is the agent or medium through which this realisation comes and by which the consciousness is unfolded so that it can become the foundation of the higher process which is instituted at the third initiation.  That initiation is closely related to the third major centre, **Shamballa**; it is the third, from the angle of man's perception and understanding, but the first from the angle of Deity Itself.  Again, 6 being the number of the sixth ray, it is therefore the number of idealism and of that driving force which makes mankind move forward upon the path and in response to the vision and press upward towards the light.  It is in reality devotion to an unseen goal, ever on ahead, and an unswerving recognition of the objective.  Like all other divine qualities, it has its material counterpart, and that is why **666 is regarded as the number of the Beast or of materialism**, the number of the [Page 80] dominance of the three worlds prior to the process of reorientation and the expression of developed idealism and purpose.  The third aspect expresses itself through pure materialism, and hence the three sixes.  In an ancient book on numbers the initiate is defined as "the one who has experienced and expressed 666 and found it naught; who has dropped the 6 and become the 66, and thus has found himself upon the WAY; later, again, he drops the 6 and becomes the perfected 6—form, the instrument and expression of spirit."

***The number 6 expresses space, so the number 24 expresses time***

(RI 80) **The number 24** is of deep interest, expressing as it does the double 12—the **greater and the lesser zodiac**.  Just as the **number 6 expresses space**, so the number **24 expresses time**, and is the **key to the great cycle of manifestation**.  It is the clue to all cyclic appearance or incarnation.  Its two figures define the method of evolution; 2 equals the quality of love-wisdom, working under the Law of Attraction and drawing man from one point of attainment to another; whilst 4 indicates the technique of conflict and the achieving of harmony through that conflict; 4 is also the number of the human hierarchy, and 2 is the number of the spiritual hierarchy.  Technically speaking, until the third initiation, the initiate is "occupied with the relationship of the 2 and the 4; these, when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the 4 into the 2."  Needless to say, there is much more to say anent these figures, but the above will suffice to show the satisfactory nature of esoteric numerology—not numerology as understood today.

I would have you note that the sounds which compose the word "**Shamballa**" are predominantly along the line of will or power or of first ray energy.  Of the nine letters, **six are on the first ray line of force.  1.1.1.3.3.1.**—spirit and matter, will and intelligence.  Two of them are along the second line of force, 4 and 2.  The number 8 inaugurates ever a new cycle, following after the number 7, which is that of a relative perfection.  It is the number of the Christ-consciousness; just as 7 is the number of man, 8 is the [Page 81] number of the Hierarchy, and 9 is the number of initiation or of **Shamballa**.  Forget not that, from the angle of the Hierarchy, the third initiation is regarded as the first major initiation.

These preliminary remarks are intended to convey much esoteric information to those who realise that number gives the clue to the form and purpose of the life which the form veils.  At the third major initiation, the third planetary initiation (which is in fact the first solar initiation), the liberated disciple for the first time—alone and unaided—invokes the highest spiritual centre on our planet, **Shamballa.**  This he does because, for the first time, consciously and with understanding, he registers the life aspect (which has brought his soul into action through the medium of form) and vibrates to the Monad.  That registration enables him to contact "the bright centre, lying far ahead," to blend his individual will with the divine will, and to cooperate with the purpose aspect of manifestation.  He has learnt to function through form; he has become aware, as a soul, of the divine form in its many aspects and differentiations; he now starts off upon the way of the higher unfoldment, of which the first step is contact with **Shamballa**, involving the fusion of his self-will and his spiritual will with the Will of God.

At the third initiation he stands before the **One Initiator, the Lord of the World**, and "sees His star shine forth" and hears the sound which—to quote the Old Commentary:

"...pours forth from that central point of power where substance and the outer life have met together, where spirit utters loud the cry which drew the form to meet the highest need; where energy comes forth and blends with force and (in the blending) music had its start within the sphere of blending and of being thus created.

"Man only hears the distant sound and knows it not for what it is.  The disciple hears the sound and sees its form.  The one who stands for the third time upon the mountain top hears a clear note and [Page 82] knows it as his own, as ours, as yours, and yet the note which none have sounded forth."

(RI 83) This initiate realisation is all brought about by the sudden appreciation or apprehension of sound, by the awakening of the inner ear to the significance of the Voice, just as the disciple in the earlier stage awakened to the significance of vision.  That is why, at the **third initiation, the initiate sees the star and hears the sound.** At the first two initiations, he sees the light and hears the Word; but this is something different and is the higher correspondence to the earlier experience.  It will be obvious that I can say no more upon this subject.

It is essential, however, that some knowledge begin to reach the public anent the highest spiritual centre to which (as the Gospel story intimates) Christ Himself was attentive.  Frequently we read in the New Testament that "the Father spoke to Him," that "He heard a voice," and that the seal of affirmation (as it is occultly called) was given to Him.  Only the Father, the planetary Logos, the Lord of the World, enunciates the final affirmative sound.  This has no reference—when it occurs—to the earlier initiations, but only to the final ones.  There are five obvious crises of initiation which concern the Master Jesus as step by step He took or re-enacted the five initiations.  But lying behind this obvious and practical teaching, lies an undercurrent or thread of **higher revelation**.  This is concerned with the realisations of the overshadowing Christ as He registered the Voice which is **heard at the third, fifth, sixth and seventh initiations.** The Gospel story gives us the five Initiations of the Master Jesus, beginning with the first and ending with the fifth.  But it also gives the initiations of the Christ, starting from the second and ending with the seventh.  The latter is left incomplete, and the Voice is not recorded, because at the Resurrection and Ascension we are not told of the hearing of the affirmative sound.  That will be heard when the Christ completes His work at the time of the Second Coming.  Then the great seventh initiation, which is a dual one (love-wisdom in full manifestation motivated by power and will), will be consummated, and the Buddha and the Christ will together pass before the Lord of the [Page 84] World, together see the glory of the Lord, and together pass to higher service of a nature and calibre unknown to us.

***three great energies are focussed in Shamballa, the seat of fire:***

***1)The Energy of Purification***

***2)The Energy of Destruction***

***3) The Energy of Organisation***

In this connection it is wise to remember that **three great energies** are focussed in **Shamballa**, the seat of fire:

1. The **Energy of Purification**:  This is the power, innate in the manifested universe, which gradually and steadily adapts the substance aspect to the spiritual by a process which we call purification, where humanity is concerned.  It involves the elimination of all that hinders the nature of divinity from full expression, and this again from inherent or latent capacity.  This necessitates the leaving behind, stage after stage, cycle after cycle, life after life, and plane after plane, of every tendency in the form nature which veils or hides the glory of God.  It is essentially the energy which substitutes good for evil.  Human thinking has debased this concept so that purification is related mainly to physical phenomena and physical plane life and to a selfish idealism which is largely based on the thought of the sanitary care of substance.  An enforced celibacy and a rigid vegetarianism are familiar instances of this, and these physical disciplines have been put in the place of emotional loveliness, mental clarity, intuitional illumination, and the thoughts of the aspirant become focussed downwards into matter and not outwards and upwards into light.

2. The **Energy of Destruction**:  This is a destruction which removes the forms which are imprisoning the inner spiritual life, and hiding the inner soul light.  This energy is therefore one of the major aspects of the purificatory nature of the divine Life, and that is the reason why I have put purification ahead of destruction.  It is the destroying aspect of life itself, just as there is a destructive agency in matter itself.  Two things must be borne in mind in connection with the destroyer aspect of Deity and with those responsible for its appearance:

a. **The destructive activity is set in motion through the will of Those Who constitute the Council** at **Shamballa** and Who are instrumental in bringing the forms in all the subhuman kingdoms into line with the [Page 85] evolving purpose.  Under cyclic law, this destructive energy comes into play and destroys the forms of life which prevent divine expression.

b. It is also brought into activity through the determinations of humanity itself which—under the Law of Karma—makes man the master of his own destiny, leading him to initiate those causes which are responsible for the cyclic events and consequences in human affairs.

There is naturally a close connection between the **first Ray of Will or Power**, the energies concentrated at **Shamballa** and the Law of Karma, particularly in its planetary potency and in relation to advanced humanity.  It will be apparent, therefore, that the more rapidly the individual aspirant approaches the third initiation, the more rapidly and directly will the individual's karma be worked out.  Monadic relation, as it becomes established, lets loose the destructive aspect of the basic energy, and all hindrances are destroyed with expedition.  This is true also of humanity as a whole.  Two factors have, subjectively and spiritually, precipitated this world crisis:  The growth and development of the human family and (as you have been told) the inflow of the **Shamballa** force at this particular time, both as a result of Karmic law and the planned decision of the Great Council.

3. The **Energy of Organisation**:  This is the energy which set in motion the activity of the great Ray Lives and started the motivation and impulse of that which produced manifestation.  Thus were the seven ray qualities brought into expression.  The relation of spirit and matter produced this ordered process which again, cyclically and under law, creates the manifested world as a field for soul development and as an area wherein divine purpose is wrought out through the medium of the plan.  Again I call your attention to the distinction existing between purpose and plan.  This is the aspect, emanating from **Shamballa**, and inherent also in form (as are the other two), which eventually relates the human will, through the right use of the mind, to the organised planning of his separate and individual life in the [Page 86] three worlds, and which eventually relates and reorients that will to the Will of God.

These three energies are faintly symbolised for us in the life of Christ when overshadowing the Master Jesus, two thousand years ago.

The **purificatory aspect of the monadic force** is indicated at the Baptism episode; secondly, the destroyer aspect can be seen expressing itself at the time of the Crucifixion, when it rent the veil of the Temple from the top to the bottom.  The episode which indicates the energy of organisation and the relation of the spiritual will of the Christ to the purpose and the will of the Father appears when He said, in the Garden of Gethsemane, "Not my will but Thine be done."  This final episode is closely related to the consciously expressed will of the Christ Child when He realised in the Temple that He must be about His Father's business and that His will was to do the will and fulfill the purpose of the Father, the Monad and the One of Whom the Monad is the expression.

It is these three energies which have precipitated the world crisis, and it is helpful for us to recognise the factual nature of the **Shamballa** forces as they play upon our planetary life and work out human destiny.  The great energy of purification is regenerating humanity, and of this the widespread fires which have been such an outstanding characteristic of this war (1914-1945) are the outward and visible sign.  Much evil is being burnt out through the revelation of the appalling character of that evil, and through this, unity is being produced.  Mankind has looked upon evil in every land and known it to be wrought by men.  Men have seen, and that sight will never be forgotten, and the horror thus engendered will aid in stiffening the will of humanity to betterment.  The energy of destruction has its side of beauty when the spiritual values are grasped.  That which has so grossly imprisoned the human spirit is disappearing; the rocky grave of humanity is breaking open and releasing men to a life of resurrection.  Forget not that in the interim between the tomb experience and the appearance in living [Page 87] form to His disciples, the Master Jesus went down into hell (figuratively speaking), carrying release for those to be found there.  There will be an interim between the darkness of the war with the evil history of the past, and the appearance of a living civilisation and culture based on the spiritual values and intelligently developing the divine purpose.  The stage is now being set for this.

The Crucifixion and the tomb experience lead eventually to resurrection and to life.  The destruction is appalling, but it is only the destruction of the form side of manifestation in this particular cycle, and (a point which I would beg you not to forget) it is the destruction of much planetary evil, focussed for aeons in humanity as a whole and brought to the surface and precipitated into violent activity by a group of evil men whose destiny it was.  This destiny was the result of their own deliberate choice, and of prolonged cycles of purely material selfishness.

I would ask all aspirants and disciples to ponder upon the **destructive purpose of God**—a purpose which is motivated by love, guided by a balanced judgment as to form, and which cherishes and fosters the life and its resultant spiritual values.

***The destroying power of spirit is not the same as that of matter***

There is an inherent destructive energy in matter itself and an energy of very great potency; it is with this energy that the **Axis Powers are working**.  The destructive energy, emanating from "the bright centre," **Shamballa**, is something very different, and I would ask you to remember this.  The **destroying power of spirit is not the same as that of matter**.  A human being destroys his own form again and again through the evil which he does and by the material focus of his desires; the following of a life of vice will breed disease, as is well known.

The disciple can also destroy his form nature through selfless service and devotion to a cause.  In both cases the form is destroyed, but the motivating impulse is different and the energy of destruction comes from different sources.  The death of a Master Jesus or of a Father Damien, and [Page 88] the death of a Hitler or of a murderer, are not the result of the same essential energies.

When the din of battle and the smoke and fire of bombing and the cruel effects on human bodies have faded into the past, it will be apparent to the understanding aspirant that much evil has been destroyed in all fields of human activity—**in the field of theological religion**, in the **field of politics,** and in the **field of selfish economic competition**.  It will be for humanity then to precipitate and stabilise the appearing good, and this they will learn to do through the utilisation of the **third Shamballa energy**—the **energy of organisation**.  The new world will be built upon the ruins of the old.  The new structure will rise.  Men of goodwill everywhere, under the guidance of the New Group of World Servers, will organise themselves into battalions of life, and their first major task must be the development of right human relations, through the education of the masses.  This means the paralleling development of an enlightened public opinion, which is (speaking esoterically) right response to the sound which conveys the will of God to the ears of the attentive.  Then humanity will indeed move outward from the desert, leave the seas behind, and know that God is Fire.

(RI 89) That accomplished, He stays with His people as Head of the Hierarchy until His second opportunity comes, in which as Representative both of Humanity and the Hierarchy, He can relate them both to **Shamballa**.  This He does through a great act of evocation, seeking to bring about a closer relationship between all the three great planetary centres:  **Shamballa**, the Hierarchy, and Humanity.  He can do this because the development of the Wisdom aspect in His nature makes it possible.  The major linking agent in the universe is the energy of Love-Wisdom.  Love relates the Hierarchy to Humanity, and Wisdom relates the Hierarchy to **Shamballa**.  Only when Humanity and the Hierarchy are working together in a practical synthesis, can the Shamballa energy be permitted complete inflow through the medium of the two other centres.

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To aid in this process of gradual perfecting and an eventual bringing about of a complete alignment, the help of the Buddha must be invoked and accepted.  The work of the Christ as God-Saviour can be carried forward by Him alone and unaided.  The work of the Christ as God the Preserver needs the united work, as yet, of the two highest Representatives of the second divine aspect when present together upon the Earth, as is the case today of both the Buddha and the Christ.  This is the first cycle in the history of humanity when this has been the case.  One or the other has been present down the ages, but not the two simultaneously.  The reason for this is that the time has now been reached when **Shamballa** can be contacted and its energy evoked.  Hence we have the activity of the **Buddha at the May Full Moon** and that of the **Christ at the following June Full Moon.**  Their united activity serves to bring about a much closer approach between the **Lord of the World** and the Hierarchy, via His four Representatives:  the **Buddha, the Christ, the Manu, and the Mahachohan**—the five points of energy which are creating the five-pointed star of Humanity at this time.

(RI 92) His task today is threefold, and the Rule states in very simple language these three aspects of His divine activity or phases of His work.  These are:

1. He "tends the evocation of the fire."  His major task as Head of the Hierarchy is to evoke the electric fire of **Shamballa**, the energy of the divine Will, and this in such a form that the Hierarchy can be drawn nearer to the source of Life, and Humanity can consequently profit by this hierarchical Approach and know eventually the meaning of the words "life more abundantly."  Christ's evocation of the fire of the will was initiated symbolically in the Garden of [Page 92] Gethsemane.  He has twice symbolically shown His individual response to the **Shamballa** energy:  Once in the Temple of Jerusalem as a child, and again in the Garden as a full grown man at the close of His earthly career.  His third and final response (which climaxes His work from our human angle) covers **nine years, from the Full Moon of June, 1936, to the Full Moon of June, 1945.** This period, in reality, constitutes one event to Him Who lives now free in His Own world and free from the limitations of time and space.  Having related Humanity to the Hierarchy (which in the case of individual man means relating the personality to the soul), He now seeks to relate more closely, with the aid of the Buddha, the Hierarchy to **Shamballa**, love to will, electric fire to solar fire.

2. He "nourishes the lesser lives."  This refers to the task of the Christ which proceeds day by day, in His capacity of God the Preserver.  He "tends the little ones."  The work here referred to concerns His activity as Initiator and His responsibility as Head of the Hierarchy.  The nourishing of the little lives refers primarily to His task as World Teacher and to His responsibility to lead humanity on into the light, with the aid of all the Masters, working, each of Them through His Own Ashram.

3. He "keeps the wheel revolving."  This has a specific relation to His work as the Word of God, which manifests as the Word made flesh.  This refers specifically to the great Wheel of Rebirth whereby, upon that turning wheel, souls are carried down into incarnation and then up and out of the soul's prison; through the turning of the wheel, human beings learn their needed lessons, create cyclically their vehicles of expression (the response apparatus of the soul in the three worlds) and in this way, under soul guidance, and aided by the Hierarchy and its schools of instruction, they arrive at perfection.  This entire process is under the control of the Christ, assisted by the Manu and the Lord of Civilisation.  These three Great Lords thus represent the three divine Aspects in the Hierarchy; They, with the four Lords of Karma, form the seven Who control the whole [Page 93] process of incarnation.  The subject is too vast and intricate to be adequately considered here.  The above truth does, however, give us a clue as to why the Christ made no specific reference to the work of incarnation in His spoken utterances whilst on Earth.  He was then occupied with His task of World Saviour.

His work as Preserver and as Head of the Hierarchy had not then begun.  It was at that time dependent upon the experience in the Garden of Gethsemane and upon the Resurrection initiation.  Some day the gold and the silver threads of the Gospel story will be disentangled, and men will know the two interpretations which can be put upon the events and episodes in the career of **Jesus the Christ**.  The underlying true events give us great steps and developments in the work of the Christ as He "enveloped humanity in the mantle of love, grasped the rod of initiation on behalf of His brothers, and faced the Lord of Life Himself, unattended, unafraid and in His Own right."  The episodes refer to happenings in the life of Jesus.

At the present time, and at the immediate point of tension, Christ has added to His two immediate and constant tasks that of hastening the coming of the Avatar Who waits for the perfected work of the Hierarchy, focussed in the Christ, and the powerful work of **Shamballa**, focussed in the Lord of the World.  When the exact moment has arrived, the **work of the Buddha**, representing **Shamballa**, and of the Christ, representing the Hierarchy, plus the sincere demand of Humanity, will bring about an arrangement or an alignment which will release an evocative Sound which will be extra-planetary, and then the Avatar will come.

(RI 94) Ask me not for the date or the hour, brother of mine, for I know it not.  It is dependent upon the appeal—the voiceless appeal—of all who stand with massed intent; it is dependent also upon the hour of exact alignment and upon certain aspects of work being done at this time by the senior Members of the Hierarchy, and also upon the steadfastness of the disciples in the world and the initiates—working in their various Ashrams.  To this must be added [Page 94] what Christians call the "inscrutable will of God," the unrecognised purpose of the Lord of the World Who "knows His Own Mind, radiates the highest quality of Love, and focusses His Will in His Own high Place outside the Council Chamber of **Shamballa."**

That the Avatar will come is a predictable certainty.  That His forerunner will be the Christ is equally sure.  When Christ comes it will be for the advanced units of the human family; they will recognise Him because He has always been with us, whilst His advent will evoke a responsive vibration from the masses, but not straight recognition.  In connection with the Avatar, it will be a process of hierarchical recognition of an overshadowing Presence within Whose aura the planetary Logos will take His stand as the planetary Representative.  Then from **Shamballa** will descend a stream of spiritual potency, **qualified by the will-to-good**, and this will reach the attentive Hierarchy.  The Members of this Group will, through the medium of the Christ, pour light and healing energy upon the Earth and peculiarly into the consciousness of men.  I am not able to express the effect of the outpouring from **Shamballa** in clearer terms.  We are told in the Bible that Christ will come in the air, and that He will bring the "healing of the nations" in His wings.  I would call your attention to this thought and to its appositeness to this day and generation.  I make no prophetical predictions, I only indicate possibility.

(RI 95) The work now being done by **Shamballa** and the Hierarchy on behalf of humanity will tend also to develop group consciousness and the formation of many groups which will be living organisms and not organisations; it will make group initiation possible and will enable certain aspects of the will to flower forth correctly and with safety.  The tendency to overlook the distinction between groups and organisations is still very deep-seated; the coming of the Christ will throw much light upon this problem.  A study of Rule IV as given to disciples and initiates will also serve [Page 96] to clarify this matter, and with that we shall now concern ourselves.

(RI 96) Let the group see that all the **eighteen fires die down** and that the lesser lives return unto the reservoir of life.  This they **must bring about through the evocation of the  Will**.  The lesser wheels must not for aye revolve in time and space.  Only the greater Wheel must onward move and turn.

This is a rule peculiarly related to the fourth Creative Hierarchy, embodying its goal as the Aryan rootrace can sense and approximate it.  It is peculiarly related also to the quaternary to which we give the name "personality," composed of a vital or etheric body, a sumtotal of emotional states and a mind, plus that integrated something which we call the whole man.  Rightly understood and followed, this rule reveals the nature of the fourth plane or fourth state of consciousness, that of buddhi or the plane of pure reason, the intuition.  From the angle of the higher initiate, this rule is related to the activity of Monad, Soul and body within the planetary Life, and covers a great mystery and an entire system of relationships of which man in the three worlds is a dim and uncertain shadow.  Some clue to the higher quaternary dealt with in this rule will emerge dimly in your consciousness (more is not yet possible) if you will attempt to realise the following:

1. The **Monad relates the initiate to the Will of God**, to the Council at **Shamballa**, to forces active on the **planet Pluto**, and on another planet which must remain nameless, ***(Vulcan)*** and also to the **Central Spiritual Sun. *(Uranus)***

2. The Soul relates the initiate to the Love of God, to the consciousness aspect of Deity, to the Hierarchy as a whole, entering it through the Ashram of the Master Who has aided him to take initiation, to the planets Venus and Mercury, to the Sun Sirius, and to the Heart of the Sun.

3. The Personality relates the initiate to the Mind [Page 97] of God, to the intelligence principle of the planetary Life, to humanity as a whole, to Saturn and Mars, and to the physical Sun through its pranic aspect.

4. The Life aspect of the planet, or that great ocean of forces in which all these three aspects live and move and have their being, relates the initiate to that Life which works out through **Shamballa,** through the Hierarchy and through Humanity, thus forming part of the great sumtotal of manifestation.

(RI 110) The will aspect of divinity can find expression only through humanity, for the fourth kingdom in nature is intended to be the agent of the will to the three subhuman [Page 110] kingdoms.  It was therefore essential that the spirit of inclusiveness and the tendency to spiritual identification should be developed in humanity as a step preparatory to the development of response to divine purpose.  It is absolutely essential that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind.  The will-to-good of the world knowers is the magnetic seed of the future.  The will-to-good is the Father aspect, whilst goodwill is the Mother aspect, and from the relation of these two the new civilisation, based on sound spiritual (but utterly different) lines, can be founded.  I would commend this thought to your consciousness, for it means that two aspects of spiritual work must be nurtured in the immediate future, for on them the more distant hope of happiness and of world peace depends.  The New Group of World Servers must be reached and the will-to-good developed in them, and the masses simultaneously must be reached with the message of goodwill.  **The will-to-good is dynamic, powerful and effective**; it is based on realisation of the plan and on reaction to the purpose as sensed by those who are either initiate, and consciously in touch with **Shamballa**, or disciples who are likewise a part of the Hierarchy but are not yet able to contact the central Purpose or Life.  Not yet having taken the third initiation, the monadic vibration is to them largely unknown.  It would be just as dangerous for them to be able to reach **Shamballa** (prior to the third initiation when **all personality tendencies are obliterated**) as it would be to teach the masses of men today techniques of will which would render their still selfish will effective.  The main difficulty would be that the disciples would destroy themselves, whilst the ordinary man would damage himself.

(RI 112) Two things have therefore been decided upon by the Masters as They face the future of humanity and prepare to take the required steps to meet man's advancing aspiration.  I have chosen these two words with care.  These two requirements have been demanded of the Hierarchy by **Shamballa** in order to safeguard the Mysteries and prevent a too premature precipitation of the hierarchical life upon the Earth.  Both these requirements are expressed in this fifth Rule.

Rule V.

In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form.  The macrocosmic Whole is all there is.  Let the group perceive that Whole and then no longer use the thought, "My soul and thine."

***“The first demand made by Shamballa is that the groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the personality; the second demand is that those being prepared should show some signs of the sense of synthesis”***

**The first demand** made by **Shamballa** is that the groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the personality; the second demand is that those being prepared should show some signs of the **sense of synthesis.**

[Page 113]

You will note, therefore, some of the factors that have controlled the presentation of the truth which I have sought to give, down the years.  The teaching on the Antahkarana (briefly hinted at by H.P.B.) has been expanded by me in the book, Education in the New Age and in this fifth volume of A Treatise on the Seven Rays (Part II), and has already been given to a number of senior aspirants in the hope that they would profit thereby; the need for synthesis has also been emphasised by me, and is closely related to the will-aspect, the first divine aspect.  In the past, during the cycle of mysticism through which all aspirants very properly pass, they were taught to "see the vision"—a vision of the goal, of the beauty to be sought, of the loved one to be known, of liberation to be achieved, of spiritual satisfaction and an opened door to greater wonders.  In the occult age which has now definitely dawned, the neophyte will be taught to see the picture whole, to think in the larger terms, to emerge out of the normal separative consciousness into the broad state of awareness that "sees no difference."  The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of service, and it is this merging which **Shamballa** demands should condition the attempt now in process of training those who will together seek initiation, will together pass through the Portal on to the Way, and who can together be presented to the One Initiator as a "unit of Light."  This **sense of synthesis** (which must be increasingly demonstrated as each initiation is taken in group formation) is possible only to those who have bridged the gap between the concrete lower mind and the higher mind or—to word it technically and in the language of academic occult science—between the mental unit and the manasic permanent atom.

***two demands will be the two basic requirements for the new schools of occultism***

(RI 115) The **two demands** are expressed in Rule V as follows:

1. In unison let the group receive the Triad shining forth, dimming the light of the soul and blotting out the light of form.

This is the demand for the building of the antahkarana which relates the disciple in his personality to the Triad.

2. The Macrocosmic Whole is all there is.  Let the group perceive that Whole and then no longer use the thought, "My soul and thine."

This is the demand for a sense of synthesis which is occult vision and not mystic vision.  **These two demands** will be the **two basic requirements for the new schools of occultism.**

In view of all the instructions given earlier in this volume, and in view also of the clarity of the statement made above, there is little that it will be necessary for me to say anent this first demand.  The word "demand" which has been used perhaps requires explanation.  In considering this subject it should be remembered that admittance to **Shamballa** and a divine expression in life and service of the first great divine aspect, the will aspect, is the goal held before the members of the Hierarchy.  They too are on the way of evolution, and Their goal is to pass through the "eye of the needle," on Their way to the higher evolution.  This higher evolution is that which opens up before a Master of the Wisdom.  The use of this esoteric term by Christ in The New Testament story gives us a hint as to the nature of the exalted consciousness which He expressed.  Faced by the rich young man who possessed so much, Christ indicated that he needed to prepare himself for a great negation and for a step forward.  The true significance of this has never [Page 116] been grasped and lies in the fact that the phrase "rich young man" is in reality a technical term which is frequently applied to an initiate of the third degree, just as the words "little ones" or "little child" apply to an initiate of the first or second degree.  This rich young man was rich in his range of awareness, rich in his personality equipment, rich in his aspiration and in his recognition; he was rich as the result of age-long experience and evolutionary development.  He is told by the Christ that he must now prepare himself for what is called in Rule V "the Triad shining forth"; he must now prepare for the unfoldment of the monadic consciousness and for the fourth initiation.  In that initiation, the causal body, the body wherein the soul experiences and reaps the fruit of experience, must be and will be destroyed.  This has to take place before the initiate can enter into the Council Chamber of the Most High and express the will-to-good and the will of God in fulfillment of the purposes of God.  **The will** of this particular "**rich young man**," initiate though he was, was not yet adequate to the requirements, so he went sadly away; he had to prepare himself for the **fourth initiation**, the Great Renunciation, the Crucifixion, and thus fit himself to pass through the needle's eye.

UP TO HIT 592

**Compilation Shamballa part14**

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There is a symbolic utterance in the Old Commentary which throws light upon the great opportunities which are found in the critical moments in the life of the soul as it experiences incarnation and becomes enriched thereby:

"Within the womb of time and circumscribed by space and limited by darkness—though sustained always by warmth—the life evolves. It develops faculty. It becomes in miniature that which it is. It takes on form and knows the divinity of separation. Such is its goal. Reflect. Knowledge will come.

"Beyond the door is greater light and life. It knows itself for what it is. It suffices not unto itself and knows that it is That—part of the Whole, divinely one with others. Reflect. Union will come.

"Before the rampart of the place of God Himself, a [Page 117] Son Of God comes forth. He stands before the needle's eye and seeks to pass the hindering wall. He is not circumscribed by time or space, but light and life are his. He realises beauty and he knows that That exists. Instead of time and space and all the rich inducements of the form, he knows himself as rich in love, in knowledge, wisdom, insight, and all the panoply of God (as he can grasp it), except one thing. Reflect. Purpose will reveal itself; the Whole will stand revealed and then the soul—loaded with riches and the fruits of labour long—will vanish as the mist and only God, the living One, be left."

There is still another set of phrases dealing with that through which the perfected Sons of God in Their high place must pass when Their work is done on Earth and a greater glory reveals itself ahead. But this I give not. I give only three symbols, which are:

The womb...individualisation...separation.

Leading to personality integration and self-realisation.

Climaxing on the Path of Initiation...the birth of the Christ.

Producing intelligent activity.

Initiation.

The two-leaved door...initiation...group consciousness.

Leading to soul expression.

Climaxing in the third initiation.

Producing loving living.

The third initiation.

The eye of the needle..higher evolution..monadic consciousness.

Leading to life expression.

Climaxing in the fifth initiation.

Producing purposeful life.

Consummation.

Such are the three points of entrance to the three planetary centres: Humanity, Hierarchy and **Shamballa.**

(RI 118) This first demand is, curiously enough, the first expression of recognition—directly accorded—that the Great [Page 118] Lives at **Shamballa** are **now in direct relation with humanity.** Hitherto that contact has not been direct, and They have not been in touch with current developments. Hitherto, all contacts and spiritual impulses from this highest centre have reached humanity via the Hierarchy, and vice versa. This demand concerns the negation, the obliteration, the absorption, the putting out or the synthesis of the lesser lights by the greater. All the words which I have employed are efforts to express the truth and all are entirely inadequate.

The moment the initiate or the disciple sees, even dimly, the light of the **Spiritual Triad** which veils and hides the Central Spiritual Sun, he realises that all other lights—that of the atom of matter, that of the form and that of the soul itself—must inevitably fade out in the stupendous glory and brilliance which emanate from God Himself and which he senses as in process of revelation. He becomes absorbed—intellectually, intuitively, spiritually and finally factually—**in that Light**. Here I would remind you that just as the light of the soul revealed to the struggling aspirant a new vision, set for him new goals, enhanced all qualities present in his equipment, and revealed the past, the present and the future of the individual, so this still greater light reveals to the initiate a horizon so vast that it has hitherto escaped his capacity and is yet but possible to vision by an initiate of the third degree, endows him with an occult perception hitherto not realised as existing—a perception which permits him to penetrate increasingly and to cooperate understandingly in the purpose of the Lord of the World. It enables him later to develop the equipment—qualities and gifts of a divine nature—which will eventually enable him to take his place in the **Council Chamber** at **Shamballa** and work in full unanimity with the Lords of Karma.

These qualities and gifts concern divine attributes and capacities for which we have as yet no words as they lie beyond the scope of human consciousness, being utterly unknown even to advanced human beings. They only begin to manifest as tendencies between the second and the third [Page 119] initiations, in the same way as the instincts in a small child are, in reality, the germs of later intellectual attitudes and activities. It is needless, therefore, for me to enlarge upon them; unless you are an initiate of the third degree, my words would be meaningless to you and would convey naught. The clue lies for you in understanding the three words—Happiness, Joy, Bliss. Do you, as you speak of bliss, understand wherein it differs from happiness and joy? Bliss is associated with complete Being; it concerns the interior attitude of the Whole.

As the individual disciple builds the rainbow bridge, the antahkarana, and as a group of disciples build the group antahkarana, they make possible the "Triadal perception" referred to above. When the disciple has flung one strand of living light (through the power of magnetic love) across the space separating the **Triad and the personality**, he discovers that he is a part of a group. This group recognition—faulty and unintelligently expressed at first—is the factor which enables him to pass, along the anchored thread, into the Ashram of a Master.

From the angle of the old teaching, the Ashram of the Master and the focus of the Hierarchy were on the higher levels of the mental plane. Today, that is not so. They are on the plane of spiritual love, of the intuition and of buddhi. The Hierarchy is both retreating towards the higher centre of **Shamballa,** and at the same time advancing towards the lower centre, Humanity. Both these activities have been made possible by man himself; the growing intuitive perception of humanity, in its higher brackets, enables him to function upon the Path of Discipleship and on higher levels than ever before. This the Hierarchy recognises. The growing aspiration of the masses is also drawing the Masters closer to humanity than ever before. This is an instance of the ability of the initiate consciousness to function on initiate levels and also in the three worlds simultaneously. Of this the dual activity of the mind is a symbol, acting as it does as the common sense and so dealing with all matters in the three worlds, and as the spiritual [Page 120] mind at the same time, dealing with all matters connected with the soul, with light and illumination.

***The second demand, that the sense of synthesis should be the goal of the training given to applicants in the New Age***

The **second demand**, that the **sense of synthesis should be the goal of the training** given to applicants in the New Age, is a direct evidence of the new **Shamballa** contact, because synthesis is an attribute of the divine will and the outstanding quality of Deity. It was inevitable that intelligence and love should be evolutionary objectives on the planet and the first two divine aspects to be developed, for they are qualities of the will; they make the manifestation of the divine will possible; they guarantee its intelligent application and its magnetic power to draw to itself all that is needed for the expression or the manifestation of the divine envisaged purpose, visualised synthetically, and motivated, implemented, engineered and made possible by the dynamic aspect of the same will.

It is interesting to note that there is every evidence in the world today that the **Shamballa** **energy is directly impinging** upon the human consciousness and **directly producing results**. The destroyer aspect of the first Ray of Will or Power is producing worldwide destruction through the use of the first kingdom in nature, the mineral kingdom. That which is made of metals and chemicals is bringing **catastrophe and destruction on earth**, primarily in the human kingdom. At the same time the second attribute of the will, synthesis, is evoking an equally widespread response. This sense of synthesis has a mass effect earlier than it has an individual effect, and this is a thing of interest and importance to note at this time. Later, the dynamism inherent in the will, wielded by the New Group of World Servers and by the disciples and initiates of the world, will turn that instinctive mass response into factual experience and produce the "appearance" on earth of the new, developed "quality" which "life" seeks in the New Age to demonstrate. In the first volume of this Treatise, I called attention to the three divine aspects: Life, Quality and Appearance. They are now in process of making their appearance in final form for this particular cycle.

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**Synthesis** dictates the trend of all the evolutionary processes today; all is working towards larger unified blocs, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts which deal with wholes and which militate against division, separation and isolation.

Little as people realise it, these concepts are relatively new factors in the human consciousness, and the fact that they are the result of a new and direct relation between Those Who implement the will of God and humanity everywhere is the guarantee of the inevitability of their expression in the future. It is only in the immediate interim—a period of one hundred fifty years—that delay may seem the rule. Such, however, will not really be the case. **The forms through which these new and impending ideas must take shape and manifest have yet to be created**, and that takes time, for they are built by the power of thought and due process of educating the public consciousness until that consciousness becomes confirmed conviction and demonstrates as an immovable public opinion.

***“This sense of synthesis is one of the things which the new esoteric schools will develop in their students-*** ***They will seek to relate the One, the Monad, to the personality”***

**This sense of synthesis** is one of the things which the **new esoteric schools will develop in their students** and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion. The labels and the names whereby these schools may call themselves mean but little. Many will proclaim themselves as esoteric schools and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training, and yet convey the needed teaching. They will **seek to relate the One, the Monad, to the personality**, and to evoke in their students a true sense of synthesis.

It is the sense of synthesis, putting it very simply, which will be the goal of all the educational movements, once the [Page 122] New Age idealism is firmly established. Physical coordination, personal integrity (which involves primarily the control and later the negation of the astral body), and personality integration will be the essential first steps. To this will succeed processes whereby the fusion of the personality with the soul, of the lower self with the higher Self, and of form with the divine Dweller in the form will follow next. Then the truly esoteric phase of the educational process will be attempted when the earlier steps or stages have been satisfactorily grasped and there is indication of some measure of real success. By that time the **school of the Mysteries** and the Halls of preparation for initiation will be generally recognised by the thinking people and believed in by the expectant masses.

In those schools, those who are beginning to function as souls will be led on to take their next step. Their developed soul nature will be expressing itself through intelligent love and a sense of group fellowship; these two divine qualities will form a basis or foundation from which the next unfoldment can emerge and on which a more spiritual superstructure can be built. **The Science of Meditation and the conscious building of the antahkarana** will be the first **two preliminary stages in the esoteric curriculum**. Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.

(RI 123) A study of what I have here outlined as basic requirements will show that the **esoteric schools** about which I wrote in Letters on Occult Meditation **lie far ahead in the distant future**. The work of the preparatory schools must come first, and their work will proceed until such time that the work of the Ashrams of the Masters is recognised as forming part of an outer hierarchical activity. This in due time will lead to the giving of the first initiation publicly, as a part of the great service ritual of the then prevalent universal religion. The race of men will then—in its most advanced brackets and groups in every country in the world—be normally clairvoyant, and will therefore see for themselves the light within the candidates; they will know then that the first initiation is justifiably undergone, and they will also see the same light in thousands who in previous incarnations have taken that initiation.

***“The clue to all this esoteric work demanded by Shamballa is to be found in the development of the Art of Visualisation”***

One thing only will I add to the above and to the elucidation of the significance of Rule V. The clue to all this esoteric work demanded by **Shamballa** is to be found in the development of the **Art of Visualisation.** Through visualisation, three expressions of the human consciousness will become possible:

1. The antahkarana can be built and the shining of the Triad be definitely seen. Such will be the new vision—an outcome of the development of the sense of vision.

2. Groups, large wholes and **major syntheses will also be visualised**, and this will lead to a definite expansion of consciousness. Thus the sense of synthesis will be unfolded.

3. All creative art will be fostered by this training, and the new art of the future in all departments of creativity will be rapidly developed as the training proceeds. The unfoldment of the sense of vision and of the sense of synthesis, through visualisation, will lead to a sense of livingness in form.

***The sixth kingdom is that of the "overshadowing Triads"-*** “***The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa”***

(RI 130) 3. Let then the group—merged in the fifth—be nourished by the **sixth and seventh.**

In other words: "Then let the group—which is identified with the soul—find its sustenance and vitality by the inflow of the intuition and of the spiritual will, emanating from the Spiritual Triad." There are, of course, other meanings, but this is the most practical for disciples. A larger but similar concept lies in the realisation that the human family, the **fourth kingdom in nature, is absorbed by the fifth** or by the kingdom of God and (when this is the case) can become increasingly en rapport with the sixth and seventh kingdoms. To these kingdoms no names have as yet been given, because the possibility of their existence is only now just beginning faintly to penetrate into the consciousness of the disciple and the initiate. The **sixth kingdom is that of the "overshadowing Triads"**—that aggregation of liberated Lives of which the higher initiates in the Hierarchy [Page 130] are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The **seventh kingdom in nature** is that of the Lives Who participate in full capacity of understanding with the **group of Beings Who are the nucleus of the Council** at **Shamballa**. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords—the Christ, the Manu and the Mahachohan.

***“Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the will of the Great White Lodge on Sirius”***

Through these three Lords pours the energy which streams from **Shamballa**, transmitting the purpose and motivating the plan of Sanat Kumara—His Life Plan. What you call "the Plan" is the response of the Hierarchy to the **inflaming purposeful will of the Lord of the World**. Through Sanat Kumara, the **Ancient of Days** (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the will of the **Great White Lodge on Sirius**, and the burden of this "cosmic intention" is shared by the **Buddhas of Activity** and those Members of the **Great Council** Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.

(RI 133) The Rule which is our theme for consideration at this time is one of deep significance and esoteric interest; it is concerned with the life of **Shamballa** and with the purposes of the Great Council. This rule is also one of rare beauty and extraordinary implications, and it offers me the opportunity to enlarge upon a subject little known or understood by any esotericist in the average esoteric group. The [Page 133] reason for this is that it is only as the new cycle draws closer—as it is drawing today—that the new and fuller teaching, the greatly extended horizon and the tremendously enhanced perception of the spiritual observer and worker become possible and apparent. Much, very much, has been given out during the past one hundred years anent the Masters, and (as we are considering the subject of initiation and of preparation for that great transitional experience) it is necessary to understand somewhat the nature of Those with Whom the disciple has to associate, and the kind of world and of consciousness in which They live and move and have Their being. The fact of the Hierarchy is to many thinkers an established fact; the hypothesis that there may be a Hierarchy is a widespread recognition. Information concerning its grades, its modes of working and its objectives are now common property; much has been accepted and much proved by those who believe this teaching.

(RI 136) The Hierarchy has been invoked and its Members are [Page 136] ready for a great "act of evocation," of response to the invoking sound of humanity and of a definite (though relatively temporary) "act of orientation." This will force the Hierarchy, of its own freewill, to turn towards a new and more intimate type of relation with humanity. That period of orientation will end when a powerful, earthly Hierarchy will factually, externally and in reality hold sway on earth, working in all the kingdoms of nature and thus bringing about (in truth) the expression of the divine Plan. This plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the "**Lights which carry out the Will of God"**; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a life line, along which travel the love and life of God, from Him to us and from us to Him.

This dual thought of the relationship between humanity and the Hierarchy, and between the Hierarchy and the highest Centre, **Shamballa**, is completely covered in Rule VII in its two forms—for applicants, and for disciples and initiates.

(RI 138) In this Rule we are therefore dealing with the work [Page 138] to be done by a group of pledged disciples and initiates; they are learning together to make an approach to **Shamballa** (involving the Will element); this is as much a goal of the Hierarchy as approach to the Hierarchy is the goal of advanced humanity. It concerns the interrelation of great centres of force. This is a point which esoteric students should attempt to grasp for it completes the planetary chain of Hierarchy and throws a light upon the Way of the Higher Evolution.

Great movements and progressions have always taken place upon the subjective side of life; it is these subjective activities which have made it hard for disciples to grasp the truth and arrive at some true realisation of the subjective situation which ever exists between the Hierarchy and **Shamballa**. The energies concerned are so subtle, and the Beings involved are so advanced and so highly developed (even from the angle of the initiate of the third degree), that it is well-nigh impossible for the teachings (which I seek to give) to be worded in such a manner that they become comprehensible. All that I can do is to make certain statements which (from the standpoint of those I teach) are not verifiable; they have to be accepted on trust and with the reservation that time and the point of view of the individual disciple will later prove their truth—or their non-truth.

The objective of all training given to the disciple is to shift his conscious awareness from the point where he is to levels which are higher than those in the three worlds of definitely human evolution; the intention is to teach him to function on those planes of conscious contact which are as yet so subjective that he only accepts them as existent in theory. The trained initiate knows that they have to become his natural habitat, and that eventually he has to relegate the ordinary and normal human experience to the three worlds of daily expression. These become eventually the worlds that exist below the threshold of consciousness; they are relegated to the realm of the subconscious—recoverable consciously, if necessary for right service of humanity, [Page 139] but as much below the threshold of consciousness as are the ordinary emotional reactions of the average man. These are always recoverable (as modern psychoanalysis has demonstrated) and can become capable of expression and of formulation into conditioning concepts—thus actuating mental perception if deemed of adequate importance. However, it should be borne in mind that the greater part of the emotional life of the disciple must become increasingly subconscious, just as the physical plane life of the normal, healthy human being is entirely automatic and thus subconscious. When the disciple has striven to expand his consciousness, when he has learnt to stabilise his consciousness in the Spiritual Triad, then he becomes part of a great and constant hierarchical effort which strives upwards towards the "**Place of Clear Electric Light**," to which the clear cold light of the reason is the **first key to the first door.**

***There are three doors into Shamballa, speaking figuratively:***

There are **three doors** into **Shamballa**, speaking figuratively:

1. There is the **door of the reason, of pure perception** of truth. Christ gave the clue to this teaching when He said "I am the Way, the Truth and the Life." Of that Way we know much, because upon the Way a vast body of teaching has been given, and that teaching, if followed, brings a man into the Hierarchy. He then becomes a factual part of the hierarchical membership. Of that Truth, we know (as aspirants) relatively very little. Truth—as we understand it during the early treading of the Path of Discipleship—is concerned with great verities which are (from the insight of the Enlightened Ones) only the a b c of life. These truths are:

The manifestation of divinity on the physical plane.

The doctrine of Avatars. This religious history reveals.

The nature of consciousness, through the development of psychology.

The doctrine of the Trinity, as it expresses itself through the aspects and the attributes.

These four expressions of truth will be found to convey all the knowledge with which the initiate must stand equipped [Page 140] when he climbs the Mount of Transfiguration at the time of the third initiation. They have given him a spiritual perception of the Plan.

Of that Life, we know nothing whatsoever. The contemplation of its significance belongs to Those Who can move at will within the "precincts of the Lord of Life"—in **Shamballa itself**. All we can know about it is its lowest step. This enables us to study the impulse or instinct which enables all forms of life to function, which embodies the principles of responsiveness to contacts and to environment, and which embodies itself in the breath of life; this is also related to the air in some mysterious manner, and also to fire. More anent this subject it would be useless for me to say.

2. There is also the **door of the will**. This is a penetrating power which **relates Plan to Purpose** and which has in it the faculty of coherent persistence. The reason for this persistence is that it is not dependent upon the content of the form—whether it is the form of an atom, of a man or of a planet—but upon a **vital dynamic and immutable purpose,** latent in the consciousness of the planetary Being Who, "having pervaded this entire universe with a fragment" of Himself, REMAINS—greater, more inscrutable and "firmer in intent" than any of His creations, even the most advanced and the closest to Him. Only those have **clear perception of His divine purpose** who do not belong to our earth humanity at all; these are the Lives who came with Him to this planet when He came, and Who remain with Him as "the prisoners of loving intention" until the last "weary pilgrim has found his way home."

**This spiritual will** is something of which humanity knows nothing; it is hidden and **veiled by the self-will of the individual** and the group will of the soul. Through both of these experiences the human being moves until his individual will is developed and grounded, focussed and reoriented, and his group will is unfolded so that it includes and swallows up the dedicated, conscious, individual will. When this fusion has taken place (at the third initiation) a [Page 141] great revelation unfolds itself, and for the first time the initiate senses and then contacts the universal will; from that moment the initiate says, "Father, not my will but Thine be done." Just a little of what that will includes may emerge as we study this seventh rule and some of the succeeding rules.

3. I can find no words to express the nature of the **third door**. Let us, in default of a better term, call it the **door of the monadic sense of essential duality**. Body and life, soul and personality, the Spiritual Triad and its expression, the Christ in incarnation—all these dualities have played their part. Man has passed from one expansion of consciousness to another. Now he comes to the final duality of spirit and matter, prior to their resolution into something to which the terms "isolated unity" and "universal synthesis" give only faint and inadequate clues. To the development of this system of identification the initiate of the degree of Master of the Wisdom, and also (on a higher turn of the spiral) of the degree of the Christ, are focussing all Their efforts. Up to the fourth initiation, the term "system of expansions" would seem illuminating; after that great initiation, the term "**system of identification"** would appear more appropriate.

When the initiate has passed through the **three doors**, symbolically speaking, he then faces all life, all events, all pre-determinations, all wisdom, all activity and all that the future may hold of service and progress from the angle of the pure reason (infallible and immutable), of true spiritual will (completely identified with the **purpose of the planetary Logos**), and of the highest possible focussed relation. The mystery of relationship becomes revealed to him. Then the entire scheme of evolution and of the intention of the One in Whom he lives and moves and has his being becomes clear to him; he has **no more to learn within this planetary scheme**; he has become universal in his attitude to all forms of life, and is also identified with the "isolated unity" of **Sanat Kumara**. Few of the great Lives Who form the inner group of the Council Chamber at **Shamballa** are now of [Page 142] greater advancement than he; the "Supernal Three," the "Radiant Seven," the "Lives embodying the forty-nine Fires," the "Buddhas of Activity," and certain "Eternal Spirits" from such centres of dynamic spiritual life as **Sirius**, or from the constellation which at any one time forms a **triangle with our Sun and Sirius**" and a Representative from Venus are of greater—far greater—advancement. Otherwise, all initiates of the sixth degree, and a few of the Masters Who have undergone specialised training because They are upon the **first Ray of Will or Power** (the ray conditioning **Shamballa** itself), form part of the Great Council. Many Masters and Chohans, however, after serving upon the planet in various capacities, working with the Law of Evolution, pass out of our planetary life altogether.

***“the Centre of Life where dwells the Ancient of Days, the Eternal Youth, the Lord of the World, Sanat Kumara, Melchizedek—God”***

(RI 143) We have not yet carried the concept up to the Centre of Life where dwells the **Ancient of Days, the Eternal Youth, the Lord of the World, Sanat Kumara, Melchizedek—God.** Yet from that Centre streams what has been called the Light of Life, the Light Supernal. These are empty words as yet until we know, as trained initiates, that light is a symptom and an expression of Life, and that essentially, occultly and in a most mysterious way the terms, Light and Life, are interchangeable within the limits of the planetary ring-pass-not. Beyond those limits—who knows? Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

Therefore, where that great point of fusion and of solar crisis (for that is what it is, even when producing a planetary crisis) appears in time and space, light also immediately [Page 144] appears and of such intensity that only those who know the light of the soul, and who can bear the hierarchical light can be trained to enter into and form part of the light of **Shamballa** and walk in those "radiant halls where move the Lights which carry out the Will of God."

To carry the concept a little nearer home: only when the will of the personality and the will of the soul come together—evoked by love—does the light of the soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of souls meet and blend in the "upper brackets" (if I may use such a modern business phrase) can the radiant light of Life dominate the blended lights of Humanity and of the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the **first touch of the radiance** of **Shamballa** which is bringing the universal revelation of evil, a radiance which is now producing the world unrest and which has brought about the lining up of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and of world rebuilding which are dominating the best human thinking at this time.

It should be carefully borne in mind that evil (**cosmic evil** or the source of planetary evil) is much closer to **Shamballa** than it is to Humanity. The Great Lives there move entirely free from glamour; Their vision is one of extreme simplicity; They are concerned only with the great and simple duality of spirit and matter, and not with the many forms which the fusion of these two brings into being. The domination of spirit (and its reflection, soul) by matter is what constitutes evil and this is true whether the statement is applied to the development of the individual or of the group. The "Lights which carry out the will of God" move free from the spell of evil. The Light in which They move safeguards Them, and **Their Own innate and inherent radiance repels evil**. But They "move alongside the evil to which all lesser forms are prone"; They are part of a **great [Page 145] observing Group** which "moves forward in time and space"; **its members watch the great war** and conflict proceed on Earth between the Forces of Light and the Forces of Evil. They have let loose upon Earth the Forces of Light, whilst the Forces of Evil are inherent in substance itself—of which all the many forms of life are constructed.

***“One of the causes of the present cataclysm is the fact that humanity was deemed capable of taking and receiving a "touch from Shamballa,"”***

At this time, the work of the Great Council at **Shamballa,** working until now through the Hierarchy, is with the life within the form; They have to proceed with the utmost caution as They thus work, because these Lights know that the danger of premature direct contact with humanity, and of consequent overstimulation, are great. **One of the causes of the present cataclysm** is the fact that **humanity was deemed capable of taking and receiving a "touch from Shamballa,"** without stepping it down via the Hierarchy, as has hitherto been the custom.

***“The determination to apply this touch (which is in the nature of a great experiment) was made in 1825, when the Great Council had its usual centennial meeting”***

**The determination to apply this touch** (which is in the nature of a great experiment) **was made in 1825**, when the **Great Council had its usual centennial meeting**. The results you know; they are working out before your eyes. The industrial movement began to take shape one hundred years ago and **received a great impetus from this touch**. The evil in nations—aggression, greed, intolerance and hate—was aroused as never before, and two world wars occurred, one of which is still raging (written October 1943). Paralleling this was an uprising of good, again in response to the divine "touch," resulting in the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life. All has been speeded up and **little such growth was seen on a worldwide scale prior to 1825**. The knowledge of the Hierarchy is also spreading over the earth; the facts anent discipleship and initiation are becoming common property; humanity has consequently moved onward into a greater measure of light. Good and evil stand out in clearer focus; light and dark are in a more brilliant juxtaposition; issues of right and wrong are appearing with cleared definition, and humanity as a whole sees the great problems of righteousness [Page 146] and love, of sin and separateness upon a worldwide scale.

The old age and the coming new age, old rhythms of thought and new approaches to truth and consequent new and better ways of life are presented with clarity to the minds of men. The guarantee of the success of the experiment started more than a century ago is the fact that (in spite of much that is undesirable) so many nations have ranged themselves upon the side of right, and only two definitely and altogether upon the side of evil. The evil is more concentrated, and therefore more powerful temporarily upon the physical plane; the good is more diffused and not so pure in its concentrated essence being coloured by many undesirable aspects; the good, however, is concentrating rapidly and will triumph. The "Lights that carry out the will of God" now wait to give another touch which will enable the reconstruction work to move forward along right lines, but They wait for the invocative cry of humanity and for the dust of battle and of conflict to die down.

The next two rules will reveal the issues still more clearly and will outline for you when better understood, explained and amplified, the processes and methods of hierarchical work, carried on in conjunction with the Great Council of **Shamballa**. To this must be added the cooperation—as far as may be—of all enlightened men, working under the Lightbearers, the Masters, and under the **inspiration of the Lights** which carry out the will of God.

In the foregoing I have endeavoured to give some faint idea of the relation existing between the Hierarchy and **Shamballa**. I did this in order that you might grasp some measure of the synthesis underlying the entire planetary life; in order also that this rule for initiates could be interpreted as intended, as far as is possible, to the uninitiate consciousness; and finally, in order that the entire concept of **Shamballa** and **its immense reservoir of energy**, which we call the **will or the life of God**, may take its rightful place in the occult presentation of truth. The will of God and the life of God are esoterically synonymous terms, and when the life aspect of an individual and his spiritual, selfless will [Page 147] are completely synchronised, then you have—in a human being—the full expression of divinity or what has been called esoterically, **"Shamballa** is consummated in him."

This again is, of course, only relative but the expression of this relationship may elucidate the problem somewhat, and the aspirant or disciple needs to remember that it is only through the analogies existing in the microcosm to the Macrocosm that enlightenment can come. And how, I ask you, will he understand the relation existing between the three great planetary centres (**Shamballa,** the Hierarchy and Humanity) when as yet he scarcely knows himself as a human being? How can he grasp these fundamental and advanced truths when he is only just beginning to learn the nature of the hierarchical quality of love and when his spiritual will (which links him to **Shamballa**) is as yet totally unawakened? And I mean, totally. But the dim outlines of the general picture must be grasped, and each decade in the future will see the aspirant and the disciple more capable of grasping it.

(RI 147) RULE EIGHT

Rule VIII now comes up for consideration. The previous seven rules have been of a wide and general connotation. They have been largely postulates, emphasising group life, group planetary relationships, and the fundamental Science of Invocation and Evocation which underlies all world processes, which is the inspiring energy behind all evolutionary unfoldment, and which creates the medium or channel of related communication between the great centres in our planet, through which the life of our Logos flows and His purposes are worked out. I would remind you that the creative process was initiated by Sound, and in that Sound the Logos both invoked and evoked. He issued the call and He engineered and implemented the response and thus the "Army of the Voice" (as The Secret Doctrine calls it) came into being.

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The Head (the idea), the Heart (the ideal) and the Throat (the creative agent of the resulting idol, the temporary and fleeting expression of the ideal, inspired by the idea) came into being; three great Centres emerged in time and space and—at this point in the evolutionary cycle—we call them **Shamballa,** the Hierarchy and Humanity.

(RI 150) I would ask you here to refer to what I earlier said anent rules, laws and orders when starting with you this particular study.

[Page 150]

1. The seven greater groups...The seven groups or Ashrams within the Hierarchy.

THE HIERARCHY

These carry out the hierarchical will, which is love.

They work through love and understanding.

Each is presided over by a Chohan and a group is called an Ashram.

These major Ashrams have many affiliated Ashrams, presided over by a Master on the same ray as the Chohan, and are capable at any moment of being absorbed into the primary Ashram.

The perfect or complete group is the Hierarchy itself, containing all the seven major Ashrams and their affiliates.

2. The **Planetary seven groups**...the seven rays, the central septenate of energy.

SHAMBALLA

These embody the will of **Shamballa**, which is divine purpose.

They work as life energy, as quality, and produce appearance.

Each is presided over by one of the **seven Spirits before the Throne**; by one of the **seven Ray Lords.**

Each of these rays has its seven subrays which relate it to all the other rays.

These seven rays can, under divine purpose, be re-absorbed into the Three and then into the One.

3. The lesser seven...the seven types of men and also the seven root races.

HUMANITY

These embody the intelligence of the Logos as it expresses itself through creativity.

They are learning to work intelligently with matter in order to develop love in response to divine purpose—which is will or life.

Each of the seven types, responsive to one or [Page 151] other of the seven rays, is conditioned or ruled by its prototype, the soul on its own plane.

These major types or races of men have many subraces and subsidiary types, developed during the evolutionary process; all will eventually demonstrate the seven major types.

The perfect type is the Christ, the Heavenly Man, Who expresses all the major types and Who is the "pattern of things as they are."

4. The supplementary seven...the seven centres of energy in the individual man.

HUMANITY

These together embody the combined forces of the planetary life as registered by the perfected individual. They will eventually enable the man to achieve perfection.

They enable the individual to respond to material forces, to soul energy and spiritual life, and they constitute a complete response apparatus to the planetary life, purpose, intent and form.

Each of the seven centres is responsive to one or other of the seven rays and their qualities under the conditioning energy of the soul ray and the forces, emanating from the environment.

These centres develop progressively and under the impact of circumstances and the Law of the Supplementary Seven, but all will eventually express in some measure the seven types of ray energy.

The **Law of the Supplementary Seven** can be worded as follows:

"The Law demands the entrance of that which can effect a change.

The Law demands that right direction should then guide the entering forces.

The Law demands that the changes thus effected remove the form, bring quality to light and lay the emphasis upon life.

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The Law demands that this is brought about by the One, working through the Three, energising the Seven and creating the straight line from there to here, and ending in a point which ignores the Three."

When, the rule goes on, this is understood and applied, then four things happen:

1. The group must understand the nature of the Three.

2. The nature of the One must be grasped and comprehended.

3. The group must work through the medium of the united breath.

4. The group must attain a unified rhythm.

Here you have a relatively simple analysis (on the face of it, though not in reality) of a complex rule which the initiate has to apply to himself once he has grasped the significance of the seven basic postulates. The first seven rules provide the framework within which his work has to be done. The last seven rules concern various significant matters which, step by step, are revealed to the initiate as his consciousness is expanded. They relate to:

1. The work which the initiate must accomplish within himself.

2. The group relations of the initiate and his absolute need to work with his group and as an integrated and conscious part of it.

3. The place which invocation and evocation must take as instruments in his pledged intelligent service.

4. The blending of the four lessons which the applicant has to master and the four lessons which the initiate has to complete in order that a complete fusion of personality and Monad can be brought about.

5. The significance of resurrection and ascension, particularly the latter, because little has been given out to date anent ascension.

There are certain major frameworks (if I may continue to use this phrase) within which the initiate has to learn [Page 153] consciously to work, recognising them for what they are; once he has learnt to master that which lies within some particular framework, he finds that it is only a part, a small fraction, of a still greater whole, within which he must also learn to function and play his part.

(RI 154) This all takes much time, but when a certain measure of success has been achieved, when the initiate's understanding is somewhat enlightened and his energy-use and his power of direction are becoming intelligently applied, he can then begin to work within the framework of the greater seven groups, that is, within the Hierarchy. This he does first upon the periphery of the hierarchical aura and later as a conscious, accepted and pledged worker in some [Page 154] Ashram—the Ashram being dependent upon his ray type. He then is in a position to discover the close interlocking that exists between the supplementary seven (his own seven centres) and the **seven great groups within the Hierarchy;** he comes to realise that only when his centres are somewhat awakened and attuned is it possible for him to work within the larger framework of the Hierarchy, and this because the quality of the greater groups and the life expression of the seven planetary groups, the seven rays, are being slowly developed by him under the influence of hierarchical supervision through the medium of his own seven centres—the supplementary seven.

Thus, from a new angle which is practical and not simply theoretical, it begins to dawn on him that he is an inalienable part of a group whole and that this incontrovertible fact involves responsibilities and duties. He discovers that his major responsibility—spiritually speaking—is to permit no hindrance, on the part of the supplementary seven, to the free flow of love from the greater seven, and later the free flow of life (inspired by purpose) from the planetary seven. He knows now that all form a great interlocking directorate through which the will of God is working out. He now knows himself to be a minute part of that great interlocking Whole, a responsible conscious atom within its periphery. Then as he goes on and learns to submit to the **Law of the Supplementary Seven**, he finds that from the life angle and through his own conscious direction, gradually developed, **all the potencies of divinity are his to use,** once he can be trusted, as the advanced initiate can ever be trusted. He is then set free for complete cooperation with the purpose lying behind the Plan. He has passed out of the human kingdom into the Hierarchy; later he will pass out of the hierarchical group into **Shamballa**, or out of our planetary life altogether, and either here or there will begin a greater and more extended service.

Coming down to the immediate practical issues, the initiate is confronted with the problem of work within the individual framework, for I am not here dealing with the [Page 155] requirements for the initiations above or beyond the third. Here the initiate has reached the point where he grasps the significant fact that the way into the **innermost Centre is most securely guarded**; no one can pass onward and take those more advanced steps which admit into the higher worlds of being and of unparalleled potency until he has demonstrated within the framework of his own life a definite control of energy (**and this the black adept also possesses**), purity of motive (which the black adept can likewise have, if by purity of motive you mean single-hearted and one-pointed intent), deep love of humanity (which the black adept never has), selflessness, willingness to follow the light wherever it may lead, ability to begin work within the larger framework the moment such an attempt becomes possible, clear vision and spiritual insight, a developed intuition, and an undeviating intention and strong faith in the future. When these qualities begin to show themselves, it then becomes possible to admit the initiate to further advancement upon the Way.

(RI 158) The **Law of the Supplementary Seven** is the **great synthetic Law of Life or of Spirit** and is the law with which the initiate works; it is this law he wields. From acceptance of the laws of nature and obedience to the laws of the soul, he passes into the positive phase of understanding and wielding the Law of Life. Because this is a governing law for all initiates, and because we know that the nature of life-energy or of spirit cannot be grasped until after the third initiation, it is exceedingly difficult for me to write in explanation of this law. You have not yet the initiate consciousness. [Page 158] I have therefore had to express this law in terms of form, whereas the initiate understands it from its formless angle.

This law is concerned with the wielding of energy in the world of the Spiritual Triad and not with the distribution or the transmission of this energy to the three worlds in which average humanity habitually dwells. Right wielding of this law (controlling energy in the initiatory world of causes) automatically brings about activity, movement, force expression, and right distribution of these forces in the lower three worlds. These are, under the evolutionary law, direct reflections of the three higher worlds of the triadal light and life. Motivation, the use of the eye of vision (turned this time by the initiate functioning in the world of causes upon the worlds of human living), and the correct direction of force in cooperation with the hierarchical Plan condition all the activities of the initiate working with this law. Clearer than this I cannot be.

***The Law of the supplementary seven involves the energy of the seven rays transmitted from the seven planetary centres of the seven root-races through the initiate’s seven centres out into the world***

**This Law of the Supplementary Seven** is concerned with the **inflow of energy from the seven planetary centres** to the seven groups or types of men, via the seven groups within the Hierarchy. In this work of transmission the seven centres of the initiate are used as agencies; their work, therefore, is not the interrelated work of right transmission of energy within the septenary constitution of the etheric body of the individual initiate, implementing his life expression, but is the task of being responsive to the **seven types of planetary energy** which are received in a pure state. It is then channeled through the seven centres in the initiate's etheric vehicle and out into the world of men as regenerative and constructive forces. These living spiritual energies—**transmitted by the individual initiate from the planetary centres**—are handled by him under a great uniform plan and are the means whereby salvation (to use an old familiar word) can come to the aid of humanity. This is the "saving force" in its various aspects, of which the Great Invocation speaks:

***Those of the 6th initiation or above work with the energies coming from the seven planets of the solar system as these feed the seven planetary centres of Sanat Kumara-but the Law of the Supplementary Seven is applied by initiates below the rank of Master***

 "The hour of service of the Saving Force has now arrived". (The Externalisation of the Hierarchy, page 249.) [Page 159] **The high Initiates** (Those above the rank of Master) **work with the energies coming from the seven planets of the solar system** at this time active; these feed or implement the seven planetary centres. But the **Law of the Supplementary Seven** is **applied by initiates below the rank of Master**, and they are therefore working solely with the **seven centres within the Form** of the One in Whom we live and move and have our being.

One of their first tasks is to bring about a free flow and right energy relations between the three major centres in our planet which correspond to the head, heart and throat centres in man. They are occupied with the circulation of energy between **Shamballa**, the Hierarchy and Humanity. This circulation, which for the first time in planetary history includes the highest centre, **Shamballa**, is not yet completely established. **Shamballa** has been in touch with the centre called Humanity **by impact several times in the history of the race**. But there has been no reciprocal action and no free flow. Humanity has taken the impact of energy and this impact has wrought changes in the activity of the centre, but there has been no "responsive return," as it is esoterically called, and hence no circulation. The **Shamballa** force has hitherto been transmitted via the Hierarchy. For the first time, and in this century there has been direct impact. The diagram on page 160 may make this clearer.

We shall eventually have a free circulation and a veritable vortex of force set up between the three centres; it will be of such an increasing radiatory activity that—moving in both directions around the three centres—it will eventually contact the radiations emanating from the other four centres of the planetary Life, thus completing the interplay and the interrelation between all seven. These four include the three lower kingdoms of nature and a certain basic centre (corresponding to the centre at the base of the spine in man) about which nothing is as yet known nor will be known for ages to come.

(RI 160) The importance, therefore, of the centre which we call Humanity will be apparent. The Secret Doctrine has ever taught that mankind has a special function in saving and regenerating nature. The "saving force"—a circulatory combination of the three major energies—is radiated by humanity as a group-creative impulse, and this gradually sweeps all forms of life into the field of its magnetic potency, thus relating them (or rather the soul of each kingdom) to the Hierarchy and to **Shamballa.** This involves a great mystery which is closely tied up—little as you may realise it—with the doctrine of Avatars or of World Saviours.

It is in this connection that the words I gave you previously are pertinent:

[Page 161]

1. "The group must understand the nature of the Three." This will be seen to refer to the three major centres and the nature of their relationship, and not specifically to the Trinity.

2. "The nature of the One must be grasped and comprehended." This has reference to the fact that our planetary Life is Itself a centre within a still greater Life, and is today one of the three planetary centres (even if not yet one of the seven sacred planets) which are the custodians of the force, in process of transmission, which will be to the greater Life what **Shamballa,** the Hierarchy and Humanity are to Our planetary Logos.

3. "The group must work through the medium of the united breath." This deals with the processes of circulation, for the breath is the life and pours through all the centres.

4. "The group must attain a unified rhythm." This has no reference in reality to the work of a group of disciples, but to a group of centres of life, such as the three major centres or the entire group of seven centres.

A study of these ideas may carry illumination, but I would again remind you that I write for initiates, living at a later period in this century and in the next.

(RI 162) What is true of the individual is true too of the Heavenly Man, the planetary Logos. In the long period of a world cycle there comes a time when the Hierarchy itself, as a body organised and functioning in order to implement certain evolutionary ends, is no longer needed. It is then regarded as "supplementary," and under the Law its life, its potency and its entire consciousness are absorbed into the planetary head centre, **Shamballa**. A great process of abstraction or of withdrawal takes place, covering necessarily a long period of time, and which is consummated only when evolution—as we know it—comes to an end and the planetary Life (again as we know it) also comes to an end. This process of abstraction is always going on. Men become disciples and then initiates. Some stay as hierarchical workers, choosing to work with the planetary forces of evolution. Others pass on into the great Council Chamber of the Lord of the World, and still others pass out of our planetary ring-pass-not altogether.

Thus the Law of the Supplementary Seven is ever in force. It functions in the processes going on in the seven centres of the individual man, gathering energy from one centre into another until all are centred, controlled and directed in the head. In the stage of what the Hindus call [Page 163] "samadhi" the vital energies from all the centres are concentrated in the highest head centre in the etheric body, in the area just above the physical head. Thus the analogy is complete. The processes of abstraction are (as you may thus see) connected with the life aspect, are set in motion by an act of the spiritual will, and constitute the "resurrection principle which lies hidden in the work of the Destroyer," as an old esoteric saying expresses it. The lowest manifestation of this principle is to be seen in the process of what we call Death—which is in reality a means of abstracting the life principle, informed by consciousness, from the form or the bodies in the three worlds.

Thus, the great synthesis emerges, and destruction, death, and dissolution are in reality naught but life processes. Abstraction is indicative of process, progress and development.

It is this aspect of the **Law of Life (or the Law of Synthesis** as it is called in certain larger connotations) with which the initiate specifically deals when wielding the Law of the Supplementary Seven. The group angle of the matter can be seen if you remember that the individual initiate, when wielding this law, draws upon the united energy of the Will as the group is expressing it in "unified rhythm." It is by the use of the "united breath" of the entire group (as much of it as his individual will can assimilate, focus, use and direct) that he augments his own will and its directed force. The breath, as we well know, is the life; this Law is the one wielded by the living or risen Christ, in perfect harmony with the will of **Shamballa.** Herein lies one of the mysteries of the resurrection initiation about which so little has been told, and it is the very heart of the mystery of the ascension initiation. In this latter initiation the living risen Christ withdraws or abstracts Himself and enters consciously and permanently into the great centre, **Shamballa**. The resurrection and the ascension are the results of the death or destruction of the causal body. It can be seen, therefore, how true the Gospel story is to the purposes of **Shamballa.**

(RI 165) 2. The Law demands that right direction should then guide the entering forces.

The entering forces, working under this law, are directed first of all to the head centre, from thence to the ajna centre and then to that centre which has been the governing and most active centre during the incarnation of the life principle. This varies according to the point reached upon the ladder of evolution, and according to the personality ray, with later the soul ray bringing about a major conditioning and change. In the work of the initiate who is consciously wielding this law, the principle of abstraction (when entering the body) is held focussed in the head and is of such a magnetic potency that the energy of the remaining centres is rapidly gathered up and withdrawn. What is true of the individual process of abstracting the life principle, under the Law of the Supplementary Seven, is equally true of the process in all forms and in all groups of forms. Christ referred to this work of abstraction, as regards the third great planetary centre, Humanity, when He said (and He was speaking as the Representative of the Hierarchy, the second planetary centre into which all human beings achieving initiation are "withdrawn" esoterically), "I, if I be lifted up will draw all men unto me." A different word to this word of His will be spoken at the **end of the age** when the Lord of the World will speak from **Shamballa**, will abstract the life principle from the Hierarchy, and all life and consciousness will then be focussed in the planetary head centre—the great Council Chamber at **Shamballa.**

3. The Law demands that the changes thus effected remove the form, bring quality to light, and lay the emphasis upon life.

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Here the three great aspects—form, quality and life—are brought into relation and the point of the evolutionary objective is seen in its true light—LIFE. Note this phrasing. Form or appearance, having served its purpose, disappears. Death of the form takes place. Quality, the major divine attribute being developed in this planet, becomes dominant and is "conscious of itself "—as the ancient writings put it. It is identified and individual but has no implementing form, except that of the greater whole in which it finds its place. Neither form nor quality (body nor consciousness) are paramount in the new state of Being, but only the life aspect, the spirit on its own plane, becomes the dominating factor. Some faint dim light on the significance of this may come if you bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The process of developing sensitivity in this sevenfold evolution has been undergone in order to enable the initiate to function upon the cosmic astral plane, when withdrawn or abstracted after the higher initiations. He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not. Such Members of the Hierarchy Who pledge Themselves to this work are stated to have the Buddhic consciousness, and the line of Their descent (occultly understood) is from the **Eternal Pilgrim, the Lord of the World, then the Buddha, and then the Christ**. They remain identified through the free choice with the "quality seen within the light," and for the term of Their freely rendered service They work with the consciousness aspect in order to lay the emphasis later upon the life aspect.

4. The Law demands that this is brought about by the One, working through the Three, energising the Seven and creating the straight line from there to here, and ending in a point which ignores the Three.

Let me paraphrase this, for detailed comment is not possible or permissible. The One directed will (of the individual, [Page 167] of humanity, of the Hierarchy) and the great Lords of **Shamballa**, working through the three major centres (head, heart and throat; Humanity, the Hierarchy and **Shamballa**), thereby energise all the seven centres (to the point of abstraction), using the straight line of the antahkarana from above downwards (from the centre of power, the head or **Shamballa**), and gather all upwards into a point which is neither of the Three (**Shamballa**, the Hierarchy and Humanity) and ignores them, for they must no longer limit the life. This point lies outside manifestation altogether. Abstraction is complete.

Ponder, therefore, upon this doctrine of abstraction. It covers all life processes, and will convey to you the eternally lovely secret of Death, which is entrance into life.

UP TO HIT 625

**Compilation Shamballa part15**

(RI 168) Three major ideas appear in this easier rule:

1. The idea of complete identity with all other selves.

2. The idea of the uniformity of their spiritual presentation to the world when unity is established.

3. The idea that—as a result of the two above achievements—the group force, as a real and focussed energy, can then be used.

Glibly the neophyte talks of identifying himself with others, and eagerly he endeavours to ascertain his group and merge with it; yet in so doing the constant concept of duality is ever present—himself and all other selves, himself and the group, himself and the group energy which he may now wield. Yet this is not so in reality. Where true identity is achieved, there is no sense of this and that; where the merging is complete, there is no recognition of individual activity within the group, because the will of the merged soul is identical with that of the group and automatic in its working; where true unity is present, the individual applicant becomes only a channel for the group will and activity, and this with no effort of his own but simply as a spontaneous reaction.

I have emphasised the above because in the rule for disciples and initiates, this will be found to be still more the case and the results are brought about by a conscious use of the will which is divine synthesis in action; also, the group referred to is not the Ashram of some particular Master, but that of all Ashrams as they in their entirety reflect the purpose of **Shamballa** and work out the Plan within the active sphere of the hierarchical consciousness.

***On atmic levels, the levels of the spiritual will, are to be found the Ashrams of those Masters Who are interpreting the will of Shamballa***

(RI 170) **On atmic levels**, the levels of the spiritual will, **are to be found the Ashrams** of **those Masters Who are interpreting the will** of **Shamballa** and to Whom is committed the task of **transmitting the purpose** and organising the plans whereby that purpose can be fulfilled. As on manasic levels the Ashrams as a whole are presided over by the ***Master R., the Lord of Civilisation***, so on buddhic levels all Ashrams are **supervised by the Master K.H**., with the aid of myself (the Master D.K.) and three senior and initiated [Page 170] disciples; the objective is the unfoldment of group awareness and of loving understanding, in order that the forms prepared and conditioned under the supervision of the Master R. may be sensitised and become increasingly conscious of reality through the development of an inner mechanism of light which—in its turn—will condition and develop the outer mechanism of contact. **Ashrams on atmic levels** are under the control of the **Master M**., Who fosters the will aspect within the developed forms and Who (as the Old Commentary expresses it) "adds darkness unto light so that the stars appear, for in the light the stars shine not, but in the darkness light diffused is not, but only focussed points of radiance." The symbolism will be obvious to you though not the full significance.

Embracing, fusing and unifying the endeavour of all these groups of Ashrams, stands the living **Christ,** the Head of all Ashrams and the Master of the Masters, the **Mediator** between **Shamballa** and the Hierarchy and between the Hierarchy and Humanity. Will you gain some insight into the all-pervading conditions if I state that His work of mediating between humanity and the Hierarchy was perfected by Him and carried to a conclusion when He was last on Earth, and that He is now achieving facility in the higher mediatorship which will bring about a closer relation of the Hierarchy with **Shamballa** at this time.

***The Christ is has developed the spiritual will and is still developing the Universal Will-which will be consummated when he takes the ninth initiation***

 This mediatory work, based on the blending of the **spiritual will** (which He has already developed) with the **universal will** (which He is developing), marks for Him a goal which will be **consummated when He takes the ninth initiation**. These are great mysteries and I only indicate them in order to convey to you a sense of the synthesis of the whole scheme and a recognition of the urge-to-good which pervades every aspect of the planetary Life from the smallest atom of substance, through all the intermediate living forms, on and up to the planetary Logos Himself.

**The will** is too often regarded as a **power by means of which things are done**, activities are instituted and plans worked out. This general definition is the easiest for men [Page 171] to formulate because it is understood by them in terms of their own self-will, the will to individual self-betterment—selfish and misunderstood at first but tending eventually to selflessness as evolution carries out its beneficent task. Then the will is interpreted in terms of the hierarchical plan, and the effort of the individual man becomes that of negating his self-will and seeking to merge his will with that of the group, the group being itself an aspect of the hierarchical effort. This is a great step onward in orientation and will lead to a change in consciousness eventually. This last sentence is of importance.

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

***…This He also attempted to elucidate in the seventeenth chapter of St. John's Gospel Christ constitutes the first attempt to convey reaction to contact with Shamballa…….. in the words so familiar to Christians, "I and the Father are One." There is no other passage in the literature of the world which has exactly the same quality***

(RI 173) Identification (to use the only word available for our purpose) is connected with dynamic life, with conscious enhancement, with completion and with creative sharing, plus process. It is a process of participation—consciously and constructively undertaken—in the life actions and reactions of the One in Whom we live and move and have our being; it is related to the network of life channels which keep the form aspect of the planetary Logos functioning as a "Divine Representation." Note that wording. It is connected with the circulation of that "life more abundantly" to which the Christ referred when dealing with the true nature of His [Page 173] mission. It might be said that as He uttered this phrase this mission dawned on Him and He made a preliminary effort to serve **Shamballa**, instead of the Hierarchy of which He was even then the Head. Later, He enunciated as best He could the extent of this realisation, in the words so familiar to Christians, "**I and the Father are One**." This He also attempted to elucidate in the **seventeenth chapter of St. John's Gospel**. There is **no other passage in the literature of the world** which has exactly the same quality. Oneness, unity, synthesis and identification exist today as words related to consciousness and as expressing what is at present unattainable to the mass of men. This manifesto or declaration of the Christ constitutes the **first attempt to convey reaction to contact** with **Shamballa**, and can be correctly interpreted only by initiates of some standing and experience. A concept of unity, leading to cooperation, to impersonality, to group work and to realisation, plus a growing absorption in the Plan are some of the terms which can be used to express soul awareness in relation to the Hierarchy. These reactions to the united Ashrams which constitute the Hierarchy are steadily increasing and are beneficently conditioning the consciousness of the leading members of the forefront of the human wave at present in process of evolution.

(RI 174) It is for this reason that the symbolism of light and darkness is used in the words: Let the group know there is **no colour, only light**; and then let darkness take the place of light.

Just as the individual has to pass through the stage wherein **all "colour" goes out of life** as he emerges out of [Page 174] the glamour which conditions the astral plane, so groups in preparation for initiation must go through the same devastating process. **Glamour disappears**, and for the first time the group (as is the case with the individual) walks in the light. As the group thus walks, unitedly its units learn a lesson (one clearly enunciated by modern science) that light and substance are synonymous terms; the true nature of substance as a field and medium of activity becomes clear to the initiate-members of the group. To this H.P.B. referred when he said that the true occultist works entirely in the field of forces and energies.

The next lesson which the group unitedly apprehends is the significance of the words that "darkness is pure spirit." This recognition, realisation, apprehensive, comprehensive (call it what you will) is so overwhelming and all-embracing that distinctions and differences disappear. The disciple realises that they are only the result of the activity of substance in its form-making capacity and are consequently illusion and non-existent, from the angle of the spirit at rest in its own centre. The only realisation left is that of **pure Being Itself.**

This realisation necessarily comes to the disciple through the means of graded revelation and in balanced sequence; each contact with the Initiator leads the initiate closer to the **centre of pure darkness**—a darkness which is the very antithesis of darkness as the non-initiate and the unenlightened understand. **It is a centre or point of such intense brilliance** that everything fades out and at the place of tension, and at that darkest point, let the group see a point of clear cold fire.

(RI 175) It is a tension and a point of attainment that is only possible in group formation. Even in the earlier initiations, and when the initiate has proved his right to be initiated, the process is still a group proceeding; it is undergone in the protective presence of initiates of the same standing and unfoldment. It is their united focus that enables the candidate for initiation to see the point of clear cold light and their united will that "brings him upright, [Page 175] standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now—with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light." It is that of which the minds of men know naught, and which even the highest intellect is unable to grasp or even sense.

In the familiar words (familiar to all esotericists) which are so often said or chanted at moments of highest spiritual aspiration, the neophyte refers to the time when "we stand where the One Initiator is invoked, when we see His star shine forth." Two ideas then stand forth: the idea of invocation and of the result of that invocation, which is the **sudden and unexpected shining forth of the Star**. This **star is simply a point of vivid light**. This invocation, though used as the affirmation of a fixed objective by the aspirant to initiation, is nevertheless a **mantram definitely appropriate to the third initiation**. It is only effective in its invocative appeal when used in conjunction with a Word of Power. This Word of Power is communicated to the candidate (ever an initiate of the second degree) by the Christ Who has initiated him in the first two initiations but Whose protective aura (in conjunction with the initiate's Master and another Master or an adept of the fourth initiation) is required before the star can shine forth—the **focussed light of the One Initiator**. For the **first time** the expanded consciousness of the initiate can contact **Shamballa** and the One Who rules there, the Lord of the World. For the first time, the focussed purpose which **brought Sanat Kumara into incarnation** makes an impact upon the enlightened brain of the initiate, bringing something new and different into his equipment, into his nature and his consciousness. I know not how else to express these ideas. It is a **blinding conviction of an unalterable will,** carrying all before it, oblivious of time and space, aware only of intensity of direction, and carrying with it two major qualifications or basic recognitions to the initiate: a sense of essential being which obliterates all the actions and reactions of time and [Page 176] space, and a focussed will-to-good which is so dynamic in its effect that evil disappears. Evil is after all only an impelling sense of difference, leading inevitably to separative action.

***Through the heart of Christ passes the dynamic power of the One Initiator****,* ***as a stream of light***

(RI 176) The dualities are then resolved in synthesis and, again for the first time, the initiate comprehends the meaning of the ancient words, so inappropriately translated "**isolated unity**." To him, in the future, there is no light or dark, no good or evil, no difference or separation. The star that has shone forth, veiling and **standing between him and the Lord of the World**, the Ancient of Days, is seen as the entrance or doorway and as the admitting agency into something other and larger than simply the planetary life. In the earlier two initiations, the Angel of the Presence stood between the disciple-candidate and the Presence. At the later initiations, the Angel of the Presence is the Christ Himself, one with the soul of the candidate (the individual Angel of the Presence). **Through the heart of Christ passes the dynamic power of the One Initiator**, **as a stream of light**, stepped down or toned down by the Christ in order that the candidate can appropriate its potency without risk or danger.

***After the third initiation, the candidate******must face the One Initiator alone-The Christ is present, supporting and attentive. He stands directly behind the initiate***

**After the third initiation**, the candidate **must face the One Initiator alone**, with no protective Individual standing between him and the eternal source of all-power. **The Christ is present,** supporting and attentive. **He stands directly behind the initiate** so as to arrest and distribute the potency passing through the initiate's body and centres; the candidate is also flanked on either side by a Master. Nevertheless, he faces the Initiator alone and unprotected. Even now, at this much later initiation, **he cannot see "eye to eye**"—as the phrase goes. He becomes aware of a growing point of light which, from a pin-point of intensest brilliance **develops before him into a five-pointed star**.

At the **fourth initiation**, it is **not a star which shines forth before him, but a triangle**; and within that triangle he **will perceive an eye regarding him**, and for the first time he does see the Most High "eye to eye." At the fifth initiation no [Page 177] symbol or light substance separates or protects him, but he stands before the Initiator face to face, and the freedom of the City of God is his. He is **not yet a Member of the Great Council,** but he has the right of entrance into **Shamballa**, and from that point he passes on to a more intimate relation, if that is his chosen destiny.

***Membership of the Great Council is reserved for relatively few-This is an interesting statement, because to take a Cosmic Path one must take the 6th initiation of Decision, so the fact that one has taken the 6th initiation does not automatically lead to membership of the Great Council-We are also told elsewhere, that the 7th initiation is much easier to take if one is on the 1st Ray, presumably a 1st ray Soul or Monad would do***

He **may not even finally become a Member of the Great Council**; that is reserved for relatively few and for Those Who can take even still higher initiations within the ring-pass-not of our planet—a task of profound difficulty. There are other and interesting alternatives, as I have elsewhere told you. The initiate may pass out of this planetary life altogether along one or other of the various Paths by means of which a Master can start upon the Path of the Higher Evolution and for which all that has transpired in the past will have prepared Him. Whichever Way He goes, the Master remains a part of the purpose; **He knows forever the secret of the darkness** which brings light, and the "inscrutable will of God" is no longer a mystery to Him. He comprehends the divine idea and can now cooperate with it; He has reached a point of realisation which enables Him to fathom what lies behind the Plan for which the Hierarchy has worked for aeons.

Just as the disciple enters the world of meaning and so can interpret events, just as the Hierarchy works in the world of mediation, applying the Plan which the world of meaning has revealed, so the higher initiate works consciously in the world of purpose which the Plan implements, the world of meaning interprets, and the world of events expresses in sequential order and under the evolutionary Law.

***1) The symbol which expresses the door of evolution is the crescent moon***

***2) The symbol of the world of meaning is Light***

***3) The [Page 178] symbol of the world of mediation is the revolving Cross***

***4) the symbol of the world of purpose is a twofold one: the five-pointed star and then the radiant heart of the Sun.***

**The symbol** which expresses the **door of evolution is the crescent moon**; that of the **process of evolution**—as it affects the material or substantial life of the man—is the **waxing and the waning moon**—the symbol of growing desire and of the dying out of desire. **The symbol of the world of meaning is Light**—the light which shines upon the ways of men, interpreting events and bestowing revelation. **The [Page 178] symbol of the world of mediation is the revolving Cross,** whilst the **symbol of the world of purpose is a twofold one: the five-pointed star and then the radiant heart of the Sun**. Remember that when we talk and think in symbols, we are placing something between ourselves and reality—something protective, interpretive and significant, but something nevertheless veiling and hiding. After the fifth initiation all veils are rent and naught stands between the initiate and Essential Being.

***The problem of duality and release from immersion in deva substance is related to the Will aspect of Shamballa***

(RI 181) In this teaching, you have presented to you, though in a somewhat different form, the ancient problem of duality, involving as it does the immense potency of the deva evolution. It definitely affects humanity; this is due to the fact that it is an expression of the **will aspect of Shamballa**. As man develops the will aspect, he learns to break loose from the aura of the deva evolution, and the major task of the Hierarchy (as far as basic essentials are concerned) is to "provide sanctuary" to those who have liberated themselves from the **ocean of deva energies** in which their vehicles must perforce move and live and have their being, but with which they have otherwise no point of contact, once liberated by their own effort and will "from the angels." Let us now study Rule Ten.

(RI 183) It should also be noted here that the energies projected by the initiate into the world of maya are directed by him from the various centres in his own body and from the central point of energy in each particular centre employed. It is the central "jewel in the lotus" from which the initiate works, and these seven central focal points, these seven jewels, so-called, are the correspondence of the jewel in the egoic lotus. This means, therefore, that successful work "within the veils of maya" involves ever the use of the will aspect and the conscious employment of that quota of the **Shamballa** force which the initiate is able to appropriate and to use because he has begun to work as a focussing agent of the Spiritual Triad and is no longer working as a [Page 183] soul or as a personality under soul control. This is an important point to remember.

(RI 188) All throughout this period, the organisation of the etheric plane has been going on, subject to the impact of energies and forces as listed above, plus certain other energies (latent or potent) with which we have no immediate concern. Both the great White Lodge and its opponent, the Black Lodge, increased steadily in potency. Gradually the forces took organised form and the four "veils of maya" or the **seven separating energies became well-defined**. When this differentiation was complete, two great planetary events (if I might call them so) were consummated:

[Page 188]

1. The seven centres in the human body (five up the spine and two in the head) were esoterically "in shape." The seven lotuses or chakras were functioning, some powerfully, whilst others remained unawakened. These **seven were now visible to clairvoyant vision.**

2. The **seven Ashrams of the Masters** in Their seven groups (conditioned by the seven Rays) appeared, motivated from **Shamballa**, organised at this time upon the **higher levels of the mental plane,** and gradually supplied with personnel from the ranks of humanity itself, as one by one men achieved initiation.

(RI 189) One of the results of this mental development was the sending of the disciples out into the world of men; they issued forth in large numbers, and whilst preserving their conscious link with the Ashram with which they were affiliated, they could be trusted to live among men as men and to bring their potency to bear upon the problem of maya and glamour, doing so from below upwards. This work had to be done by disciples who could stand under pressure, who would, in spite of all difficulties, live nobly and prepare for and take the initiation which was for them their next step. Several hundred years ago, only a few could be so trusted. Today (1944) there are many in every land, though there are very few in Germany, owing to the concentration in that unhappy **land of the power of the Black Lodge** and also to the misuse of the **Shamballa force**. This force has been isolated and its destructive aspect utilised in Germany, and this has been done without the paralleling activity of the love energy of the Hierarchy. It is this fact that has made it impossible (since 1933) for disciples of the White Lodge to enter. Elsewhere, however, the concentration of active disciples is greater than at any other time in human history.

(RI 199) Students must remember that the four veils upon the etheric plane are only the lower symbolic correspondences to certain great areas of divine expression, and that ever the glory must be approached through the darkness. Such is the Law. These higher veiling factors can be mentioned and enumerated, but more information concerning these mysteries, this separating darkness encountered by the initiate, may not be given:

VEIL I. That which faces the disciple as he wrestles with the Dweller on the Threshold and becomes conscious of the Angel of the Presence, though as yet he sees Him not.

VEIL II. That which the initiate encounters at the fourth initiation and which forces him to cry out in his blindness: "My God, my God, why hast Thou forsaken me." The words uttered by the Christ at that time, and as the Participator, have been forgotten by the orthodox, though preserved by the esotericist. To them H.P.B. refers in The Secret Doctrine.

VEIL III. That mysterious blindness which overwhelms the initiate when—as the Embodiment of all the forces of the Spiritual Triad—He faces the Monad and is impelled forward by the "devastating Will" of the first aspect. Of this I may not write. It concerns the sixth and seventh initiations.

VEIL IV. That "**unknown impenetrable Void**, the utter darkness of negation" which Those Who are in the **Council Chamber** of the Lord of the World and Who are focussed in **Shamballa** face when the time comes for Them to "negate" our planetary life-expression and experience altogether. They must then leave behind all the seven planes of spiritual and human experience [Page 200] and pass onward and out into phases of Life and being for which we have no words, and of which we have no conception. **They leave through the fourth veil** on the cosmic physical etheric levels (on the highest plane of our seven planes) and **pass on to the cosmic astral plane.** There They negate its existence as They have earlier negated the existence of the astral plane, so familiar an illusion to all of us. The initiate passes on to the cosmic astral plane and finds—What? Who knows? I do not.

***Sanat Kumara-Lord of the World (who is a ninth degree initiate) utters the SOUND from the centre of the Council Chamber***

(RI 201) 3. Let the Army of the Voice be no more heard, and let the brothers onward move within the Sound.

Putting the idea into esoteric terms, the above sentence could be paraphrased as follows: The voices and the Voice fade out. The **A.U.M. is replaced by the O.M**. and at the centre of that O.M. the brother stands.

***It should be pointed out that He (Sanat Kumara) Who stands at the very centre of the Council Chamber of Shamballa sounds forth all words, the Word, and He also utters the SOUND***

The many voices of the world, the flesh and the devil are no longer distinguished; there is nothing within the consciousness of the initiate which can respond to them. The Voice of the Silence dies out also and the Word itself [Page 201] cannot be heard. Only the SOUND remains. This is the Sound which **reverberates in the formless worlds**; it is the Sound to which the Spiritual Triad responds and of which the initiate is a part, because the Sound which he makes as he proceeds upon his creative way is a part of the universal Sound. It should be pointed out that **He Who stands at the very centre** of the Council Chamber of **Shamballa** sounds forth all words, **the Word**, and **He also utters the SOUND.** This is apt to be forgotten. He it is Who intones the A.U.M. and all things come to be; **He it is Who voices the Word, the O.M**., and God incarnate in humanity appears on earth:

***Sanat Kumara utters the SOUND and upon the outgoing involutionary breath creates the worlds-the in breath is the evolutionary cycle of withdrawal-the intervals are where the magic takes place***

He it is Who utters the SOUND, and **upon that outgoing Breath holds all things in life**; and—in the rise and fall of its cadences—there is found the cyclic rhythm of the creative process. He it will be Who will **withdraw the Sound** and centering the vibration within Himself, will some day **bring to a close this periodic manifestation** and carry the Sound to other localities in space, holding it in quiescence on the withdrawn breath until a later cycle of expression dawns. Then it will again be exhaled and sent forth to provide a new field of experience for the Lives which, in cyclic rhythm, again seek to manifest. The entire story of incarnation is hidden in the understanding of the SOUND and its differentiation into the O.M. and the A.U.M.

When we can identify the Sound and are **no longer "moved" by the O.M**., then the initiate becomes a Christ in expression and makes His appearance, either in physical form or upon the planes of what to us might be called the "areas of non-appearance." He can then contain and utilise the energies of which the Spiritual Triad is the custodian and which are the expression of the will and purpose of God. Though the initiate **may not be a part of the planetary government**, and though he **may not be a member of the Council** at **Shamballa** (for only a limited number of initiates are so placed), he nevertheless has the right to move on identical levels and to prepare himself for those higher evolutionary processes which will give him **entrance to the cosmic astral plane.** This will enable him to "see through" [Page 202] and to recognise "cosmic glamour," and will give him the hidden key to the world of feeling and of sentiency of which our feeling-response and our emotional and intuitional sensitivity are but the dim and distorted reflections. This is a factor of some importance to have in mind if a right sense of proportion is to be developed. The initiate has learnt on earth that the astral plane is in fact non-existent—at least for those of the higher degrees of initiation. This knowledge constitutes the first step towards the comprehension of the **secret of negation**, towards a true understanding of the basis of the ever-existent pairs of opposites, and towards the knowledge which lies behind the significance of negation. The above sentence is in all probability of little meaning to you, but it nevertheless contains a truth for which the trials, experiences and initiations of planetary existence prepare the initiate. They endow him with those qualities which will enable him to contact cosmic evil and yet remain untouched, eventually to play his part in bringing the Black Lodge and its Brotherhood to an unholy finish.

***The roots of the White Lodge are temporarily on the Cosmic Mental plane***

**The roots of the Black Lodge are on the cosmic astral plane**, as the **roots of the White Lodge** and its Brotherhood are on the **cosmic mental plane;** this is, in reality, **only for the time being** and in order to see certain organised activities upon the **star Sirius perfected** and carried to a consummation. This has oft been hinted in my writings.

**"The Way of the Higher Evolution" leads to the cosmic astral plane**, and the goal which carries a man there is the transcendent vision accorded at some of the higher initiations; the quality which enables him to work as a creative factor in the great White Lodge is the developed buddhic faculty. It is upon the "wings of Sound" that he travels, to use a well-known though little understood metaphor. This can only be when he can

***Hear the OM as it is sounded by Sanat Kumara-Lord of the World***

(RI 203) 4. **Hear the O.M**. as it is sounded forth by **Him Who stands** and waits at the very centre of the **Council Chamber** of the Lord.

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These are grave and solemn thoughts, and of small use to the average reader. It is essential, however, that he avoid the concept that the attainment of the highest initiation upon this planet marks the end or the consummation of a great and final stage. It only marks the beginning of significance. This is a statement of esoteric value. Just as the attainment of physical control sets the neophyte free for the learning of higher lessons in preparation for the major initiations, so the surmounting of the conditions presented by the **seven planes of our planetary life** sets the initiate (such as the Buddha or the Christ) free for still higher and more important conditioning circumstances. Their real work as Members of the White Brotherhood is on the point of beginning, and the true purpose of the existence of the Great White Lodge begins faintly to dawn upon Their entranced and amazed understanding. It is of real value to us, therefore, to endeavour to grasp the continuity of revelation and the vast future or vista of unfolding wonder which, stage by stage, grade by grade and plane by plane, unfolds before the initiate-consciousness.

We enter here into a consideration of realms of advancement of which even advanced humanity has no faintest idea; we are touching upon goals and objectives which confront the advanced Members of the Hierarchy; we are dealing with ideas and concepts for which we have no adequate terminology and which are of such a nature that the human mechanism of thought proves incapable of registering them. What, for instance, do the words or phrases, "Divine purpose, **Shamballa,** the Lord of the World, states of registration or awareness which have no relation to sentiency as it expresses itself through consciousness, the Lodge on Sirius" and similar concepts convey to you? I would venture to suggest that in reality, they represent nothing, and this because the goal of all who read these words is contact with the soul, recognition of and by the Hierarchy, and initiation. If I say to you that the words "the O.M., as it is sounded forth by Him Who stands within the confines of **Shamballa**" signify that the one Sound, rounded and full, [Page 204] of O is sounded forth, but that the concluding sound of the M is omitted, does that convey aught to your intelligence? Again I venture to say that it does not. It is therefore of small importance for me to enlarge upon this phase of the Rules. I would be more profitably employed if I elucidated somewhat the meaning of the words "the Council Chamber of the Lord." Three concepts have perchance taken shape in your minds in connection with **Shamballa**, if you have sought the true esoteric attitude:

1. That Humanity exists as a great centre of intelligent energy in the substance of the planetary Life.

2. That the spiritual centre, where attractive, coherent, magnetic energy is focussed and from whence it flows in two directions

a. Towards the three worlds and the four kingdoms of nature,

b. Towards **Shamballa** and the two higher kingdoms in manifestation

is what we usually call the Hierarchy, the Kingdom of God, the centre of love and of mediating understanding (note these last two words).

3. That there is another centre which is neither spiritual nor human but which is characterised by divinity. **Divinity** is the expression of the will or purpose of the One in Whom we live and move and have our being. **That centre where the will of God is focussed** and dynamically sent forth to carry out the purpose is **Shamballa.**

***Spiritual and divine are not the same-The quality of spirituality is Love-The quality of divinity is Will-***

***That which relates the two is Wisdom***

(RI 205) The time has now come when a distinction must be made by esotericists between the words **"spiritual" and "divine**." They are not the same, nor do they have the same significance. The quality of spirituality is Love. The **quality of divinity is Will**. There is a definite distinction between the two and the mediating principle (or **that which relates or unites the two qualities) is Wisdom.**  Of that **Wisdom the Buddha** was the expression in time and space; that means that there was only a relative and **limited manifestation** of that fusing linking principle. His great achievement, unrealised [Page 205] by Him, was an innate and (at that time, not now) unconscious recognition of the distinction between love and will, and an ability to express in Himself a fusing, blending energy which could and did bring together love and will, soul and Monad.

***The Buddha expressed the fusion of love and will, whereas the Christ demonstrated the at-one-ment of love and intelligence***

At the same time (and later in full expression in Palestine) the **Christ demonstrated**—for the teaching of humanity—the at-one-ment of **love and intelligence**, of soul and personality. These are points of real importance to have in mind.

***A group of Beings who stand around Sanat Kumara embody divinity-the fusion of love and will***

**Embodying, therefore, divinity** in a sense and form incomprehensible to disciples, and which constitutes the goal of such advanced individuals as the Christ, are a group of Lives or focussed integrated Beings **Who stand around Sanat Kumara**, the Lord of the World.

***Sanat Kumara is to the Planetary Logos******what the******personality, plus soul, is to the disciple-this suggests that the Planetary Logos is the Will aspect whereas Sanat Kumara is the intelligence and love aspect***

As I have earlier said, **Sanat Kumara is to the Planetary Logos** what the **personality, plus soul, is to the disciple**. He is also the coherent force within the planet, holding, through His radiatory influence, all forms and all substances in the planetary form so that they constitute one coherent, energised and functioning whole. A parallel to this, though on a much smaller scale, can be seen in the radiatory influence of the Christ as it permeates, energises and holds in coherent expression the Christian Church in all its many aspects in the world; a still smaller analogy can be seen in the influence wielded by a disciple who stands at the centre of a group and holds it also in coherent and useful manifestation. Intermediate between these two symbols of will and love, united in manifestation (the Christ and a disciple), is the work of a world disciple, for the influence is wider and more far-reaching than that of a disciple, yet not as potent or comprehensive as that of the Christ.

***the Planetary Logos upon His own high plane, the cosmic mental plane; this great and Unknown Being uses Sanat Kumara as the soul uses a temporary personality when that personality is at an advanced stage of initiate consciousness.***

Coherency, affecting lives, forms and substances, is an expression of will and purpose, motivated by love and implemented intelligently in carrying forward the plans through which the Purpose seeks expression. When, however, you arrive at the potency of such a **Being as Sanat Kumara**, you find His individual potency enhanced and [Page 206] amplified by the fused ability of a group of Lives Who—though not as far advanced as He is upon the Path of Evolution **which stretches before the Planetary Logoi**—are yet greatly in advance of the most developed members of the spiritual Hierarchy. It is these Lives Who constitute the **innermost circle of the Council Chamber** of the Lord of the World. Their normal contacts are extra-planetary and are very seldom of a planetary nature. They are in **direct rapport** with the **Planetary Logos** upon His own high plane, the cosmic mental plane; **this great and Unknown Being uses Sanat Kumara** as the soul uses a temporary personality when that personality is at an advanced stage of initiate consciousness. This is only a parallel and an analogy and must not be unduly elaborated in the detail of relationship.

***The three Buddhas of Activity are members of the Great Council***

The major characteristic of **these Lives is Will or Purpose**. They embody and consciously know and intelligently appreciate what is the motivating idea which the Planetary Logos—working consciously on His own high level—seeks to work out and achieve in **His planned incarnation through a planet**. He functions when in incarnation on the cosmic physical plane, and embodies the seven principles of which we know, and **all is focussed in and through the Individuality of Sanat Kumara**, implemented and energised through the seven planetary centres. The **three Buddhas of Activity** (Who are also Members of the Great Council) are expressions of the counterparts on cosmic levels of the energies latent in the three permanent atoms in the three worlds of human endeavour. This is again a dangerous parallel to propose for—as a symbol—it lacks any true analogy.

***The seven Spirits before the Throne of God are members of the Council at Shamballa-and each is in close rapor with one or other of he seven sacred planets***

The **Seven Spirits before the Throne of God** are also **Members of the Council**, and each of Them is in close rapport and contact with one or other of the **seven sacred planets in our solar system,** and can thus draw upon the energies which they embody.

(RI 207) It will therefore be apparent to you inferentially, how comparatively few of the Members of our Hierarchy have yet been able to reach the state or condition of development which would warrant Their forming a part of the [Page 207] **great Council**, or which would enable them to respond to the **O, sounded out at intervals of one hundred years by Sanat Kumara**. It is this sound which **gathers** together the responsive **Units into the Council**. This Council is held at **one hundred year intervals**, and as far as our modern humanity is concerned, these Councils have been held—under our arbitrary dates—in 1725, 1825, 1925.

At these Councils, Those Who are responsible for the planetary development, along certain predetermined lines, make Their reports; decision is made as to new unfoldments; certain types of energy, cosmic and solar, are made available for the carrying forward of the Plans which implement the Purpose; the evolution of consciousness in the three worlds receives, necessarily, major attention.

I would have you remember that this refers not only to the human kingdom and its unfoldment, but to the three subhuman kingdoms also which are—from many points of view—of equal importance to the human. This is a hard saying for humanity to accept.

It is these great goals which slowly dawn on the consciousness of the initiate as he advances step by step along the Path of Initiation. They must perforce be noted here, even if dealing with matters incomprehensible to the reader; initiation otherwise would be apt to be regarded as the attainment of a relatively static condition and would land the initiate in an eternal impasse or impassable cul-de-sac. Initiation is in fact the recognition of the goals which are implemented from **Shamballa.** It is not a process whereby a man becomes solely a Member of the Spiritual Hierarchy. Initiation (as the candidate understands it) is in reality only incidental and preparatory to the Path of the Higher Evolution.

There is little more that I can tell you anent this Rule. The subject is, as you can see, too advanced even for the initiate who, in a few decades, will read and study these instructions. That your vision may expand, and your power to think and reflect abstractly may grow, is my hope and wish for you.

(RI 208) RULE ELEVEN

***Those that are "Victors, through the clear pure will." take the 6th and 7th initiations-does this mean that the majority of Masters-those who go to Sirius-do not take the 6th initiation of Decision?-perhaps because there is no decision to be made as there is no choice***

I would like to speak, at this point in our discussion of the fourteen rules for initiates, upon the theme of group initiation; these rules are those to which groups that are seeking, in unison, a group expansion of consciousness, must learn to conform. It is for this reason that I have hitherto omitted to go into detail in relating these rules to the seven centres or, specifically, to the great seven solar initiations. Of these seven initiations **only five concern average humanity**. The remaining two initiations concern only those who are willing to meet certain unusual requirements and to produce that special effort which entitles them to the appellation, "**Victors, through the clear pure will."**

(RI 226) 5. The stage of triadal perception and the establishing of spiritual contact, thus negating both the life of form and the soul. Duality is no longer recognised.

6. The stage of **identification with the life aspect** and the establishing of complete divine integration into the greater Whole. The initiate then moves onward in life and not in consciousness—a concept and a truth which it is not possible for you to understand at this time.

7. The stage of a group sounding-forth of the Word and establishing direct relation with **Shamballa** as an integral part of the Hierarchy. This means the enunciation of a dual chord.

8. The stage of responding to the higher aspects of the seven Ray Lives and establishing contact with the Three and the One. This is done under the Law of the Supplementary Seven.

9. The stage of spiritual negation, as it is called. This establishes a new affirmative attitude and results in a recognition of the true nature of the One Initiator.

10. The stage of the dissipation of all veils and the establishing of the power to work with light energy, thus earning the reward of new utilised ability, i.e., the ability to work with the consciousness aspect in all forms.

11. The stage where the potencies of the death aspect of divine purpose can be used to carry out divine purpose, plus the establishing of complete identification (as a group) with the divine will. This marks the period of the Great [Page 227] Renunciation and prefaces the complete transition out of the Fourth Creative Hierarchy, the human kingdom.

(RI 231) 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.

***The Christ has been preparing for an initiation for 3,000 years-Elsewhere we are told this is the seventh initiation***

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.

Incidentally, it is this Aquarian influence which has given the adepts of the **Black Lodge the power to bring universal death** throughout the world. These evil beings have responded to the will energy of **Shamballa** and to the life-giving vitality, but have used it in keeping with their own evil intentions and with the power conferred by their standing upon the cosmic ladder of evil. Hence the war. I only mention this as a striking example of the oft misunderstood fact that the same energy or identical force will produce results within the consciousness of a Christ or within the consciousness of anti-Christ. It is the same energy, but the forms upon which it plays differ so vastly that in one case the will-to-good is intensified, and in the others the will-to-evil. **Energy per se is entirely impersonal.**

(RI 235) It should be remembered that the Piscean energy with which the group has to work is opposed to the incoming energies from the Hierarchy and the New Group of World Servers. This is owing to the fact that the energy of this constellation is passing out concurrently with the sixth ray energy, with which it peculiarly "coincided," as it is esoterically [Page 235] called. Hence the present difficulties. The passing out of the influence of Pisces, the **slow withdrawal of the sixth ray force**, the incoming Aquarian energy, via the Hierarchy (affecting at this time mainly the Hierarchy itself and the mental and astral planes) are conditions to which we must look for the origin of all our present troubles. In this involved situation, you have a planetary demonstration of the significance of inner causes, producing outer effects. Slowly, however, the Hierarchy is beginning to implement both the **Shamballa** energy and that of Aquarius; the Masters Themselves have to learn how to use new incoming energies in the service of the Plan, just as the individual has to learn, in any particular incarnation, to work with and use the available astrological forces which make their impact upon one or other of his bodies or upon his entire personality; such energies, as you well know, can be turned to good uses or to bad. It is not possible for the Masters to turn energy to evil ends, but They necessarily have to master new techniques and the new methods of work called for by the new conditions; these can either affect the Hierarchy itself or will produce reactions in the fourth kingdom and in the other kingdoms, producing rapidly changing orientation and attitudes.

(RI 236) These forces and energies—from the zodiac or from one or other of the seven rays—have poured into and through our planetary Life for countless aeons. Each time that they cyclically make their appearance, the forms and substance in the three worlds upon which they impinge and through which they pass are different in the degree of evolutionary response and of sensitive reaction to impact. The response and the reactions of the human family as a whole, or of the individual within that whole, will differ from that of the previous cycle; with these factors the Hierarchy has to contend, changing cyclically its technique and altering its modes of work in order to meet the changing need. Bear this in mind. This has never been more evident to the Masters than today. The war might be regarded as a revolt by the form side of nature against the old conditions, and [Page 236] against the new incoming conditioning factors on the part of the Black Lodge. Between the two forces—one sensitive, onward moving, ready for that which is new and better, and the other reactionary, static and determined to gain a strangle hold upon the life within the form—the Hierarchy stands at the midway point:

a. Throwing all its weight on the side of that which is new, spiritual and desirable.

b. Adapting itself simultaneously to new conditions and new emerging factors.

c. Standing like a wall of steel, unshatterable and immovable between humanity and the forces of evil.

This has been an epoch of crisis, and the great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth. Slowly down the ages, men have been trained and prepared for initiation; they have been taught to develop the initiate-consciousness; they have taken then their place within the ranks of the Hierarchy and have—later—passed into the higher centre, **Shamballa.**

Paralleling this line of unfoldment of the individual, there has also been a great though slow expansion of the human consciousness and a gradual steady progress forward into light. It has now become possible to create the New Group of World Servers—men and women sensitive to the inner and newer vision and to the incoming forces and energies. Each group, therefore, whether it is the Hierarchy, the New Group of World Servers, or mankind itself, is wrestling with its own interior problems of response, of recognition and of responsibility; each also is actuated by an outgoing movement in two directions: towards that which is higher and which indicates a better and more spiritual future, with all that that implies, and also towards that which is rooted in and related to the past, which is crystallising, reactionary, blind in its selfishness and materiality, and which is implemented to retain the old things which should pass away and to fight that which is new.

***Shamballa and the Hierarchy could have unitedly ended this world crisis***

As individual aspirants, you all know that this condition [Page 237] exists in the conflict waged interiorly and expressed exteriorly between the soul and the personality. The same conditioning factors can be seen also working in every group, organisation, world religion, and in every nation, as well as in the planet as a whole. **Millions of years ago**, the Hierarchy realised that such a time of crisis and of conflict was inevitable. The easiest way to handle it would have been as lesser conflicts were dealt with in the past—by a **process of final intervention**. **Shamballa** and the **Hierarchy** **could have unitedly ended this world crisis**, but it would then have again arisen and have gone on arising until humanity itself ended it once and for all upon the physical plane.

Of this situation the determination of the United Nations to win and to enforce complete surrender upon the aggressor nations which are the **agents of the Black Lodge** is symbolic and also symptomatic of the progress of the human spirit. (Written in September 1944.) This time, the Hierarchy refrains from outer action, but simply inspires and transmits the needed energy, leaving mankind to find its own way into freedom, and out of Pisces into the aura and the field of activity of Aquarius, guided by those who are responsive to the illumination which Taurus confers.

*The energy, emanating from* ***Shamballa****, has been divided into two direct and distinctive streams. One stream, embodying the* ***dynamic of purpose,*** *is now pouring* ***into the Hierarchy*** *and into its seven major Ashrams; another stream, embodying the* ***dynamic of determination or of enlightened enthusiastic will****, is reaching* ***humanity direct, via the New Group of World Servers.***

(RI 241) 3. The third great change has been in the relation of the Hierarchy to **Shamballa**, and of this you can necessarily know and understand little. I could perhaps express the underlying significance to you in symbolic language. The energy, emanating from **Shamballa**, has been divided into two direct and distinctive streams. One stream, embodying the **dynamic of purpose,** is now pouring **into the Hierarchy** and into its seven major Ashrams; another stream, embodying the **dynamic of determination or of enlightened enthusiastic will**, is reaching **humanity direct, via the New Group of World Servers**. Hitherto a blended stream of **Shamballa** force has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now the quality of determination, or of what the average person understands by the use of the word "Will," is pouring into the New Group of World Servers, whilst the energy of **dynamic purpose, differentiated into seven diverging streams**, is pouring into [Page 241] each of the "seven points of reception," the Masters' Ashrams within the ring-pass-not of the Hierarchy. These **seven types of purpose** embody the seven energies which will reorganise and redefine the hierarchical undertakings, and thus inaugurate the New Age. These seven purposes might be called:

***The Seven types of Purpose (dynamic purpose differentiated into seven diverging streams)***

a. The unknown, unseen and unheard **purpose of Sanat Kumara**. It is the secret of life itself and is known only to Him alone. In its initial phase of this new expression, it works through the Manu and the Master Morya; it is that which veils the central mystery which all esoteric schools—if true to their inaugurating impulse—will eventually reveal. What that is we do not yet know, but it is hinted at in Rule XIII.

b. The **purpose underlying revelation**. This may be a somewhat new idea to you for you are apt to regard revelation as a goal in itself. You seldom consider it as an effect of the inner purpose of Sanat Kumara. The emphasis hitherto has been on the aspect of revelation, making it an effect of what the disciple has done with himself and by means of which he is enabled to be the recipient of revelation. Yet behind all the successive revelations of divinity down the ages is to be found one significant purpose; all of them are and will prove themselves to be aspects of the Great Revelation. It is through the processes of revelation that divinity is slowly dawning upon the human consciousness. It is a sevenfold revelation; each of the seven kingdoms in nature reveals one aspect of it, and each of these seven reaches revelation in seven or fourteen lesser revelations or phases.

Ponder on this and learn to distinguish between vision (which is as much of the divine current revelation as a disciple can grasp in time and space) and revelation which is the synthesis of the divine expressive purpose. This is related to the will-to-good which is, in its turn, a complete expression of the love nature of Deity.

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.

***DK will not say which initiation Sanat Kumara is preparing for-but says it is the same as the one the majority of humans are heading for-This is the fifth planetary, and we know SK took the 9th planetary when ancient Lemuria came into being, which is the fourth Cosmic, so SK must be preparing for the 5th Cosmic (which will make our planet Sacred) which is the same as the tenth planetary initiation-that’s just my educated guess (ZR)***

That is as far as I may go in giving you a hint, and you can see from this that in order to grasp more and comprehend more of His divine purpose you also will have to be in preparation for that particular initiation which for you—on your tiny level of awareness of fixed design—**is the microcosmic parallel of His cosmic intention.** Which that initiation is I may not state. The only service which these hints can render (as to the sevenfold divine purpose and [Page 243] the consideration of them) is to develop in you, the disciple, the power to think abstractly—a much needed capacity before you can begin to tread the Way of the Higher Evolution; for this the five initiations open to humanity (as today constituted) prepare the human spirit.

d. **The mysterious purpose** which has necessitated the calling into activity the Principle of Pain. **Suffering and Pain are essential requirements** in order to carry this purpose to completion. The capacity to suffer, which is distinctive of humanity, is the outstanding conscious reaction to environment of the fourth kingdom in nature, the human. It is related to the power to think and consciously to relate cause and effect. It is a process on the way to something undreamt of today. And when I say this, my brother, I mean just exactly that. This same ability to respond through pain is not to be found (in the sense in which the human being comprehends it) in any of the subhuman kingdoms, nor in the superhuman kingdoms, any more than it was found in the previous solar system or will be found in the next. It is related to an aspect of the creative intelligence, an aspect and characteristic peculiar to humanity.

This aspect was not found in the previous solar system, in which the other aspects of the creative intelligence functioned. In this solar system, it has been developed and brought from latency to potency in connection with the substance of the human bodies through which the human soul is gaining experience. It holds the secret of beauty in manifestation, and its first expression can be seen in the creative perfection of certain phases of art for which man, and man alone, is responsible. No other kingdom in nature creates forms, produces colour and sounds in harmonious relation, except the human; all of this type of creative art is the result of aeons of conflict, pain and suffering. The Jews, as a product of the humanity of the previous solar system, and as constituting the incarnating residue from that solar system, have run the gamut of suffering and are in the forefront of the creative arts at this time, particularly [Page 244] in group production such as certain of the great motion pictures and in the field of scientific discovery.

There will be, as you can well see, a close relation between **this fourth purpose of Sanat Kumara**, the fourth kingdom in nature, the human, and the fourth Ray of Harmony through Conflict. It is the balanced relation of these three, consummated at the fourth initiation, which produces the full beauty of the creative fixed design of the individual soul, or—on a different level of initiatory process—of the fixed design of the universal soul of the Lord of the World. The fourth ray being temporarily out of full incarnation at this time is the reason for the relative interlude in the production of human creative art of a very high order. The cycle of suffering is nearing its close, and we shall later see—when the fourth ray again swings into full objective activity—a recurrence of the arts on a turn of the spiral far more exalted than any lately seen.

e. The **fifth great secret underlying the purpose of Sanat Kumara** is related in a peculiar sense to the cyclic manifestation of all that is found in the three worlds of human evolution. It concerns that which is working slowly into manifestation through the medium of the lower concrete mind as it controls desire and brings substance and matter into conformity with the divine thought along this line. The sumtotal of the highest phases of human thinking along all lines, materially affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilisations and cultures, and which expresses the best response at the moment of human sensitivity to cosmic impression.

This is all that can be said as we attempt to sum up the fixed desire and the pattern or purpose of divine activity down the ages. We know it to be profoundly inadequate as yet to express or to produce in manifested form the beauty of that design and to create in conformity with God's thought; but—age by age—the thinking capacity of man and his creative imagination have wrought out the slowly unfolding design, and will continue to do so; every [Page 245] great world cycle sees the emergence of greater beauty, and sees the subtle effects of man's thinking upon the subhuman kingdoms in nature steadily bringing the unknown to the surface, altering the nature of the flora and the fauna of the planet, and preparing the way for that time of wonder when the Hierarchy will again be exoterically directing the Plan upon the earth and aiding mankind to work with a fuller understanding of the divine design.

Here again is another reason for the changing plans of the Hierarchy. The Masters have to prepare Themselves for this intended and imminent emergence. They are faced with the necessity of changing Their techniques of work in order to meet adequately the demands upon Them. It is far easier for Them to work, as illumined Minds, upon the mental substance of Their disciples than it will be for Them to work down upon the physical plane, relating the minds and the brains of advanced human beings. People are apt to forget that with each forward advance of humanity, the demands upon the Hierarchy change, new needs must be met, new techniques used, new and experimental methods must be employed. As I write for disciples and initiates, I call this to their attention. Their work of mental training does not end as they attain certain spiritual initiatory goals.

**This fifth purpose is therefore closely related to the whole theme of "the garment of God**" and to the emergence into manifestation of His "robe of beauty" as it is created and brought into being by humanity, acting as the medium for ideas from the superhuman kingdoms, and then influencing and swinging into creative cooperation the subhuman kingdoms.

f. It is difficult for me to give any idea whatsoever of the **purpose with which we are now concerned**, because it is **expressed in the relation existing between the significance of Desire, Will, Plan and Purpose.** All these words are symbols evolved by man in his attempt to grasp logoic purpose. He recognises the impulses of desire, and in the course of the evolutionary process learns to transmute them [Page 246] into aspiration; he passes on to a vague groping forward in an effort to understand and acquiesce in the "will of God," as he calls it; as long, however, as human approach to that will remains negative, submissive, and acquiescent (as it does under the influence of the theological approach and in the manner inculcated by the Churches), no real light on the nature of that Will will be seen. It is only as human beings enter into relation with the Hierarchy and are gradually absorbed into the hierarchical life and begin to take the higher initiations that the true nature of the divine Will will be grasped and the **purpose of Sanat Kumara be revealed by an appreciation of the plan**, followed by a consequent cooperation with that Plan.

All this will be done through the transmutation of desire into aspiration, and then into fixed determination. When, however, the initiate has related these phases of consciousness in his own inner experience, and has permitted those inner realisations to affect his outer experience and daily living, then the underlying Purpose will shine forth and he will no longer be working in the dark. You see, my brother, that all that I can do in these abstruse matters is to indicate what you can do, as an individual, to fit yourself to grasp divine purpose, and thus see the divine design and patterns as they are in reality. Once you have taken the needed steps and complied with the requirements, the mystery disappears.

g. **The final phase of the divine purpose** is the **most difficult of all to indicate,** and when I say indicate, I mean exactly that, and nothing more definite and clear. Does it mean anything to you when I say that the ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on the waves of colour which break upon the shores of the three worlds of human evolution, reveal—in the clearest notes and tones and shades—the deepest secret behind His purpose? It scarcely makes sense to you and is dismissed as a piece of symbolic writing, used by me in order to convey the unconveyable. Yet I am not here writing in symbols, but am making an exact statement [Page 247] of fact. As beauty in any of its greater forms breaks upon the human consciousness, a dim sense is thereby conveyed of the ritual of Sanat Kumara's daily living. More I cannot say.

Here are hints, therefore, as to the **divine purpose**; each of the seven supplements and completes the other six. Only by attempting to grasp the **whole inner synthesis** will we arrive at the merest hint of the nature of that exalted consciousness which has brought our planet and all that is within and upon it into being.

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**Compilation Shamballa part16**

***The Law of Synthesis governs the thinking of the great lives who form the Council of Sanat Kumara In Shamballa***

(RI 249) The higher correspondences of these four requirements are expressed in the following terms:

1. Let the group understand the **Law of Synthesis**. (This is the law which governs the thinking of those great Lives Who form the **Council of Sanat Kumara** in **Shamballa.)**

[Page 249]

2. Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway.

3. Let Transfiguration follow Transformation and may Transmutation disappear.

4. Let the O.M. be heard right at the centre of the group, proclaiming God is all.

You can gather from the above what a tremendous field of esoteric truth is here covered and how abstruse to the average occult student is the theme. Again I would remind you that the real significance will only be perceived by the trained initiate and that what I say here must necessarily be veiled and even meaningless to the non-initiate, even whilst radiantly clear to those who truly know. Again, I would remind you that I write this particular section of A Treatise on the Seven Rays entirely for initiates, and that aspirants who have not taken initiation cannot understand or duly appreciate the inner meaning of these fourteen rules. In this fact lies no reason for discouragement, **nor is there any suggestion** that those with initiate consciousness **should endeavour to explain**, even if—through compassion or from the desire to stimulate approach to the Mysteries—they desired to do so. **No true initiate would be so tempted**, for he would realise that it **would not only be impossible** but also that there is a vital necessity for the disciple to work out significances and meanings through the medium of his own life experiment and to arrive at understanding through direct experience. Then no questioning can ever arise and sure knowledge takes its place. There are no questions of any kind in the consciousness of those who form the Hierarchy. The lower analytical concrete mind which questions and separates this from that has been completely controlled and superseded; response to indicated group activity takes place. Students need to realise more concretely that group consciousness, universal awareness, and therefore synthetic effort, synthetic understanding and synthetic activity are possible to a Master or an initiate of the higher degrees. That involves the keynote of this solar [Page 250] system, particularly within this planet, the Earth; it will be succeeded in the next solar system by a type of life activity which is as yet only known in **Shamballa.**

***DK lists the new Teaching on Shamballa as one of the main components in the teachings he has given in his books-interestingly***

***He regards directions as to the building of the antahkarana is***

***Teaching on Shamballa***

(RI 251) What are some of these newer truths for which I am responsible as transmitting agent to the world of occult students? Let me briefly state them in the order of their relative importance:

1. The Teaching on **Shamballa**. Little has ever been given on this subject. Only the name was known. This teaching includes:

a. Information as to the **nature of the will aspect.**

b. Indications as to the underlying **purposes of Sanat Kumara.**

c. Directions as to the **building of the antahkarana**, which is the first step towards achieving monadic consciousness, and thus the first step towards the Way of the Higher Evolution.

2. The **Teaching on the New Discipleship**. This has been revolutionary where the older schools of occultism are concerned. The teaching includes:

***The Hierarchy is the Ashram of Sanat Kumara in sevenfold form***

a. A presentation of the new attitude of the Masters to Their disciples, due to the rapid unfoldment of the mind principle and the growth of the principle of "free will." This changed technique negates the old attitudes, such as that portrayed in the Theosophical literature, and it was a recognition of the difficulties of correcting the wrong impression given which prompted H.P.B. in one of her communications to the Esoteric Section of her day, to regret ever having mentioned Their names. That earlier presentation was useful but has now served [Page 252] its purpose. Unless the schools based on the old methods change their techniques and their approach to truth, they will disappear.

b. Information as to the constitution of the Hierarchy and of the various Ashrams of which it is composed. I have presented the **Hierarchy as the Ashram of Sanat Kumara** in its sevenfold form, thus linking will and love.

c. A presentation of the newer type of meditations, with its emphasis upon visualisation and the use of the creative imagination; I have presented a system of meditation which has eliminated the attention paid hitherto to personal problems and the intense earlier focus on the relation of the disciple and the Master. The keynote of group fusion and of service underlies the newer form of meditation, and not this powerful emphasis upon the personal relation of the disciple to the Master and the achievement of the individual aspirant. This was degenerating into a form of spiritual selfishness and separateness.

3. The **Teaching on the Seven Rays**. The fact of the seven rays was well known to the heads of the Theosophical Society, was mentioned very abstractly and vaguely in The Secret Doctrine, and formed in an elementary form some of the teaching given in the Esoteric Section; the names of the rays were given, and some information as to their qualities, and the Masters on the rays, was imparted but not much else. I have given out much information upon the subject and have endeavoured to show the importance of this teaching from the psychological angle, because the new psychology is in the making. If esoteric teaching is eventually to be public in its presentation, it will be given out along the lines of psychology because esoteric teaching in its fullest and deepest sense concerns the consciousness aspect of man and God.

4. The **Teaching on the new Astrology**. This teaching too has gone out to a few hundred students before its publication in book form. This new astrology has been hitherto [Page 253] ignored by those astrologers who have read it and (with the exception of four astrologers who have deeply appreciated it but who wish I would be more explicit) see little in it. I have given enough, could the open-minded astrologer but realise, to establish the coming astrology on a firm basis; the accuracy of what I have given will in the course of time he ascertained when astrologers who are dealing with the horoscopes of advanced people and disciples will use the esoteric planets as given by me, and not the orthodox planets as usually used. The accuracy of their deductions will necessarily depend upon their own point of development and also upon their ability to recognise an advanced person, a disciple or an initiate when they meet him and undertake to cast his horoscope. If they are themselves advanced disciples, they may have a tendency to set too rigid a standard for those seeking astrological deduction, and thus fail to recognise a disciple; if they are not advanced, they may regard people as advanced who are far from being even true aspirants. In either case then the horoscope may prove inaccurate. It is of no use to use the esoteric planets in relation to the average man.

5. Information about the **New Group of World Servers** and their work. This information includes

a. The recognition of this group as intermediate between the Hierarchy and Humanity.

b. The nature of their work as it influences the human soul and as it seeks through the instrumentality of the men and women of goodwill to determine the period in which we live.

c. The Triangle work which embodies two phases of their work, i.e., the forming of the network of light as the channel of communication between the Hierarchy and Humanity, and the forming simultaneously of the network of goodwill, which is the objective expression of the subjective influence of light. Ponder on this statement.

6. The attempt to form an exoteric branch of the inner Ashrams. This is evidenced in the work I have done with a [Page 254] special group of aspirants and accepted disciples whose instructions, emanating from my Ashram, have been embodied in the book Discipleship in the New Age (Vols. I and II).

7. **Teaching upon the new world religion**, with its emphasis upon the three major Full Moon periods (Aries, Taurus, Gemini, falling usually in April, May and June respectively) and the nine (occasionally ten) minor Full Moons each year. This leads to a consequent relation being established between the work of the **Christ and of the Buddha** in the minds of spiritually inclined people everywhere, with the result of a great broadening of the human aspiration. This work is as yet embryonic, but it should receive increasing attention. Eventually it will demonstrate as the main linking unit between the East and the West, particularly if Shri Krishna is shown to be an earlier incarnation of the Lord of Love, the Christ. Thereby **three major world religions**—the Christian, the Hindu and the Buddhist—will be intimately related, whilst the Mahommedan faith will be found to be linked to the Christian faith because it embodies the work of the Master Jesus as He overshadowed one of His senior disciples, a very advanced initiate, Mahomet.

(RI 257) What does this mean? It signifies the fact that the members of the group are each and all of them upon the Path of Initiation at some one or other of its stages and that the group, as a group, is in process of taking initiation, for initiation is a process at this stage, and not an event. It signifies that the group antahkarana is built and is being consciously used, and that therefore divine purpose is being sensed (even if only faintly so) and that the Plan is being obeyed and carried out. It signifies also that the three strands of the "rainbow bridge" are now so strong and so firmly anchored that they not only connect the two aspects of the mental equipment (higher and lower mind), but that they have been carried also through the three levels of the triadal consciousness; it means also that these three strands are firmly anchored in what I have symbolically called the Council Chamber at **Shamballa.**

This **Council Chamber is not a location or a place**, but a state of consciousness within the all-enveloping Life. These three points of anchorage within the sphere of the planetary Consciousness, or (if you like it better, though remembering ever that we are speaking and thinking in terms of symbols) in the planetary brain, find their feeble correspondence in [Page 257] the three points of sensitivity in the head of a disciple or initiate, that is, in the region of the pineal gland, the pituitary body and the carotid gland. These, as you know, are to be found within the areas to which we give the names the head centre, the ajna centre and the alta major centre. These correspondences are very real, even though functioning upon a minute scale; the initiate achieves his desired "perfecting" when the triad within his head is related, and love, will and intelligence are functioning in synthesis. Here we find a relation to the spiritual Triad and the **three points in the Council Chamber** which are presided over by the **three Buddhas of Activity**, and within Whose exalted consciousness the three strands of the antahkarana meet and become active in a way incomprehensible to you. Necessarily, this great antahkarana is not constructed correctly except by those whose individual antahkaranas are likewise in process of construction.

See you, therefore, the necessity of eventually organising a group in the world which will be so constituted and so carefully chosen and interiorly related that all its members are initiates, all have created their own "rainbow bridges" with understanding and accuracy, and all can now work in such complete unity that the group antahkarana becomes a channel of unimpeded communication direct from **Shamballa** to the group because every member of the group is a member of the Hierarchy. In this manner the three planetary centres arrive at the needed relationship, and another great triangle reaches true functioning activity. When this takes place, a revelation undreamt of will be manifested upon the Earth; a new divine quality, of which no knowledge at present exists, will make its presence felt, and the work of the Buddha and of the Christ, and the **work of the coming Avatar**, will be **superseded by One** for Whom both **Shamballa** and the Hierarchy have unitedly waited and of Whom the doctrine of the Messiah and the doctrine of Avatars have been and are today only the dim distant symbols. They preserve this concept of the Great Revelation in the consciousness of men, in the expectancy which the Hierarchy evidences, [Page 258] and through the "preparatory work" now being undertaken at **Shamballa.**

***The hidden mystery concerns the purpose of the planetary logos/Santa Kumara***

(RI 260) When this stage of centralisation is achieved, then the group can begin to reveal the **hidden mystery.** All that I can tell you about that mystery is that it concerns the **purpose** and the reason for which our planetary Logos took incarnation and became the informing Life of our planet, the Earth; it concerns the necessity, inherent in His Own nature, to reach a point upon the cosmic ladder of evolution which would make Him—as a result—the informing Life of a sacred planet. Forget not that our planet is not yet a sacred planet, though it is close to that great transformation. The **cosmic secret** of this transforming process is one that **Sanat Kumara** is now learning, and when That which overshadows Him during this incarnation has wrought the needed changes through a process of transformation and transmutation, then a great Transfiguration will take place and He will take His place among those empowered to work through a **sacred planet.**

***The hidden mystery is dimly sensed in the Council Chamber of Shamballa***

This process is that which implements the evolutionary process. Evolution is an effect of this hidden work, emanating from cosmic levels; only when evolution has run its course through all the multiplicity of forms, of cycles, chains and spheres, of rounds and races and of world periods, will we know something of the true nature of the hidden mystery. **In the Council Chamber** of **Shamballa** it is being **dimly sensed**. The Buddha and the Christ are expressing the qualities which—when more universally demonstrated—will indicate its nature, if I might so express it. They are together mobilising the equipment upon our planet which will make the revelation of the mystery inevitable. This should give you a hint and much food for thought. More I cannot say, and even this you will only vaguely [Page 261] understand. Let us pass now to the second of the preparatory steps.

(RI 267) 4. Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three.

This injunction holds in it information which is somewhat new to the modern initiate, functioning in a physical body; it is difficult for him to grasp even a modicum of its significance. To convey any faintest hint of its meaning is incomparably difficult for me where disciples such as you are concerned. All I can do is to fall back upon the Law of Analogy, by means of which the microcosm can arrive at a glimmer of understanding of the more obvious aspects of the Macrocosm.

***The supreme task of the three Buddhas of activity is to hold steady the Purpose at Shamballa***

First, let me make reference to the words "the Higher Three"; let me see if I cannot somewhat clarify the entire complex idea. The words "Higher Three" refer to the **three Buddhas of Activity** Who still remain actively cooperating with the Lord of the World. They are, as you have been told, close to Sanat Kumara and came with Him when He decided to take incarnation through the medium of our planet, Earth. It is difficult to understand Their mysterious and peculiar functions. They do not belong to this solar system at all; They have passed through the human stage in such far distant and remote world cycles that the experience is no longer a part of Their consciousness; They act as advisors to Sanat Kumara where His initial purpose is concerned, and that is why the words "the will of God holds sway" occur in this rule. It is Their supreme task to see that, in the **Council Chamber** of **Shamballa**, that purpose is ever held steadily within the "area of preparation" (I know not how else to word it) of that Council. They function, in a peculiar sense, as linking intermediaries between the **Logos of our solar system** and the informing Life of the **constellation Libra;** They relate these two great centres of energy to our planetary Logos.

In the last solar system They were the **planetary Logoi of three planets** in which the mind principle reached its [Page 268] highest stage of development; They embody in Themselves in a most peculiar manner the **wisdom aspect of the second ray**, as it expresses itself primarily through what has been called in the Bhagavad Gita "skill in action." Hence Their name, the Buddhas of Activity.

***The Purpose of Deity can be contacted as a group at a certain full moon when all the Ashrams as a whole are stimulated by Shamballa-This could be the Wesak full moon, when Sanat Kumara reaches his highest point of alignment during meditation during the year***

(RI 271) The **purpose of Deity** is necessarily embodied in a **mental proposition**; it is through this mental proposition that the three Buddhas of Activity implement Their work. I can put it no clearer. There will come a time in the experience of all initiates when—each for himself—a formulation of this mental proposition will be absolutely necessary. By means of this, each initiate will embody **his individual understanding of the divine purpose** as the Plan has been revealed to him.

This he can do only through the means of group experience, in cooperation with his group and when the group—as a whole—has reached a similar point of realisation [Page 271] has together touched the fringes of this highest of all revelations for humanity. When, for the first time, they succeed in doing this, they will come—as a group—under the **direct emanation of the Higher Three** and under an aspect of the Council Chamber at **Shamballa** which has been hitherto unknown and unrealised. This will connote a high stage of initiation of the group and is, in effect, connected with inter-hierarchical activity. It is a working out into the consciousness of the group members of an event which has taken place within the Ashram of Sanat Kumara, the Hierarchy itself; this takes place through the **stimulation of all the Ashrams** at a **certain Full Moon**, and concerns the relation of the Ashrams as a whole to **Shamballa**, and not to Humanity.

Can you grasp something of what I am endeavouring somewhat unsuccessfully to convey? There is an ashramic activity of which disciples know nothing in their brain consciousness until such time as the third initiation has been taken and the results of it are then dimly but increasingly sensed. It is related to the interplay between **Shamballa** and the Hierarchy, but not between the Hierarchy and Humanity. It concerns the purpose and the plan as the latter is the instrument of the former. The event of realisation takes place via the triad formed by a Master and His two senior disciples, or it is formed by three Masters all upon the same ray, as for instance, the Master K.H. and his Ashram, myself and my Ashram and another affiliated Ashram.

(RI 272) One further point anent the Buddhas of Activity might here be of interest. Each of Them has a special relation to the **three races** which have been or are strictly human: these are the **third, the fourth and the fifth rootraces** which we call the Lemurian, the Atlantean and the present Aryan race (I do not use the word "Aryan" in the manner of the German race). In some peculiar manner, They represent in **Shamballa** the soul of each of these three races. One thing complicates this question for you, but it is in reality quite simple. The same souls re-incarnate in each race, and each soul therefore comes in turn under the influence of each of the three Buddhas, each of Whom is of a quality different to that of his two Associates. They represent—in Their lowest aspect—the **three aspects of the mind**, as I earlier said. There is:

1. The instinctual nature as it develops into the mind nature and makes a transition into an automatic, subconscious character and—at the same time—assumes some of its paralleling higher qualities.

2. The lower concrete mind in its more developed stage, as it gradually assumes control and supersedes instinct in the consciousness of man. The Buddhas of Activity preside over what might be called (using a technical, occult term) the ahamkara principle—the mind as it serves the selfish interests of man and enables man thereby to achieve a sense of proportion and a finer estimate of values. Forget not that selfishness is a stage of unfoldment, and that it is a necessary stage whereby humanity learns the price of self-interest.

3. The personality mind. This assumes control over the man and leads him to prove the nature of power and of success and—above all else—of integration. This too is a necessary phase and precedes a stage of awakening.

***1)Sanat Kumara is not the real name of the Lord of the World***

***2)It is only the first letter of his name-which is known to the Masters***

***3)The second letter is known only to the Chohans***

***4)The first syllable of Sanat Kumara’s name is known in the Council Chamber at Shamballa***

These three great Lives Who have associated Themselves with the Lord of the World might be regarded as constituting aspects of His personality, though this is not technically [Page 273] so. The **name Sanat Kumara is not His true name**; it is only the **first letter of that name** which is known only to the Masters, whilst the **second letter is known only to the Chohans.** The **first syllable** of His name is known in the Council Chamber at **Shamballa**, but the **rest of His name** remains unknown as yet. The three Buddhas of Activity are to the planetary Logos (to give you another definition) what the Spiritual Triad is to the dedicated personality of the initiated disciple, for such is the spiritual status of the planetary Logos; the one of the three Buddhas now coming into activity is the one Who works through the spiritual will.

(RI 275) Those responsible for the creative work upon the outer field must begin with the esoteric work. I am writing here for disciples, some of whom are members of my Ashram, and for the New Group of World Servers; these are responsible for carrying forward the work as planned. The two groups of triangles already formed are in reality building a thoughtform anent this work which will evoke response from the true builders.

It will be apparent to you, therefore, that this creative work, with its intelligent and practical purposes and its ability when rightly functioning to unite the exoteric and the esoteric workers in one spiritual undertaking, originates in reality in **Shamballa** itself and was grasped—as to intent and purpose—by **Masters** upon the **first and second rays**, though primarily the second ray disciple and Master understood it the most easily. Later, when steady and systematic work has been done, and the idea is familiar to the public, this activity will form an important part of the new world religion and be better understood; it will have its own inner group who will work entirely subjectively, building the triangles of light and of goodwill, and then will work objectively, directing the activities of those who are building the organisational aspect of triangles of practical goodwill on earth with an effective subsidiary activity.

That time is not yet. Today we have the creation of a general thoughtform or the germinating of the seed of an [Page 276] idea. Later, when the true outer work begins, its potency will be objectively demonstrated because the Buddhas of Activity will gradually become aware of the existence of the thoughtform in its nature of light and its quality of goodwill. They will then pour of Their life into it as need arises and emergency decrees. Then gradually "the will of God will hold sway," as our injunction expresses it. Paralleling all this will be the work of the men and women of goodwill throughout the world, but in itself entirely objective—worldwide and amazingly useful.

Disciples need to learn to think in terms of group synthesis. This implies the achieving by them of deepened subjective relationships and increased sensitivity to the higher impression and the inner inspiration. The vertical life of the spirit and the horizontal life of relationship must be expressed simultaneously in some measure, before the significance of these Rules can be somewhat grasped.

We have been considering **Shamballa**, and I have given you some information (hitherto not communicated in words) re the **Council Chamber of Sanat Kumara** and of Those Who constitute its membership. I would pause here to remind you of two facts:

1. **Shamballa** is a **state of consciousness** or a phase of sensitive awareness wherein there is acute and **dynamic response to divine purpose**—a response made possible by the synthesis of purpose and of spiritual relationship which exists between Those Who are associated with Sanat Kumara.

2. Brotherhood, as it essentially is, constitutes a major mystery; also it is one which is only in process of solving, and that only on the two higher levels of the cosmic physical plane—those levels which we call the **logoic and the monadic.**

***A definition of brotherhood as understood by DK “Brotherhood is an expression of the relation which the planetary Logos (on the cosmic mental plane) bears to His Personality”***

I am aware that you understand brotherhood in terms of the One Father and His children. That understanding is in itself so limited and inaccurate that it serves mainly to distort the truth; yet all that you can grasp at this time is [Page 277] embodied in this concept. The nearest description of the true relationship might be said to be as follows: Brotherhood is an expression of the relation which the planetary Logos (on the cosmic mental plane) bears to His Personality as it expresses itself through the planet with all its forms of life, upon the cosmic physical plane; this relationship is focussed through **Sanat Kumara** Who **is the individualised Mind of that great Life**. Wording it otherwise, the **planetary Logos on His Own plane is to Sanat Kumara** what the **soul is to the human personality** upon the physical plane in the three worlds. The sum total of the relation and of the relationships set up is, therefore, inadequately covered by the word "brotherhood." "Fellowship," so frequently used to express a similar idea, is in reality the mode whereby a dimly sensed brotherhood seeks to make its presence felt. The words "the fellowship of Christ" indicate the emergence of this concept subjectively upon the mental plane; this will be followed, as time elapses, by concrete manifestation upon the physical plane. It is this idea which lies behind the glibly used words "idea, ideal and idol," and which is also responsible for the growing sense of responsibility which characterises all human advancement upon the way of life. It is this basic idea which governs the Council Chamber at **Shamballa** and which constitutes the motivating impulse behind the planetary expression of livingness. It is this also which characterises the ideal for which the Hierarchy stands and which implements the Plan; it is this spiritual planning which results in the growing "forms of relationship" which today seem to be taking definite shape in the concretising of the divine project: Right Human Relations.

I have written these opening remarks because it is this **elevated understanding of brotherhood** which conditions divine purpose and which leads to the spiritual planning that will give you the due to the third major injunction, with this we shall now deal. This injunction is worded as follows:

***“the knowledge of the initiate is concerned with that which is produced by SOUND”***

(RI 289) If I say to you, my brothers, that the knowledge of the initiate is concerned with that which is produced by **SOUND** and **not by the A.U.M. or the O.M**., I shall have linked up these comments with much else given previously in the analysis of these fourteen rules. The "listening" of the aspirant has now been transformed into the effectual recognition of that which the Sound has created. I refer not here to the creation of the phenomenal world, or to the world of meaning which is essentially the Plan or the pattern underlying that phenomenal world, but to the intention or [Page 289] the Purpose Which motivated the creative Sound; I am dealing with the impulsive energy which gives significance to activity and to the life-force which the **Sound centralises** at **Shamballa.**

It is not the fault of humanity that it is only now possible for the significance of the divine purpose to emerge more clearly in the consciousness of the initiated disciple. It is a question of timing and of movement in space; it concerns the relation of the Hierarchy, working with the Plan, to **Shamballa**, the recipient (by means of the Sound) of the creative energy which it is the divine intention to expend in producing a perfect expression of the divine Idea. It is to the knowledge of this relationship and of its effects that the first word of Rule XIV refers.

(RI 290) A hint lies here. This high point of attainment of the Christ—as related in the Gospel story—was reached in Gethsemane, and for a brief moment we are given an insight into an aspect or happening of the Sixth Initiation. It was this event and spiritual crisis in the life of the Christ (taking place as He overshadowed His disciple, Jesus) which enabled Jesus on His own level of spiritual development to take the fourth initiation, that of the Crucifixion or the Great Renunciation. The numbers four and six are closely connected, and the lesser renunciation (great only from the human point of view) makes the higher renunciation possible eventually, and vice versa. Running through many parts of the Gospel story are two paralleling histories; the lesser world of discipleship profits by the achievements of those who take the higher initiations, and thus is demonstrated the close unity which forever exists within the Hierarchy and—focussing through the Christ—the synthesis which is beginning to be formed between the Hierarchy and **Shamballa**. This is taking place in this era for the first time in human history. The recognition of this emerging synthesis between Will and Love produced a definite effect in [Page 291] the consciousness of the Christ and led Him to know much that had hitherto been concealed from Him.

These are deep mysteries. Their value to the disciple in training lies in the recognised and considered relationships.

These rules are—as you know—the rules controlling group life; they constitute the key to the laws under which all planetary groups work. The hierarchical life, through its major aspect of Love, was a familiar area of consciousness and well-known to the Masters and to the Master of Them all, the Christ. But a further "knowing" lay ahead of even this "perfected Son of God"; the nature and the mind of that great Being, embodied in the Lord of the World at **Shamballa**, was now revealed to Him.

It is this living realisation of Being and of identification with the **planetary Logos upon the cosmic mental plane** which constituted the unfolding awareness of the Christ upon the Way of the Higher Evolution. Therefore, experience, perception and Being are the keynotes of:

1. The Path of Evolution.

2. The mode of unfoldment upon the Path.

3. The state of divine focus upon the Way.

In other words, you have the states of Individualisation, of Initiation, and of Identification.

***“…..furthering of those conditions which will destroy those who are attempting to prevent divine purpose from materialising as the Plan…”***

(RI 306) But in this word "**destroy**" given (as an expressed command) for those who are members of the Hierarchy or who have moved or are moving from an affiliated relationship on the periphery of that Hierarchy toward the centre of activity and into close contact with some Ashram, the significance is very different.

**The type of destruction** here dealt with is never the result of desire; it is an effort of the spiritual will and is essentially an activity of the Spiritual Triad; it involves the carrying out of those measures which will hinder obstruction to God's will; it is the furthering of those conditions which will **destroy those who are attempting to prevent divine purpose from materialising as the Plan**—for which the Hierarchy is responsible. Therefore, it is connected primarily with the relation of **Shamballa** to the Hierarchy, and not with the relation of the Hierarchy to Humanity. This is a formidable esoteric statement and its implications must be considered most carefully. This type of destruction has only a secondary relation to the destruction of form life as you know it. When steps are taken to implement divine purpose, the resultant effect **may be the destroying of forms in the three worlds**, but that is an effect and only a secondary destruction; something else has been destroyed on a higher level and outside the three worlds. This, in due time, may produce a form-reaction to which we may give the name of death. **But the death of that form was not a primary objective** and was not even considered, because it was not within the range of awareness of the destroyer.

***“Perhaps the simplest illustration I can give you of this type of destruction would be concerned with the major ideologies which down the ages have conditioned or may [Page 307] condition humanity”***

The higher destruction which we are considering is related to the destruction of certain forms of consciousness which express themselves in great areas or extensive thoughtforms; these may have, in turn, conditioned human thinking. Perhaps **the simplest illustration** I can give you of this type of destruction would be **concerned with the major ideologies which down the ages have conditioned or may [Page 307] condition humanity**. These ideologies produce potent effects in the three worlds. This type of destruction affects those civilisations which condition the human family for long periods of time, **which concern climatic conditions** that predispose the forms in the four kingdoms to certain characteristics in time and space, which produce **effects in the great world religions**, in **world politics** and all other "conditioning forms of thinking." Does this convey much or little in connection with the concepts which I am attempting to make clear?

That which is destroyed, therefore, are **certain group forms** and these upon a large scale; this requires an exercise of the **spiritual will** to bring about, and does not require simply the withdrawing of the attention of the soul, the decision to vacate the form and the failure of the basic desire to perpetuate, which is what we imply when we speak of death in the three worlds. The lack of the will-to-live of which we so glibly speak has little relation, in reality, to the will itself; it refers only to its faint or distorted reflection in the three worlds; this is much more closely related to desire and aspiration than to pure will, as spiritually comprehended.

**The Purpose of God** (to use a familiar phrase) is that which implements the Plan. This purpose is the motivating life behind all that emanates from **Shamballa** and it is that which impulses all the activities of the Hierarchy; the task of the Hierarchy is to formulate the Plan for all forms of life in the three worlds and the four kingdoms in nature. This Plan, in time and space, is not in any way concerned with individual man or with the life of any microcosmic entity in any of the kingdoms of nature, but with the wholes, the cycles of time, with those vast plans of livingness which man calls history, with nations and races, with world religions and great political ideologies and with social organisations which produce permanent changes in types, constitutions, planetary areas and cyclic manifestations. It will therefore be obvious to you that from the standpoint of man's little mind, these plans are well-nigh impossible to [Page 308] grasp. From the standpoint of the vision of the initiate who has developed or is developing the wider grasp and who can see and think and vision (I care not what word you choose) in terms of the Eternal Now, the significance is clear; at times, the initiate creates and then anchors a germ of livingness; at times he builds that which can house his living idea with its conditioning qualities; at times, when these have served their purpose, he definitely and deliberately destroys. The reference is necessarily ever to form; with the initiate it is, however, to the "formless form" which is always the subjective aspect of the tangible world. It must be remembered that from the point of view of esotericism, all forms in the three worlds are tangible, in contradistinction to forms in the two higher worlds of the Spiritual Triad.

***“It might be said (accurately to a certain esoteric extent) that the destruction brought about in obedience to this fourth word in Rule XIV is the destruction of some aspect of the plan as it has been functioning in the three worlds…..”***

**The destruction considered is that of the formless structure** on which the grosser structure is built. Some understanding of this will come if you consider the relation of the four subplanes of the physical plane, the four etheric levels, and the three subplanes which we call the dense physical planes. These constitute our physical plane in its two aspects. This is only a reflection of the three planes of the three worlds and the four planes from the buddhic plane up to the logoic, which constitute the cosmic physical plane. The destruction considered by the initiate is connected with the subjective worlds of the four higher planes and the three worlds of human living, and of other forms of life such as the three subhuman kingdoms.

In the human family, death supervenes when the soul withdraws its consciousness thread and its life thread; this process of death is contained, however, entirely within the three worlds. The soul has its station on the higher levels of the mental plane, as well you know. In connection with the forms of expression to which I have referred above—cycles, civilisations, cultures, races, kingdoms in nature and so forth—their destruction is brought about from still higher sources than the three worlds in which they manifest. **This destruction takes place under the direction** of **Shamballa** as it evokes the will of the Hierarchy or some particular [Page 309] Ashram or some member of the Hierarchy in order to produce a predetermined result in the three worlds in line with the purpose of God. It might be said (accurately to a certain esoteric extent) that the destruction brought about in obedience to this fourth word in Rule XIV **is the destruction of some aspect of the plan** as it has been functioning in the three worlds, and this under divine purpose and intent.

***“the Spiritual Triad, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the three major aspects of Shamballic energy….”***

(RI 311) If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express [Page 311] the innate will aspect through the **atmic nature** or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of "divine Will." Students are apt to forget that the **Spiritual Triad**, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the **three major aspects** of **Shamballic** energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose. If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of the Spiritual Triad. Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine. Understanding of these ideas may come if, for instance, you realise that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of **Shamballa** in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilisations and cultures for which the third department is responsible, and there will be the carrying out of the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied.

***“the destroying aspect of this pure will, expressing through the Monad, implements the purpose of Shamballa and is one of the major manifestations of the Love nature”***

At the same time it must be borne in mind that the **destroying aspect of this pure will**, expressing through the Monad, implements the purpose of **Shamballa** and is one of the **major manifestations of the Love nature** of the One in Whom we live and move and have our being; it is also [Page 312] the guarantee of our ultimate and inevitable attainment, perfection, illumination and divine consummation.

This destruction wrought by the initiate is preparatory to his responsiveness to the **fifth word which he receives at the fifth initiation** and to which we give the inadequate name: Resurrect.

Prior to considering that word, I would like to point out that these five words have a clear reference to each of the five initiations; they give the initiate the keynote to the work which he must carry forward between the various initiatory processes. The work indicated has nothing whatever to do with the training and the discipline to which he will (needless to say) subject his personality; they are related instead to the work which he has to render. This work concerns what I might call certain essential realities connected with the purpose of **Shamballa** and with his ability to react or respond to the **will of the Monad**. As you know, this ability does not become an established fact and functioning realisation until after the third initiation; nevertheless, the preparatory sensitivity (if I may use this word is this connection) is slowly developing and paralleling the two other activities—Destroy and Resurrect—to which he is pledged:

1. The disciplining of his lower nature so that the unfolding initiate-consciousness may find no hindrances and obstacles.

2. Service to the Plan, under hierarchical impression.

3. The development of monadic sensitivity.

It might be of interest at this point if, in view of this third development—responsiveness to pure will—we considered these five words in relation to the five initiations with which you are all so theoretically familiar.

***Four recorded moments in the New Testament which refer to the Monad***

(RI 314) There are in the **Gospel story four recorded moments** in the life of the Christ wherein this process of development within His consciousness, this monadic centralisation (I know not what other word to use, for we have not yet developed the terminology of the monad, the will aspect) begins to demonstrate and can be traced in a definitely unfolding process. In the past I have incidentally referred to these points, but I would like to gather all four of them together here for your illumination.

1. His statement to His parents in the Temple, "**Wist ye not that I must be about My Father's business**?" I would have you note that:

a. **He was twelve years old at the time**, and therefore the work upon which He had been occupied as a soul was finished, for twelve is the number of completed [Page 314] labour. The symbolism of His twelve years is now replaced by that of the twelve Apostles.

b. He was in the Temple of Solomon, ever a symbol of the causal body of the soul, and He was therefore speaking on soul levels and not as the spiritual man on Earth.

c. He was serving as a member of the Hierarchy, for He was found by His parents teaching the priests, the Pharisees and the Sadducees.

d. He spoke as an expression of the substance aspect (He spoke to His mother) and also as a soul (He spoke to His father), but He was controlled by neither; He now functioned as the monad, above and beyond yet inclusive of both.

***“…Shamballa is a place of "serene determination and of poised, quiescent will" as the Old Commentary expresses it.”***

2. His statement to His disciples, "**I must go up to Jerusalem**," after which we read that He steadfastly set His face to go there. This was an intimation that He had now a new objective. The only place of complete "peace" (the meaning of the word Jerusalem) is **Shamballa**; the Hierarchy is not a centre of peace in the true meaning of the term, which has no relation to emotion but to the cessation of the type of activity with which we are familiar in the world of manifestation; the Hierarchy is a very vortex of activity and of energies coming from **Shamballa** and from Humanity. From the standpoint of true esotericism, **Shamballa** is a place of "serene determination and of poised, quiescent will" as the Old Commentary expresses it.

3. The exclamation of the Christ, "**Father, not my will, but Thine be done**," indicated **His monadic and realised "destiny**." The meaning of these words is not as is so oft stated by Christian theologians and thinkers, a statement of acceptance of pain and of an unpleasant future. It is an exclamation evoked by the realisation of monadic awareness and the focussing of the life aspect within the Whole. The soul, in this statement, is renounced, and the monad, as a point of centralisation, is definitely and finally recognised. Students would do well to bear in mind that the Christ never underwent the Crucifixion subsequent to this episode, but [Page 315] that it was the Master Jesus Who was crucified. The Crucifixion lay behind Him in the experience of the Christ. The episode of renunciation was a high point in the life of the World Saviour, but was no part of the experience of the Master Jesus.

4. The final words of the Christ to His apostles, gathered together in the upper chamber (in the Hierarchy, symbolically) were, "**Lo, I am with you all the days, even unto the end of the age**," or cycle. Here He was speaking as Head of the Hierarchy, which constitutes His Ashram, and also **speaking as the Monad** and expressing His divine Will to pervade or inform the world continuously and endlessly with His overshadowing consciousness; He expressed universality and the ceaseless continuity and contact which is the characteristic of monadic life—of life itself. It was also a tremendous affirmation, sent forth on the energy of the will, and making all things new and all things possible.

If you will carefully study these four statements you will see what is the knowledge referred to in this command given in Rule XIV to the initiate at the first initiation, the command to Know. It is the order to reorient the soul to the monad and not an order to reorient the personality to the soul, as is so oft believed.

The word Express, in its deepest meaning and when given at the second initiation, does not mean the necessity to express the nature of the soul. It means (behind all other possible meanings) the command to express the will nature of the monad and to "feel after" and embody the Purpose which lies behind the Plan, as a result of the developed sensitivity. Obedience to the Plan brings revelation of the hidden Purpose, and this is a phrasing of the great objective which impulses the Hierarchy itself. As the initiate learns cooperation with the Plan and demonstrates this in his life of service, then within himself and paralleling this activity to which he is dedicated as a personality and soul, there is also an awakening realisation of the Father aspect, of the nature of the will, of the existence and factual nature of [Page 316] **Shamballa** and of the universality and the livingness of whatever is meant by the word "Being." He knows and is beginning to express that pure Being as pure will in activity.

When the **third initiation** is taken the initiate becomes aware, not only of the significance of the command to Know and of his innate ability to Express the will nature of the monad in carrying out the Purpose of **Shamballa**, but that (through his fused personality-soul) he is now in a position to "make revelation" to the Hierarchy that he is en rapport with the monadic source from which he originally came. He can now obey the command to Reveal, because the Transfiguration is consummated. He is not now revealing the soul only, but all the three aspects now meet in him and he can reveal the life aspect as will and not only the soul aspect as love or the matter aspect as intelligence. This is, as you know the first major initiation from the angle of the greater Lodge on Sirius, because it is the first initiation in which all the three aspects meet in the initiate. The first two initiations—oft regarded by humanity as major initiations—are in reality minor initiations from the Sirian point of view, because the relation of the man "under discipline and in training" is only a tendency; there is only a developing recognition of the Father and a slowly growing response to the monad, plus an unfolding sensitivity to the impact of the will aspect. But in the third initiation these developments are sufficiently present to merit the phrase, "revelation of the glory," and the Transfiguration initiation takes place.

(RI 320) The line or the path or the Way of Resurrection is the "Radiant Way" to which we have given the cumbersome name of the Antahkarana; this Way leads straight and directly from one great planetary centre to another—from Humanity to the Hierarchy and from the Hierarchy to **Shamballa.** This is the Way of Resurrection. It is a Way which is composed of the light of intelligent substance, of the radiant attractive substance of love, and the karmic way which is infused by the essence of inflexible will. Forget not that karma is essentially the conditioned will of the planetary Logos as He orders all things toward the ultimate goal of life itself through the process of livingness, of loving understanding, and of intelligent activity.

Therefore, the order to resurrect, as understood by the [Page 319] initiate, concerns solely the application of the will nature and the aspect of **Shamballa** to the impulsing of hierarchical attraction and activity. It does not concern the individual life of the upward-moving aspirant or disciple, no matter what his degree, except incidentally and because major divine macrocosmic impulses must have lesser microcosmic effects. All these stupendous words with which we have been dealing relate to the cooperation of the initiate with the Will of **Shamballa**, and therefore, my brothers, are only dim hints to you.

(RI 327) II. I found it necessary also to indicate the nature of the Way of the Higher Evolution which had been hinted at but about which absolutely no information had been given. It is the Way which opens out before the Master of the Wisdom, leading to states of identification and levels of awareness which lie outside our planetary sphere altogether. The following of this Way enables the Master to "abstract" Himself from the seven planes of our planetary life and divest Himself of all we understand as material existence. [Page 327] Forget not that our seven planes are only the seven subplanes of the cosmic physical plane.

III. I therefore opened up the subject of the possibility of the higher initiations which confront the Members of the Hierarchy. In this connection it is useful to remember that:

1. The **Council Chamber** at **Shamballa** provides a goal for the Members of the Hierarchy, but not an abiding place.

2. The seven Paths which stretch out before a Master are entered by the treading of the Way of the Higher Evolution.

3. The so-called third initiation, the Transfiguration, is only the first major initiation, from the standpoint of the Hierarchy; it marks the moment in time and space when the initiate sees truly and for the first time the door which opens on to this higher Way. Then—if he chooses the Path that the Christ chose (and there is no reason that he should)—he will "set his face to go up to Jerusalem."

These are some of the things which I have hinted at in past writings; they have been touched upon, vaguely and mysteriously, by past teachers and somewhat more explicitly by myself; I propose to be a little more definite in this new section.

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**Compilation Shamballa part17**

 (RI 335) This inclusive and planned activity of the Hierarchy is related to spiritual incentives which have their roots in **Shamballa.**  There the life aspect is being almost violently stimulated through the action of the Lords of Liberation Who have swept into planetary activity because of the use of the second Stanza of the great Invocation—which was used potently by Members of the Hierarchy.  Again, it was not used by Them solely on behalf of humanity or for the liberation of mankind; it had hierarchical implications also and was in part a demand by the Hierarchy for permission to move along the Way.  The releasing of the "saving force" because the hour of service had arrived, permitted (at the same time) the inflow of an aspect of energy which never reached humanity at all and was not intended for strictly human use, but which was retained by the Hierarchy for the vitalising into renewed livingness of the seven major Ashrams, thus enabling the entire Ashram of the Christ to lift itself on to a higher spiritual level and closer to the door which leads to Life.

(RI 338) Having garnered the fruit of the experiment above indicated, there follows a certain period wherein experience in the use of the related potencies tales place.  This occupies the interlude between one initiation and another.  This **may cover a period of many lives** or prove relatively short.  The results of the experiment of initiation and of experience [Page 338] with the then endowed energies emerge as the ability of the initiate to express divinity more fully than heretofore; this means that he increasingly can function as a divine creator in relation to the hierarchical Plan, as the manipulator of the attractive energies of love, and as one who determines under the impelling will of **Shamballa**—the phase or aspect of the divine purpose with which he must himself be occupied in relation to the manifestation of the planetary Logos.  You will note that I do not say in relation to humanity.  The initiate works in many fields of divine creativity of which the field of mankind is only one.

***The dual effect of the zodiac when the initiate undergoes the eighth and ninth initiations***

(RI 339) As esoteric astrologers know well, there comes a life cycle wherein the disciple reverses himself upon the **Wheel of Life (the zodiacal wheel)** and from going clockwise around the zodiac, he now begins to go anti-clockwise; he learns that the substance aspect of his nature may still be conditioned by the forces flowing through them sequentially and serially, and according to his horoscope and according to the exoteric mode of the zodiacal revolution; at the same time, the disciple is receiving energy currents from the reversed wheel whereon he, as a soul, finds himself.  He is consequently the recipient of **two currents of energy, going in reverse directions**; hence the increased conflict in his life and circumstances; these constitute the reason for the tests of initiation.

This, on a tiny scale, is true of the centres in the etheric body of the disciple; they too evidence the same dual activity, once the Path of Discipleship is trodden and the Path of Initiation is entered.  The zodiacal wheel is itself essentially a cosmic centre; it is a twelve-petalled lotus, but it is a **twelve-petalled lotus within the thousand-petalled lotus** of an unknown cosmic Entity, the One referred to in my earlier books as the ONE ABOUT WHOM NAUGHT MAY BE SAID.

The multiplicity of zodiacal influences have eventually a dual effect:  **one upon Shamballa** (the planetary head centre) and the other upon the **Hierarchy** (the planetary heart centre); the effect is also felt in the head centre and the heart centre of every initiate.  This final dual activity is registered by the initiate of the highest degrees when he **undergoes the eighth and ninth initiations**; the other seven initiations are governed by the seven rays.

You have, therefore:

[Page 340]

Initiation 1.  Birth

Sacral centre        7th ray                  Physical plane

Beginnings        Relationship    Sex Magic

Initiation 2.  Baptism

Solar plexus centre    6th ray                Astral plane

Dedication        Glamour         Devotion

Initiation 3.  Transfiguration

Ajna centre          5th ray                  Mental plane

Integration       Direction       Science

Initiation 4.  Renunciation

Heart centre         4th ray                  Buddhic plane

Crucifixion       Sacrifice       Harmony

Initiation 5.  Revelation

Base of spine        1st ray                  Atmic plane

Emergence         Will            Purpose

Initiation 6.  Decision

Throat centre        3rd ray                  Monadic plane

Fixation          Intelligent cooperation    Creativity

Initiation 7.  Resurrection

Head centre          2nd ray                  Logoic plane

The eternal Pilgrim   Love-Wisdom   Attraction

Initiation 8.  Transition

Hierarchy            Four minor rays         Planetary

Choice            Consciousness   Sensitivity

Initiation 9.  Refusal

**Shamballa**            Three major rays        Systemic

Seven Paths       Being           Existence

(RI 357) It is owing to the deeply esoteric meaning of the **Resurrection and the Ascension** and their major significance, referring to the consciousness of the Christ, that nothing much is told us about these initiations in The New Testament, except the vaguest generalities, in contradistinction to the wealth of detail given anent the other four initiations.  Four of these initiations are related to the "door of initiation" as occultly understood and with the interpretation of which we are familiar; these four are related also to the **electrical "fire by friction**" of which that door is constructed, and which spreads to and creates the burning ground across which the initiate must four times move in order to "enter through that door."

The other two initiations (vaguely called the Resurrection and the Ascension) are related to the **second so-called "door**."  This door is not in the same sense an obstruction as is the first door; it opens on to the Way of the Higher Evolution.  The first door symbolically admits the initiate into the "heart of the Sun," whilst the **second door**—in a most mysterious sense—indicates the route which must be followed by the liberated initiate who seeks to penetrate to the **Central Spiritual Sun**—to which all the **seven Paths eventually lead.**

The Door to the Way of the Higher Evolution

I write not for those initiates who have taken the third initiation, whose personality is soul-dominated and who [Page 357] "walk ever in the light."  It will therefore be obvious that there is relatively little that I can say at this point which will be comprehensible, as far as the true meaning goes, to you who have not as yet achieved that state.  The key to your understanding lies in the realisation that our seven planes are only the seven subplanes of the cosmic physical plane, and that all that now transpires in the life of the initiate simply releases him from physical experience (technically physical, even on the atmic, monadic and logoic planes), into that vortex of force which we know and understand as LOVE, or onto the cosmic astral plane.  The note, the quality and the influence of the cosmic astral plane is love—the higher correspondence of emotion as experienced upon the astral plane of the planetary or solar manifestation.  It is therefore to be realised that the Hierarchy is definitely under the impact of energies emanating from the cosmic astral plane, whilst **Shamballa** reacts to **influences coming from the cosmic mental plane.** The related stream of energy can therefore be seen to be from:

1. The cosmic astral plane.

2. The solar buddhic plane, reflected in our planetary buddhic plane.

3. The astral plane, the plane of glamour in the three worlds.

In relation to the mind, you have:

1. The cosmic mental plane.

2. The solar atmic plane, reflected in our planetary atmic plane.

3. The mental plane, the plane of illusion.

***“The four planes are composed of forces which are basically responsive to, and finally conditioned by, the energies wielded by the Hierarchy and directed by Shamballa”-the lower 3 subplanes are considered unprincipled substance***

(RI 358) As we study the whole subject of initiation and the advanced initiations, it will be found necessary to remember always the relation of our seven planes to the cosmic range of planes.  It is necessary also to bear in mind a fact oft forgotten, but which has been known and taught ever since modern occultism began to influence human thinking:  the four planes which connote the highest possible spiritual influences, as far as humanity is concerned, are only—in the last analysis—the **four etheric subplanes of the cosmic physical plane.** These highest planes of our planetary life are, therefore, the **source of all energy** and all originating activity in our entire planetary expression and experience.  These four planes are (as you already know):

1. The highest plane...Logoic plane...Will

                (Adi) Life                 1st aspect

2. The monadic plane...Universal...Love

                Human monads                2nd aspect

3. The atmic plane...3rd aspect...Intelligence

4. The buddhic plane...Pure reason...Intuition

This 4th or buddhic is a fusion of 2 and 3, of love and [Page 359] intelligence, and produces understanding and intuitive perception.

All influences and energies, therefore, which are prevalent in our planetary existence, flow through and create the four above-mentioned planes and thus determine the nature of the evolutionary process at any given time in the three worlds.  **From the standpoint of a Master**, the four planes are composed of forces which are basically responsive to, and finally conditioned by, the energies wielded by the Hierarchy and directed by **Shamballa.**  In a peculiar manner, and under the Law of Correspondences, the three lower planes—mental, emotional and physical—constitute the three dense physical subplanes of the cosmic physical plane and are not, consequently, regarded as embodying principles.  H.P.B. says, in connection with our physical plane (the lowest subplane of the cosmic physical plane), that it is not a principle, and this holds good also for the greater whole.  The dense physical plane is matter conditioned by a previous solar system, and is almost automatic in its response to etheric energies; these constitute the etheric bodies of all forms created out of this "unprincipled substance," as it is occultly called.

The **three lower planes of our seven planes** are, from the angle of the esotericist, the equally unprincipled dense cosmic substance; the mark or indication of the true initiate is the transfer of his life and his point of identification from **unprincipled substance and substantial forms to "principled" substance and etheric forms.**  The tendency of the occult student to think ever in terms of spiritual abstraction can (and often does) militate against a grasp of the truth and presents a false picture to the intelligence; the facts which I have just emphasised have much to do with the nature of the higher initiations.  I would ask you to remember this.

The third initiation, therefore, releases the initiate from the planes of unprincipled substance (the lower subplanes of the cosmic physical plane), whilst the next two initiations make it possible for him to work with intelligence [Page 360] and love on the two lower levels of the cosmic etheric plane—the buddhic and the atmic, the planes of spiritual love and intelligent will.  The Way of the Higher Evolution leads through the monadic and logoic planes (the two highest levels of the cosmic physical plane); **when the four planes of the cosmic etheric plane are completely mastered** and under occult direction, the initiate is faced with the **seven Paths** and with the choice to tread one or other of them.  His choice is naturally dependent upon ray determinations and past activity but is nevertheless a free choice, because all limitation has been removed, all wrong identification with physical forms is now impossible, and the initiate's only limitation is that imposed by entrance into cosmic levels of awareness with which he is still unfamiliar.  Bear, therefore, continually in mind that the highest spiritual attainment upon and within the seven planes of our recognised planetary life is entirely conditioned by the fact that they are the seven subplanes of the cosmic physical plane and are composed of the three dense physical planes (our three worlds of human evolution) and the four cosmic etheric planes (the four levels of so-called spiritual development); these are conditioned by three forces and four energies.  I have emphasised this by constant repetition on account of the great importance the recognition of these facts will play in any grasp you may achieve anent the Way of the Higher Evolution.

After the Master has taken the fifth initiation, He has—as you know—covered and mastered the ordinary field of evolution for humanity; that means the three worlds of ordinary human experience and the two worlds of superhuman effort, making the five fields of the spiritual activity of man.  Love and intelligence are now perfectly developed in Him, though their expression and emphasis may vary according to His rays; He is aware of the fact of the Will or of the first divine aspect, with its two qualities (veiling a third) of destruction and of purpose; He is becoming active on the second plane of our planetary life, the monadic plane, and that great centre of life, **Shamballa**, is having a [Page 361] definite vibratory effect upon Him; also (and this will be incomprehensible to you) He is becoming sensitive to a range of energies and influences which can now be registered by Him, owing to **His increasing monadic polarisation** and His contact with **Shamballa.**

(RI 361) The cosmic astral plane becomes, for the Master, a definite objective; He is beginning to develop a great sensitivity to that level of awareness, but consciousness of that within the planetary life—as He knows it—prevents Him from registering this energy of pure cosmic love as He later will.  It is this sense of limitation which is the cause of His recognition of the Door on to the Way of the Higher Evolution, for the fifth and sixth initiations liberate Him into the atmic and monadic states of awareness; these initiations are to the initiate at this stage of development what the first and second initiations are to the disciple who is seeking to tread the earlier stages of the Path of Initiation.  They might therefore be regarded as initiations of the threshold—one leading to the awareness of the higher levels of conscious unfoldment which the third initiation (the first major initiation) inaugurates, and the other to those levels of impression, of contact and of future ascension which are the sevenfold goal set before the Master when the sixth initiation (the true ascension) is consummated.  It is for this reason that this particular initiation is called the **Initiation of Decision**.  The Master then chooses which of the seven Ways or Paths He will follow, because His aeonial experience has enabled Him to choose any of them and know that He has chosen aright.  **Though these seven Paths**, being one of the septenates, are necessarily related to the seven rays, **they are not ray paths**, nor are they governed by the seven rays.  Any one of them is open to a Master of the Wisdom, and His choice will not be dependent upon His ray type, though He will take that factor into consideration.  They are more definitely related to the seven cosmic planes than to the seven rays; this we will consider in greater detail when dealing with the factor of the seven Ashrams which are "proving" grounds for all the Masters confronted with the Initiation of Decision.

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Disciples are more apt to be interested in the Ashrams from the angle of their own development; they are not prone to remember that the life progress and purpose of the Master not only determines the quality of the Ashram but that His own development and His eventual decisions are closely related to the Ashram which He controls.  It is not easy for students to shift their attention away from the relation of the Ashram to humanity as a whole, or to realise that this relation is secondary to the Master Whose primary preoccupation is the unfoldment of the **purposes of Sanat Kumara** and the attainment of that state of Being which is significant of **Shamballa**.  Students need to bear in mind that one phase of preparation for future work is that which will succeed the Initiation of Decision, and that this is dependent upon the type, quality and service rendered by the Master as He conditions and controls His Ashram.  This I will attempt to enlarge upon under our next heading.  It is useful however, for aspirants to discipleship, and above all for those preparing for initiation and consequently already working in an Ashram, to get this different point of view and begin to unfold within themselves a new sensitivity to impression coming from sources higher than the Hierarchy itself.  This involves in them a new and higher type of orientation, and though it remains as yet impossible of attainment there is definite developing value in a grasp of the concept and the effort of the abstract mind and the intuitive perception to seize upon and reflect upon a new and entirely foreign concept.  This higher reflective process is to the disciple who is working in an Ashram what aspiration is to the student upon the Probationary Path and the early stages of the Path of Discipleship.

In the latter case, the aspirant's emotional body becomes responsive to the principle of buddhi, reaching him via the love petals of the egoic lotus; in the more exalted situation, the disciple becomes aware (for that is all it is) of the possibility of an impression reaching him from the cosmic astral plane, via monadic levels of awareness.  Note what I say—simply the possibility—for there is at this stage no assured [Page 363] recognition of this goal; it is an impression which is to the disciple preparing for one of the higher initiations what an occult theory is to an aspirant on very much lower levels.  The only way in which I can give any faintest idea of the higher reaches of the initiate consciousness will be through reference to lower grasped capacities and the presentation of undefinable truths in terms of that which has been defined and which (to these higher states of awareness) are in the nature of seed thoughts.

Some small grasp of the nature of the consciousness of **Shamballa** will emerge as we study this section of the Treatise, for the higher levels of the cosmic etheric plane are permeated with energies emanating from the **cosmic astral plane and the cosmic mental plane**; these energies, playing through and directed by the **great Lives Who form a permanent nucleus** of the **Council Chamber** at **Shamballa**, do condition and are the impelling, motivating and relating power behind all the evolutionary processes on lower levels.

Yet, the life and consciousness of the Hierarchy are very different to the life and consciousness of Those Who constitute the great centre called **Shamballa;** the developing sensitivity to increasingly high impression, which is the result of each stage of the final initiatory process, is the only way in which the distinction and the goal become apparent.  Just as those who read and study these ideas are occupied with concepts and thoughts totally unrealised and wholly inexplicable and sometimes even senseless, to the ordinary everyday businessman in the street, so there are also ranges of thought and eternal extra-planetary concepts which are equally unknown and temporarily inexplicable to the initiate working in an Ashram under some Master.  When the student realises that the great universal Oneness which he associates with monadic consciousness, is only the registration of impressions localised (and therefore limited) and defined within the **etheric levels of the cosmic physical plane,** he can perhaps grasp the implications of the wonder which will be revealed to the initiate who can transcend the entire cosmic physical plane (our seven planes of the [Page 364] human, superhuman and the divine worlds) and function upon another cosmic level.  This is what the treading of the Way of the Higher Evolution enables a Master eventually to do.

***“………Sanat Kumara, the Lord of the World.  I seek to enter into no discussion of this leading Life of our entire planet.  HE is to a still greater Being, the One referred to elsewhere as "the One about Whom naught may be said," what the vehicle of a Master in physical incarnation is to Him”***

(RI 367) THE ENTERING OF THE ASHRAM

This theme necessarily has great interest for all aspirants and would-be disciples, but I am not at first going to deal with the subject from the angle of humanity and its effort to establish contact with the Ashram.  I desire first of all to speak of the Ashram as a whole, constituted of many Ashrams and creating an "invoking area" of relationship for the **supreme Head of the Ashram, Sanat Kumara**, the **Lord of the World**.  I seek to enter into no discussion of this leading Life of our entire planet.  **HE is to a still greater Being**, the One referred to elsewhere as "the One about Whom naught may be said," **what the vehicle of a Master in physical incarnation is to Him,** and on a less accurate basis, what your personality is to you; it is an expression of the soul or of the Monad when a disciple has attained initiate-consciousness.  [Page 367] All the qualities, the love and the purpose of a supreme Entity, referred to in The New Testament as the **"Unknown God**," are focussed in **Sanat Kumara**.  Some gauge of the unfoldments which can lie ahead of humanity will enter the human consciousness when:

1. The fact of the Hierarchy,

2. The nature of its relationship to **Shamballa,**

3. The spiritual nature of Those Who respond in reverent obedience to the slightest wish of the Lord of the World,

are among the accepted truths whereby men live.  This will happen after the externalisation of the Hierarchy.

This **Lord of the World** is the **sole repository of the will and purpose of the One of Whom He is an expression;** this again can be understood by you as evoking the same relation to the "unknown God" as your personality—when expressing adequately the soul and later the Monad—conditions your perception, knowledge, plans and purpose, and controls the quality of your life and directs the energy which you express.

**His vehicle of manifestation is the planet with its seven centres**, of which only three are yet recognised by the occult student:  **Shamballa**, His head centre, the Hierarchy, His heart centre, and Humanity, His throat centre.  The other four centres are concerned with evolutions which are reached, controlled and related from one or other of these three major centres.  The solar plexus is dominated by the Hierarchy, the **heart centre of Sanat Kumara**, and has a close relation to the deva evolution, hinted at by me in A Treatise on Cosmic Fire.  The vastness of this subject will be understood by my use of the word "hint" in reference to what I have earlier written on the subject.

The centre which we call **Shamballa** controls that mysterious centre which is the correspondence to that which we call "the **centre at the base of the spine**"; this is the inadequate name given to the reservoir of threefold fire, latent and quiescent, which is found at the base of the human spine; it is entirely inactive except in those people who have [Page 368] taken the third initiation.  The planetary centre is related to the three fires (electric fire, solar fire, and fire by friction) which are the source of the life, warmth, moisture and growth of all forms upon our planet.  It may seem curious and inexplicable to you, but the centre of creativity is affected, and I had almost said guarded, by the "centre which we call the race of men"; the reference in the serious occult books to the future of humanity as the Saviour of all the subhuman kingdoms has relation to this fact.

***The NGWS will later receive energy from Shamballa***

(RI 368) The **ajna centre of the Lord of the World** is just beginning to express itself in a recognisable manner through the New Group of World Servers.  This intermediate group—between the Hierarchy and Humanity—is a carrier of the energy which makes the Plan possible (the Plan of which the Hierarchy is the custodian).  **This Plan implements the Purpose**, and later, when the New Group of World Servers is organised and is recognised as a living organism, it will definitely receive energy from **Shamballa** in a direct reception, via the Hierarchy.  This information is, I realise, of little immediate importance to you, but—towards the end of the century—it will be found explanatory of much.

***“Though the Christ is the Head of the Hierarchy, it is Sanat Kumara, the Ancient of Days, Whose Ashram it truly is”***

Though the Christ is the Head of the Hierarchy, it is **Sanat Kumara, the Ancient of Days**, Whose **Ashram it truly is**.  The Christ (I am using one of His official names) is indeed the Master of all the Masters and the Coordinator of the entire life of the great Ashram, in conjunction with the two other hierarchical Officials, the Manu and the Mahachohan.  The information I gave as to the constitution of the Hierarchy, in Initiation, Human and Solar, was along the same line.  The **Hierarchy is the Ashram of Sanat Kumara**, but He has delegated His authority, right down the ages, to the so-called World Saviours successively; Their life expression embodied in every case the goal of the period during which They held office.

In the early days of the Hierarchy, millennia of years ago, neither the official Directors of the Hierarchy nor the Masters were of the calibre which They are today.  Had They been so, They would have been too far removed from [Page 369] the factual life of the cycle, and therefore useless for the cycle of divine life which existed.  The growth of humanity and its evolutionary status (when compared with primordial and primitive man) can be seen in the quality of the Hierarchy today, which humanity produced and towards which it looks for guidance and teaching.  This is an interesting point which I offer for your consideration.  Never forget, my brothers, that as it is humanity which has furnished the personnel of the Hierarchy—including the Christ, the first of our humanity to achieve divinity—we have, therefore, the guarantee and the assurance of humanity's ultimate success.

(RI 369) The three major Executives of the Hierarchy:

1. The Christ, representing the second Ray of Love-Wisdom,

2. The Manu, representing the first Ray of Will or Power,

3. The Mahachohan, representing the third Ray of Active Intelligence,

are responsible to the Lord of the World for the processing of the life and impulse which condition the evolutionary process.  This statement is made without any further definition by me because the whole subject is too abstruse and it would require another Treatise like that on Cosmic Fire to make it even a little clearer.

Humanity can only be the recipient of this type of information after the first Ray of Will or Power has become more active; this will take place when the work of the **second Ray of Love-Wisdom has reached its next cyclic crisis point.** The crisis points of a ray are ever indicative of success and have in them the quality of joy.  Mankind will then be much freer from the spirit of separateness, and a measure of peace, unity and cooperation will be conditioning human relations.  There is a constant shifting in the state of the planetary consciousness and this, though implemented from **Shamballa**, is produced by humanity itself; this unfolding human consciousness leads mankind eventually out of the fourth kingdom in nature into the fifth, the hierarchy of souls, and—at the same time—raises the level of consciousness [Page 370] in all the three subhuman kingdoms.  This series of happenings will remain for a long time inexplicable to man, though the results can be seen in the effect which humanity has had on the animal kingdom, through domestication; on the vegetable kingdom, through specialisation and science; and on the mineral kingdom, through the skilled utilisation of metals and the widespread use of the mineral products of the earth.

It must be borne in mind that the **Council Chamber** of the Lord at **Shamballa** is a unit, but that the Hierarchy is a differentiation of this basic unity into the seven major Ashrams and the **forty-nine Ashrams** which are gradually forming.  The Hierarchy is, however, a unity within itself, for the entire ashramic life is guarded by a ring-pass-not, created by its radiation; the seven and the forty-nine Ashrams are held together by the magnetic interplay of the whole.  It is this radiation which affects by its quality the senior aspirants in the world, and draws them gradually into relationship with itself and finally into its magnetic field.  This is aided by the clarity of perception, the intensification of the livingness of the rightly oriented aspirant.  I prefer the word "livingness" to that of "vibration," so widely used in modern occultism.

There is therefore a dual inflow into the **Ashram of Sanat Kumara**, controlled and directed by the three hierarchical Directors:

***“From Shamballa itself.  This is a flow of energising life or of what we might call "unfettered enlightenment”***

1.From **Shamballa** itself.  This is a flow of energising life or of what we might call **"unfettered enlightenment**"; this impresses the purpose or the will of the Lord of the World upon the united Hierarchy in a manner incomprehensible to you; it also creates a dynamic magnetic impulse which enables the graded initiates, through the medium of the Ashrams, to organise the Plan and set it in motion, so that the Purpose gradually materialises on earth.  Because the senior initiates, from the Christ down to initiates of the **fourth degree**, are conscious in varying ways (according to ray) of the Eternal Now, and can work **free from the compulsion of time**, **They can see the impressed Purpose as a [Page 371] more complete whole** than can initiates of lesser degree and development.  It is this capacity which makes Them responsive to **Shamballa**, where the living will of the "**Unknown God**" (for a period of a life cycle) **is seen in completeness and is already existent**.  The Hierarchy is, however, handicapped in its activity by the time sense and the materialistic focus of the "centre which we call the race of men."

2. From Humanity.  There is a constant (and increasing) flow of reoriented human energy penetrating into and beyond the radiatory periphery.  This penetrating energy, implemented by the individual aspirant and disciple, is that of intelligent activity and—little as you may have realised it—it is this constant inflow which aids in the intelligent application of the Plan to human affairs.  The Science of Impression, which governs the technique of **Shamballa,** functions through the three different centres in three different ways:

a. **Shamballa**...dynamic impression

b. The Hierarchy...magnetic telepathy

c. Humanity...radiatory sensitivity

yet these three are only manifestations of the will of God as it works out in the activities of His three major centres.

One point should here be made:  the entry of a member of the human family into the ranks of the initiates and his participation in the activity of some one or other of the Ashrams produces a movement out of the Hierarchy of some Master and into the highest centre of all; it has this effect only after the entering initiate has taken the third initiation, and can therefore take his part in the hierarchical life as a monadic expression susceptible to impression from **Shamballa.**  When a Master thus emerges He is immediately confronted with the choice between the seven Paths.  With this development and decision we shall later deal.  The seven Paths are all concerned with purpose, just as the seven Ashrams are all concerned with the plan.  There is, as you will later see, a direct relation between the **seven Paths and the seven Ashrams**.  Though we shall not deal with the subject at all, there is likewise a correspondence in the third [Page 372] major centre, Humanity.  You have, therefore, curiously interrelated:

The seven Paths

The seven Rays

The seven Ashrams

The seven Races

Students would do well to bear in mind that these relationships are the result of the involutionary activity of the life expression of the **Lord of the World**.  The key to the mystery of differentiation is found by the Master when He is faced by the choice of the seven Paths.  At that high point of will expression, He discovers the secret of that evolutionary process which proceeds from unity to differentiation, and from differentiation to unity again.  Individualisation, Initiation and Identification are the three main stages in the evolutionary activity of the life of God and condition the quality of each of the three divine centres.  The four related septenates, enumerated above, eventually produce a synthesis which will **consummate upon the cosmic mental plane**.  This is of course beyond my powers to teach or to explain, as I am not yet a liberated Master, though I am a liberated human being.

In the human centre, the man becomes identified with himself; in the Hierarchy, he becomes identified with the group; in **Shamballa**, He becomes **identified with the planetary WHOLE**.  When that takes place, He is then aware for the first time that other identifications—lying beyond the planetary ring-pass-not—confront Him; His choice of one or other of the Paths is conditioned by the quality of His previous identifications, which are in their turn conditioned by His ray type.

(RI 373) Passing from these broad generalisations, which in reality lie far beyond our present grasp but which will have their future usefulness, let us now consider the Hierarchy as it exists (in the consciousness of **Sanat Kumara**, as His Ashram) and as it constitutes "the noble middle Path" to which the **Buddha** refers, and fills the intermediate and the [Page 373] mediating place between **Shamballa** and Humanity.  This position of the Hierarchy must never be forgotten.

The seven Groups of Ashrams within the Hierarchy

It is because the **first Ray of Will or Power**, through its Ashram, is related to **Shamballa,** that the **Master Morya** is the **Head of all truly esoteric schools**.  In the esoteric enterprise and in the work done by disciples in the Ashrams, the Will is developed so that the **Purpose may eventually be understood**.  He relates the three points of the triangle composed of the Hierarchy, the world of souls on the mental plane, and those human souls who (on all Rays) are ready for contact with the Hierarchy.  They have made contact with their souls, and this is registered in the Hierarchy.  The triangle is, therefore, as follows:

(RI 373) As the externalisation of the Ashram proceeds, those souls upon the physical plane who are ready for enlightenment will find their way into the New Group of World Servers; this group will increasingly assume potent relation between the units of life within its periphery, the Ashram, and humanity.  From one point of view, the New Group of World Servers can be regarded not only as a relating group, but also as a great transforming station, dowered later (though not noticeably so at the present time) with two functions in relation to the Ashram:

1. One function is to enable "externalising units of perfection" (the higher initiates and the Masters) to step down Their individual potency to such a degree that They will be able to work in physical objectivity on the earth, with no undesirable effects upon humanity.  I refer to average and undeveloped human beings.  Students should bear in mind that contact with Those Who are initiates of high degree [Page 374] and members of an Ashram has the following three effects upon humanity:

a. On evolved men, aspirants, probationers and disciples, the effect is stimulating and magnetic.

b. On average human beings, capable of little response yet susceptible to impact and sensitive to impression, the effect is not helpful and is often destructive, because their etheric bodies are not competent to entertain and employ such high vibrations.

c. On undeveloped humanity, the effect has been called "condensation or concretisation"; all their natural qualities (the qualified substance of their three bodies) are solidified; thus they create an automatic barrier to the entry of the too high impulses and vibrations.

2. The second function is to enable those who are making definite soul contact, reorienting themselves and nearing the periphery of the Ashram, to absorb with profit the radiation of the Hierarchy.

I would like at this point to refer back to the time sense in relation to the Hierarchy and its work, to which I referred a few pages back.  It involves the inability of the average disciple to think in terms of the Ashram—the Ashram of the Christ, representing **Sanat Kumara**.  When he turns his thoughts to the Master and the radiatory and magnetic group which He has attracted to Himself, the disciple almost inevitably thinks in terms of "my Master and His Ashram."  Yet this is not in any sense a statement of truth.  There is one great Ashram, the Hierarchy, radiating (after due absorption of light, understanding and power from **Shamballa,** and this inflow is adequate to hierarchical need) as it seeks to aid not only the human evolution but all the other evolutions, of which humanity, in several cases, knows nothing.  The great Ashram is likewise magnetic in its effect, and through its magnetic potency (brought about by an inflow of first ray power) "units of life and devotion"—human beings—are brought into the Ashram as disciples in preparation for initiation.  People are apt to regard magnetic [Page 375] potency as evidence of love; it is, in reality, evidence of the radiation of love when enhanced and strengthened by first ray energy.  It is the admixture (if I may use such a peculiar term) of love and will which produces radiation.  It is the conscious use by the Hierarchy of the power coming from **Shamballa** which results in the magnetic impact and the spiritual "pull" which draws the soul, incarnated in the body, towards the Ashram.  This pull is directed towards the world of souls which is, through its manifesting units, undergoing experience in the school of life, yet overshadowed by the soul on its own level.  It is this overshadowing soul which absorbs and utilises the magnetic power and which, from soul levels, transfers it to the souls of men.

There is still another point upon which I would like to touch.  Owing to the fact that the Law which governs the Hierarchy is the **second systemic law, the Law of Attraction**, students are apt to think that magnetism is a **second ray quality**.  They are right in so far that all the systemic laws are expressions of the life of God through the medium, at this time, of the second ray, which makes our solar system a second ray system.  All other laws and qualities (for a law from the divine angle is the motivating, qualified agent of the divine will, as understood in **Shamballa)** are related to the second ray as it manifests through our planetary Logos.  Nevertheless, magnetic action is more closely allied to first ray functioning than it is to the second ray, and is an aspect or quality of the **Law of Synthesis**.  It was this magnetic power of the first ray to which the Christ referred when He said "I, if I be lifted up (The Ascension Initiation.  A.A.B.), will draw all men unto me."  He faced then those initiations which would qualify Him to become what is esoterically called "a **Shamballa** recipient."  There is, in magnetic action, more of the element of the will and of an expressing purpose.  In explanation it might be said that the radiation of the Hierarchy, which is definitely second ray in nature, and which is projected as attractive radiation, is implemented by the magnetic aspect.  This—as the Old Commentary puts it—is "**a point of focussed fire, found in the centre of the jewel.** [Page 376] It stirs to life the quality of love which permeates the Ashram of the Lord.  Radiation then can penetrate to other centres and to other lives, and thus the Lord is served."  It is this point of focussed dynamic will at the very heart of the Hierarchy which in reality implements the Plan.

To put the matter as simply as possible—too simply to be entirely exact, yet near enough to the truth to be clarifying and helpful—it is this magnetic potency, this dynamic active and energising will, which enables the Hierarchy to move forward upon the eternal Path.  Its functions might be listed as follows:

1. It is the connecting energy which comes from **Shamballa** and "enlivens" (literally and occultly understood) the **Ashram of Sanat Kumara**.  It is, in one sense, the higher correspondence to the prana which "enlivens" the dense physical body of man.

2. It is the stimulating factor which produces cohesion among the various Ashrams, and is one of the sources of hierarchical unity.  Putting it in other words, it is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams, coherently into the one great Ashram.  The Plan is the expression of the Purpose or the Will of God.

3. This **Shamballic** magnetism not only relates the Ashrams to each other, but it is also the potency which evokes the will or the first ray nature inherent in every man but which is only consciously and definitely unfolded within the periphery of the great Ashram.

4. In a mysterious sense, it is the life of that seed or germ which will come to fruition in the **third solar system:**

a. In the "**centre which we call the race of men**" the potency of intelligence (developed in a previous solar system) is brought to fruition and the stirrings of the potency of love are felt.

b. In the "**centre which is nearest to the Lord**" the potencies of intelligence and love are expressed, and at the third initiation the magnetic pull of the potency of will is felt.

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c. In the "**centre where the will of God is known**" the intelligent loving Master, now responsive to the energy of the will, is faced with the seven Paths whereon that will can come to fruition and the "units of love can be transferred because they also will and know."  They can then **form part of the third solar system** which will be definitely under the influences coming from the **cosmic mental plane**, just as, in this solar system, the energies coming from the cosmic astral plane have been the major influence.

All this is, of course, an inadequate expression of abstruse truth.  The cosmic astral plane is not an illusion, as is the astral plane with which we are all so unhappily acquainted.  The reason for this lies in the fact that all our planes constitute the cosmic physical plane and are therefore regarded—as far as three worlds of human evolution are concerned—as illusion, for the dense physical substance is not a principle.  This you have oft been told.  The **cosmic astral plane** is a reservoir of love energy, pouring into two of our planes which constitute part of the cosmic etheric body—the **monadic plane and the buddhic plane.**

***“determination is the lowest aspect of the will”***

5. It is that which permeates the radiation from the Hierarchy to which humanity is responsive.  No disciple or aspirant can be drawn into the periphery of the Hierarchy, and from thence into an Ashram, without finding that his will nature is being affected.  It will only show itself at this stage as persistence and determination.  **Persistence is a quality of life** and related to immortality, whilst **determination is the lowest aspect of the will.** Their development produces a reorientation which becomes a permanent attitude, and the disciple then becomes responsive not only to the "vitalised radiation" coming from the periphery of the Hierarchy but also, in an increasing measure, to the "magnetic pull" which emanates from the Hierarchy itself, and in particular from the Ashram to which he must eventually find his way.

(RI 378) If you will make a close study of all the above information, you may find some measure of enlightenment.  It is the great simplicities which must be ever kept in mind: the [Page 378] three great divine aspects, the septenates of the evolutionary process, the divine qualities or principles, and the relation of energy to force.  With these clearly held in mind, the detail is of small moments the intuition rapidly assimilates and relates the detail, if there be need to do so, to the manifesting whole.

To return to our theme, which is the expression of the great Ashram through the medium of the seven Ashrams, it is this magnetic energy of the first aspect which is found at the heart of the seven Ashrams, energised and enlightened from the reservoir of will energy found at the heart of the great Ashram itself.  This reservoir is fed from the "centre where the will of God is known," and the directing agent of this energy, within the Hierarchy itself, is the Christ and His two Associates, the Manu and the Mahachohan.  The **forty-nine subsidiary Ashrams** (not all of which are yet functioning) are energised by the potency of will from the reservoir of energy at the **heart of each major Ashram**, these in their turn being fed from the central reservoir.  The correspondence of this in the human centres is called the "jewel in the lotus."

Let us now study the **formation of the great Ashram** and then (this will have more meaning for you) the gradual formation of the **seven Ashrams** under direct ray activity.  This process lies in the past history of humanity and I shall only briefly touch upon it.  Once formed, it became the task of these **seven Ashrams to produce the forty-two Ashrams**.  These seven Ashrams express ray qualities, and the whole forty-nine are expressive of the forty-nine fires, referred to in The Secret Doctrine; through these fires, the God of Fire seeks to make Himself known.

As we study some of the esoteric details connected with the life, the quality and, later, the appearance of the Ashrams of the Masters, I would remind you of certain points I have already made; your minds then will be predisposed to right thinking and interpretation.  I am anxious for your approach to the subject to be correct.  I have given you a number of definitions of an Ashram in the previous pages [Page 379] and in my other books, and I would have you bear these in mind.  The concept of a college group, of a band of workers or of a number of men and women working under the supervision of a Master is too apt to colour your thoughts.  The complete freedom from all coercion or from any supervision of daily activity, the instinctive reaction of all within the Ashram to the ray influence and to the "**breath of the prevailing Will**" (as it is called) is something very different.  I seek in what I intend to impart to you to give a very different impression.  In our next section, on the dual life of the initiatory process, the newer concepts may emerge more clearly.  The points I want you to bear in mind are as follows:

1. The great Ashram, the Hierarchy, is composed of many Ashrams, creating an "invoking area" of relationship for **Sanat Kumara.**

2. The Christ, aided by the Manu and the Mahachohan, is the Coordinator of the entire life of the great Ashram.

3. The personnel of the great Ashram is today entirely provided from the ranks of humanity.  This was not so in the earlier cycles.

4. The great Ashram is formed of **seven major Ashrams** and **forty-two secondary Ashrams** which are gradually forming.

5. The entire Ashram is a unity, for the ashramic life in its differentiated groups is guarded by a ring-pass-not.

6. This ring-pass-not is provided by radiation.

7. The forty-two lesser Ashrams are held together by the magnetic interplay of the whole.

8. Aspirants are drawn into relation with the Ashram through its radiation and enter finally into its magnetic field.

9. There is a dual flow of energy or force into the great Ashram:

a. Energising life from **Shamballa** or what is called "**unfettered enlightenment."**

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b. The energy of active intelligence from Humanity, thus enabling  the Masters to formulate the Plan.

10. The **seven Ashrams are all concerned with the Plan.**

11. The **Master Morya is the Head of all esoteric schools** which truly prepare an aspirant for ashramic contact and work.  The reason that a first ray Master is thus the Head is because it is the Will aspect which is developed within the Ashram.

12. It is the **service of the Plan which binds the seven Ashrams**, with their subsidiary Ashrams, into the one great Ashram.

13. It is only within his ray Ashram that the will of the disciple is developed.

14. The magnetic, dynamic energy of the first aspect of divinity is found at the **heart of each of the seven Ashrams,** fed from a reservoir of will energy which is found at the heart of the great Ashram itself.

15. The forty-two subsidiary Ashrams are energised by the reservoir of will energy found at the **heart of each of the major Ashrams.**

16. The seven Ashrams express each the quality of their ray, one of the seven ray types.

If you will have these points in mind, the whole hierarchical theme will be recognised and correctly interpreted by you.

***Originally, there was no Hierarchy, only Shamballa and Humanity***

There was a time when (in the early history of the planet) there **was no Hierarchy**; there were only two major centres in the expression of the life of the Lord of the World:  **Shamballa** and His embryonic throat centre, Humanity.  **Shamballa** was the head centre.  There was no humanity, such as we now know it, but only something so primitive that it is well-nigh impossible for you to grasp its significance or factual expression.  But the life of God was there, plus an inherent "urge" and a dynamic "pull."  These two factors rendered the mass of men (if one may call them so) inchoately invocative, thus drawing from high spiritual centres certain developed and informed Lives Who—in increasing [Page 381] numbers—"walked among men" and led them slowly, very slowly, forward into increasing light.  The early history of the Hierarchy falls into two historical eras in the process of its becoming a "mediating Centre":

(RI 381) First:  The time when the relating, mediating, enlightening correspondences to Those we now call the Masters trod the earth with men and were not withdrawn and apparently invisible, as is now the case.  Their task was to bring the primitive intelligence of humanity to the point where there could be the presentation of the Plan, with eventual cooperation.  In occult parlance, Their work was the establishing of a rapport between the unrevealed second aspect (to which They were responsive) and Humanity.  In this They succeeded, but the matter aspect and quality—that of active intelligence—was so strong that the second historical phase became essential.

Second:  The time when the **Hierarchy was created** as we know it today; the heart centre of **Sanat Kumara** came into its own life, formed its own magnetic field, possessed its own ring-pass-not, and became a dynamic mediating centre between **Shamballa** and Humanity.

It has oft been told in occult and theosophical literature that the Hierarchy withdrew as a penalising measure because of the wickedness of mankind.  This is only superficially true and is an instance of a man-made interpretation; giving us the first example of the fear-and-punishment psychology which—from that time on—has conditioned all religious teaching.  The withdrawing Masters had Their Paul to distort the truth, just as had the Christ, Their august Head today.  The truth was far otherwise.

The time came in those distant aeons when a certain percentage of human beings reached, through their own efforts, the stage (at that time demanded) of preparedness for initiation.  This attainment brought surprising results:

a. It became possible for certain of the Masters to "return from whence They came."

b. It became necessary to provide conditions where [Page 382] these men "accepted for unfettered enlightenment" could receive the needed training.

c. The process of creation had reached the evolutionary stage where the centres of the Lord of the World were differentiated; function and radiatory activity were established, and this produced a stronger "pull" and placed the Hierarchy "at the midway point."  **A station of light and power was formed.**  All this was made possible because humanity could now produce its own "enlightened ones."

***When Humanity and the Hierarchy can work in full cooperation, then Shamballa will no longer only exist in Cosmic etheric substance (the logoci, Monadic, atmic and buddhic planes)***

These two historical periods (not events, except in so far that all TIME is a sequence or pattern of events) covered vast cycles; aeon by aeon, the work went on until we have today the three major centres in the planet, demonstrating great activity, much more closely related than ever before, and ready now to enter into a third historical period.  In this coming cycle we shall see the first stages of the great spiritual fusion towards which all evolution tends; it will take the form of the externalisation of the Ashram, so that the Hierarchy (or the centre where the love of God is known and the purpose of **Sanat Kumara** is formulated into the Plan) and Humanity will meet on the physical plane and occultly know each other.  Two centres then will be "visible in the light"—the Hierarchy and Humanity.  When **these two centres** can work in full cooperation, then **Shamballa** will take form and will no longer be found existing only in **cosmic etheric substance**, as is now the case.

(RI 384) The **seven major Ashrams** are each responsive to one of seven types of ray energy and are focal points in the Hierarchy of the seven rays.  The central, senior and major Ashram is (at this time) the repository of second ray energy, as this ray governs this second solar system.  It is the Ashram of Love-Wisdom—the Ashram in which the Buddha and the Christ received Their initiations and through which each of Them works.  It will be obvious that if the process of invocation and evocation governs the interplay of the planetary centres, you have in this fact another reason why the senior Ashram is second ray in quality.  Invocation is related [Page 384] to radiation.  Evocation is related to magnetism.  These are two points worthy of your consideration.

The **other six major Ashrams** came **sequentially into being** as the invocation of primitive man reached such a point of intensity of expression that a response was evoked from **Shamballa**, via its ray Representatives, working with directed energy in the three worlds.  A "point of radiatory force" was established, at first in relation to the second ray Ashram, and later to the other Ashrams.  One by one, as **the rays cycled into activity in the three worlds** and eventually on the physical plane, the seven Ashrams were founded, developed and expanded until the time arrived—several aeons ago—when all seven Ashrams were fully organised, and through them passed a steady flow of human beings liberating themselves from the three worlds.

(RI 384) In the earliest times this flow of disciples was exceedingly small.  One by one, individual aspirants found their way out of the ranks of humanity and inside the ring-pass-not of the Hierarchy.  In the beginning, only the first two initiations were given and only through the instrumentality of the second ray; and at these initiations the World Teacher of the period of officiated.

Then at a time when the **seventh Ray of Ceremonial Order** (the ray which plays so potent and mysterious a part in the phase of discipleship called initiation) was in cyclic activity, a much greater number of disciples appeared, prepared for initiation; the initiatory process was then administered in a seventh ray Ashram; this **seventh ray Ashram was the second to be formed**, owing to the fact that the seventh ray is the relating factor between life and matter upon the form side.  Again, so the ancient Archives tell us, there came a great crisis in the evolution of humanity; this necessitated one of the rare cyclic changes which have distinguished the fluid policy of the Hierarchy.  Men began to demonstrate responsiveness to the Law of Integration and personality appeared with all its potentiality for good and evil.  Man became an integrated unit in the three worlds.  A great possibility then emerged; man could, through training [Page 385] and the use of the mind, make contact with the soul.  This had not hitherto been done except to a slight degree.  This crisis therefore led to the creation, or rather to the appearance, of the initiatory process to which we have given the name of the third initiation.

The Hierarchy for the first time realised the complete success of the vast work, carried on in the human centre for millions of years.  Soul and personality could be and were intelligently fused.  This is one of the reasons why the Hierarchy regards the third initiation as the first major initiation; it marked a point of complete soul-personality integration.  In the earlier initiations, the soul was present but was still only occasionally in control; constant failure in the three worlds was still possible, and the relation between the man in the three worlds and his soul was nebulous and largely potential.  You will realise what I mean when I point out that many thousands of people in the world today have taken the first initiation and are oriented towards the spiritual life and the service of their fellowmen; their lives, however, frequently leave much to be desired, and the soul is obviously not in constant control; a great struggle is still being waged to achieve purification on all three levels.  The lives of these initiates are faulty and their inexperience great, and a major attempt is instituted in this particular cycle to achieve soul fusion.  When that is attained, then the third initiation (the first, hierarchically speaking) is taken.  Today this triple process of preparation, purification and fusion is the ordinary practice of the disciple and the process has prevailed for untold years; but when this fusion first occurred, it marked a great hierarchical event.  It was a crisis of supreme spiritual import.

***The Buddha and the Christ took the 3rd initiation together-this was the first time Sanat Kumara conducted the 3rd initiation on this planet, and indicates Shamballic activity-this 3rd initiation was taken in a 4th ray Ashram***

As you know, **the first human being** out of that "centre which we call the race of men" to achieve this point **was the Christ**; in that first great demonstration of His point of attainment (through the medium of what was then a new type of initiation) the Christ was joined by the Buddha.  **The Buddha had attained this same point prior to the creation of our planetary life**, but conditions for taking the third initiation [Page 386] were not then available, and **He and the Christ took the initiation together**.  At this initiation, and since then for all initiates of that degree of attainment, **They stood in the Presence of the One Initiator, the Lord of the World,** and not in the Presence of the Initiate Who was then Head of the Hierarchy.  **This third initiation was taken in a fourth ray Ashram,** the Ray of Harmony through Conflict.  This Ashram had taken form and attained functioning activity some time earlier.  You can see, under the Law of Correspondences, why this was so.  **The first human being** in the fourth kingdom in nature to take this initiation did so in a **fourth ray Ashram** and then, esoterically speaking, "the Way lay open toward the Cross"; the initiate faced the process of extension on the Cross, and from that vantage point could view the three worlds.  The fourth initiation then became a possibility; the crucifixion faced the disciple of the third degree with its promise of complete liberation and final resurrection.

You can see, therefore, what a tremendous crisis took place in the relation between Humanity and the Hierarchy—a crisis of such importance that **Shamballa** became involved and the Lord of time World Himself admitted the initiate to the higher contacts.  **Between that time and the crucifixion of the Master Jesus**, the **sixth ray Ashram, the fifth and the third**, have all been formed around the nucleus of light, **started by the ray Lords** much earlier.  The point of light and of will energy at the centre of each Ashram has existed for untold millennia of years, but the Ashrams themselves were only slowly formed around the nucleus as the various types of energy swept into manifestation and brought with them human types responsive to the ray energy.

***When the Master Jesus took the 4th initiation, the Christ took the 6th and 7th initiations-elsewhere DK tells us that the Christ has been taking the 7th initiation for 3,000 years and has still not completed the task-also DK has told us elsewhere that the 7th intiation is much easier for those on the 1st ray, this probably means either a 1st ray Monad or Soul***

(RI 387) When the **Master Jesus took the Crucifixion Initiation**, another crisis arose of equally great import, if not greater.  The crisis was brought about because simultaneously with the crucifixion of the Master, the Head of the Hierarchy, the **Christ, took two initiations in one**:  the Resurrection Initiation and that of the Ascension.  These are the fifth and sixth initiations, according to the Christian terminology. [Page 387] This was possible because the **first ray Ashram was now active**, making entry into the **Council Chamber** at **Shamballa** possible.  When the Christ achieved this, He was deemed worthy of embodying in Himself a new principle in evolution and of revealing to the world the nature of the second ray aspect—the divine principle of love (as humanity calls it) or of pure reason (as the Hierarchy calls it).

***the order of the appearance of the major Ashrams, (the ones controlled by a Chohan)—under ray activity—was 2, 7, 4, 6, 5, 3, 1-In giving us this information DK is telling us how the heart chakra of Sanat Kumara has been developed under the impact of the cyclic impact of the seven rays-remember earlier how DK explains the dual impact of the zodiac on both the head chakra and the heart chakra-registered at the 8th and 9th initiations***

Since that time, all the **seven major Ashrams** have been fully organised and are steadily increasing in radiatory activity.  As you will have noted, the **order of their appearance**—under ray activity—was **2, 7, 4, 6, 5, 3, 1**.  In giving this item of ashramic information I am giving you more hints than you will immediately realise.

***(Included for a second time)-The dual effect of the zodiac when the initiate undergoes the eighth and ninth initiations***

(RI 339) As esoteric astrologers know well, there comes a life cycle wherein the disciple reverses himself upon the **Wheel of Life (the zodiacal wheel)** and from going clockwise around the zodiac, he now begins to go anti-clockwise; he learns that the substance aspect of his nature may still be conditioned by the forces flowing through them sequentially and serially, and according to his horoscope and according to the exoteric mode of the zodiacal revolution; at the same time, the disciple is receiving energy currents from the reversed wheel whereon he, as a soul, finds himself.  He is consequently the recipient of **two currents of energy, going in reverse directions**; hence the increased conflict in his life and circumstances; these constitute the reason for the tests of initiation.

This, on a tiny scale, is true of the centres in the etheric body of the disciple; they too evidence the same dual activity, once the Path of Discipleship is trodden and the Path of Initiation is entered.  The zodiacal wheel is itself essentially a cosmic centre; it is a twelve-petalled lotus, but it is a **twelve-petalled lotus within the thousand-petalled lotus** of an unknown cosmic Entity, the One referred to in my earlier books as the ONE ABOUT WHOM NAUGHT MAY BE SAID.

The multiplicity of zodiacal influences have eventually a dual effect:  **one upon Shamballa** (the planetary head centre) and the other upon the **Hierarchy** (the planetary heart centre); the effect is also felt in the head centre and the heart centre of every initiate.  This final dual activity is registered by the initiate of the highest degrees when he **undergoes the eighth and ninth initiations**; the other seven initiations are governed by the seven rays.

(RI 387) Each Ashram, as you know, expresses ray quality in its purest and most essential form.  During the process of creating the seven Ashrams, they have shifted their focus (or location) from the lowest of the three levels of the abstract mental plane at each major crisis, until today the Ashrams are to be found on the buddhic plane and not on the mental plane at all.  This marks the triumph of the hierarchical work, because pure reason—through the second ray—is now the dominant quality in all the Ashrams.  Forget not in this connection that **all the rays are subrays of the second Ray of Love-Wisdom**, but that in the early days of hierarchical activity, it was the particular quality of the ray which dominated an Ashram that first demonstrated, and not the quality of the great major ray of which they were all a part.

Today this is all changing, though the process is not yet perfected, and pure reason or true love is beginning to manifest itself through the quality of all the rays, functioning through their respective Ashrams.  The secondary ray quality will not die out or in any way be lessened, but each ray quality will serve to implement the expression of pure love, which is the essential and—at this time—the primary quality of the **Lord of the World, Sanat Kumara.**

***The 1st ray Ashram is the only one with no subsidiary Ashrams***

As the centuries have slipped away and the potency of the rays has increased on Earth, humanity has become more and more invocative; this has necessitated the expansion of [Page 388] the Hierarchy itself, and each Ashram has become the creator of six other Ashrams (few of them as yet complete, and some entirely embryonic), so that, in fact, all the **forty-nine Ashrams** are in the making.  The second ray, for instance, has five affiliated Ashrams and one of which only the nucleus exists, and all these are working under its inspiration and through the effect of the second ray central fire.  All have at their centre a second ray disciple.  The **third ray has already two subsidiary Ashrams**; the **sixth has four**, and so on.  The **first ray is the only one** at this time with **no subsidiary fully functioning Ashram**, and this because the will aspect is as yet very little understood and few initiates can meet the requirements of the first ray initiation.  This is no reflection upon humanity.  It is a question of divine timing and expediency, and **Shamballa** is not yet prepared for an influx of **first ray initiates**.  Ages must pass before this Will aspect will have reached the stage of unfoldment and expression on the physical plane and through the medium of mankind which will warrant the **fusing of six first ray fires**—the purest fires there are.

***Pure first Ray types are unknown at this present period in time-what does he mean by pure 1st ray type? It is most likely a person with both a 1st ray Monad and 1st Ray Soul-1st Ray Monads will be the majority in the 7th root-race just as 2nd Ray Monads will be the majority in the 6th Root-race and 3rd Ray Monads are the majority in this present 5th root-race***

(EA 91) Strictly speaking, what I have to say now concerns the **pure first ray type** because **Aries** is the zodiacal sign through which the first Ray of Will or Power reaches our planetary life. **Such pure types are rare indeed** and at **this period of evolution well-nigh unknown.** Most people are governed by their personality ray and as the present first ray types are expressing themselves through personalities which are on all the rays, I would simply ask you to consider what I have to say from the angle of character effects, of problems presented and of quality unfolded. It is well-nigh impossible to be more explicit **until such time as the Science of the Rays has been further developed**; the **astrologer must ascertain the ray type before he will be able to cast the adequate horoscope of the soul.** My remarks are therefore general and not specific and are universal and not particular. I impose no doctrine. I indicate phases of speculation which might prove illuminating and fruitful.

***All 1st Ray Souls currently in incarnation have 2nd Ray Monads***

(EA 156) All so-called [Page 27**] first ray egos are on the first subray of the second ray**, which is in incarnation.  **A pure first ray ego** in incarnation at this time would be a disaster.  There is not sufficient intelligence and love in the world to balance the dynamic will of an ego on the ray of the destroyer.

***The bulk of those in power in Germany during the 2nd world war were on the 1st subray of all the seven rays-this either means they had 1st ray personalities or 1st ray souls***

(DON 53) &(EPI 386) The static stabilising tendency of Germany showed for instance in her futile effort to preserve a racial purity now, as then, impossible.  This static quality is due to her first ray personality; her fourth ray energy was responsible for her effort to standardise and harmonise all the elements within her borders to the point of regimentation.  This has been the line of least resistance for Germany, for though the **first ray is not in manifestation at this time**, yet the **bulk of the people in power in Germany** during the past world war (1914-1945) were **all on the first subray of the seven rays** and hence they were inevitably the transmitters of first ray energy.  It is for this reason that Great Britain can contact the German race and handle the people in that sad country more understandingly than can the other nations or Great Powers.  They share similar qualities and one of the services which Great Britain can render at this time is to come to the aid of world peace and live up to her motto, "I serve," by acting as an interpreter.

(RI 388) If you will add all the above information as a background to what you know about ashramic work today, you will have a more complete picture of evocative and spiritual reality.  You know much (for I have told you much) anent the Ashrams open today and the requirements for acceptance.  It is essential that the uniqueness of the initiatory process be discounted.  Down the ages men have achieved, are achieving and will achieve.  The only difference is that—as the intellect of man develops—the requirements for initiation become more drastic and exacting, and the initiate therefore becomes of a distinctly higher order.  **The Master today is infinitely wiser** and more full of love and more "occultly reasonable" than was the **Master in Atlantean times**.  This in itself constitutes a reasonable fact, does it not, my brothers?

***Shamballa reacts to the Mind of God on the Cosmic mental plane***

(RI 392) 10. I would remind you of an earlier statement that the Hierarchy reacts or responds to the energies and influences coming from the cosmic astral plane; from that level of spiritual life true divine love pours into it.  **Shamballa** reacts to the **cosmic mental plane**, and therefore to the nature and purposes of the **Mind of God**; the expression of THAT which overshadows **Sanat Kumara** is similar to the soul overshadowing the incarnated spiritual man.

If you will bear these facts in mind, some light may break through and, in any case, when the student or disciple returns to incarnation, this imparted knowledge (stored in the soul's content) will then be usefully available.

I would like to enlarge somewhat upon an earlier remark.  I stated that the "seven Ashrams are 'proving grounds' for all the Masters confronted with the sixth Initiation of Decision."

This constitutes part of the problem facing the Masters Who are thus to move forward; it is particularly crucial for Those Who have chosen the first Path, the **Path of Earth Service**, and for all in preparation for the sixth initiation.  This process of changing for a final, conditioning decision—in line, consciously realised, with divine Purpose and entailing responsiveness to **Shamballa**—is a major undertaking; it is related to the development of understanding the Will, and concerns the spirit or life aspect; it involves an increasing revelation of the purpose and the "fixed intention" of the planetary Logos but (even more than that) it has relation to extra-planetary sources and energies and to those cosmic conditions which are responsible for the Presence of **Sanat Kumara** upon the Earth.  It is will which has brought Him here, and the unfoldment of the will nature of the Masters and still higher Initiates admits Them into His inner deliberations by means of the highest form of telepathic rapport or impression to be found upon our planet. [Page 393] This impression is, however, made possible by the development of the intuition, and has no relation to the mind nature.

***The Masters meet every seven years-the entire Hiearchy meets every 100 years on the 25th year of each century***

(RI 393) 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.

These decisions do not affect man's free will, for the Hierarchy does nothing to condition man's approach to the crisis and, occultly speaking, Their "attitude is deliberately turned to other things" during the period of man's decision; thus the potency of Their thinking does not affect the human mind.  Once the precipitation of the crisis is complete, and humanity has begun to take action of some kind, then the full attention of the Masters, working through Their Ashrams, is committed to the giving of full assistance to all those who are seeking to guide humanity along correct lines—a relative few among the countless millions of the ignorant.

***“these centennial conclaves are being held at the close of the first twenty-five years of every century”***

(RI 393) While these **centennial conclaves** are being held at the **close of the first twenty-five years of every century,** the **Lord of the World** with the **Members of His Council** watch the process of decision in order to see how far the will of the [Page 394] Hierarchy conforms to that aspect of the divine will which should be expressed in the three worlds as the result of Their decision.  They watch also Those particular Masters Who should in a short time be **ready for the sixth initiation**, in order to see how much of that divine will They register and what is the nature and quality of Their use of it.  By recording that quality, the Council at **Shamballa** is able to determine with great accuracy **which of the seven Paths** a certain Initiate will choose.  In this manner They become aware of how many senior disciples will be needed to take over the headship of an Ashram, with a consequent admittance of many disciples to the initiation next in order for them.  At the same time, aspirants on the periphery of an Ashram are enabled to move forward into full ashramic participation.

All this should give you some idea of the synthesis which expresses itself through the three planetary centres:  **Shamballa**, the Hierarchy and Humanity.  These are responsible for the conditioning of the other planetary centres and the consequent demonstration of divine intention.  The basic purpose of **Sanat Kumara** is to bring about right relations in every field of His manifested life.  The encouraging factor is today that the activity of humanity itself is, for the first time, concerned with the entire subject of right human relations and how to bring it about.  I would have you reflect on this, for it means that, again for the first time, humanity is consciously responding to the will and intention of **Shamballa**, even though without realising the esoteric implications.  This is of far greater importance than you can imagine, for it signifies a new relationship of a spiritual nature and deeply spiritual results.

The preparation of the Masters for this **sixth initiation** is exceedingly strenuous.  They find it as difficult to achieve Their goal as does the average disciple as he looks ahead at the initiation which immediately confronts him.  They have to master the technique of handling the most potent energy and influence in the world, that of the intelligence.  They have to penetrate into the mystery of electricity and implement [Page 395] its expression in the creative process under the directive of **Shamballa;** They have to learn to work with electric fire in the same way as—much earlier—They worked with fire by friction as personalities, and with solar fire as disciples and lesser initiates.  In this way, They become **familiarised with what is meant by the words the "Central Spiritual Sun,**" just as They were familiar with the appearance of the physical Sun when members of the human family, and with the "Heart of the Sun" as Members of the Hierarchy.  Again you can see the same unfolding synthesis—a synthesis which originates in that focal point of attractive dynamic energy, known to us as the Sun and its planets.

Thus within His Ashram the Master learns "**occultly to decide**" and to condition the creative centre for which He is responsible.  He has to do this with the Ashram, surrounded by all those who are in training and who are the agents of His will.  Through them He must act, and they thereby limit necessarily the vision to which He reacts, and step down the rate and quality of the energy of which He is the focal point.  This energy constitutes the animating life of the Ashram as well as the force which the disciples and initiates must use in their work in the world, this of course in cooperation with the energy which each disciple within himself "occultly generates" and for which he—in his lesser degree—is responsible.

More anent this subject will be given when we study specifically the nine initiations wherein another synthesis, interlocking with the synthesis of the Will, will appear.

UP TO HIT 720

**Compilation Shamballa part18**

(RI 395) The **seven Paths confronting the Master**

It will be apparent to you now that the Master confronts two crises:

1. The crisis of the will, as it demonstrates in unalterable decision.

2. The crisis of the new step which will probably "cast Him adrift upon the shore of some distant sphere wherein His will must be expressed in love."  These ambiguous words of the Old Commentary mean that [Page 396] His decision will (with one exception) take Him away from all that He has hitherto known.

The majority of the Masters then enter into realms wherein They are needed "to impart, strengthen and enlighten that which is already fused, already strong and already full of light, but which needs that which He brings in order to express the all-encompassing whole."

***The Buddha, when he took the 6th initiation of Decision, chose the path of Earth Service, which according to DK is not the one he should have chosen, although there is complete freedom of choice-***

(RI 396) I have to leave you with these words as food for reflection as there is little further that I may say upon this point.  In any case and for all deciding groups of Masters, the work with the Hierarchy is over, except for the **few Who choose Path I**.  Part of the **mistake which the Buddha made** was connected with this subject of decision.  He loved humanity so much that He felt He could not and did not choose the Path which He was in reality ordained to follow; **He chose instead the Path of Earth Service**—which was not His Path at all.  This He knows and will in due time pass on to His rightful Path.  This little incident will demonstrate the **complete freedom of choice** which distinguishes the **sixth initiation.**

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.

As we approach the subject of the seven Paths, I would point out that the only basic point which can be presented to you is that of relationship.  All these seven Paths lead to some objective which is thereby put in touch with our planetary life; these objectives—with the life and conditions they represent—present to the Master a vision of possibility.  This vision is adequate to the task of drawing Him forth from the hierarchical Ashram, except in one case where vacancies in **Shamballa** need to be filled.  The progressive experience of the greater Lives Who work in the **Council Chamber** of **Sanat Kumara** form no part of our studies.  Many of these supreme Workers, as you have read in A Treatise on Cosmic Fire, found Their way to our planet **from our sister planet, Venus,** thereby in Their turn establishing relationship.  Remember also that all the seven rays are the subrays of the great cosmic Ray of Love-Wisdom, which is ever expressive of relationship, implemented under the Law of Attraction; it is this form of esoteric attraction which draws the Master forth from His Ashram, conditions His decision and eventually leads to His passing through the door which opens on to other spheres and planes of activity.

***Sanat Kumara, the Lord of the World-reserves the right to retain any Masters (who have taken the 6th initiation) he regards as essential to the service of the Hierarchy, and keeps them on the path of Earth Service until he gives the word, at which time they can move on to their chosen path***

(RI 397) Let us now consider—very briefly and necessarily inadequately—these seven Paths, taking them one by one:

1. The **Path of Earth Service**

This is the only Path which the **Lord of the World** regards as within the field of His spiritual interference.  **He reserves the right to retain in the service of the Hierarchy**, and consequently of Humanity and the subsidiary evolutions, Those Masters Whom He regards at any one time as essential to the work to be done.  This He does by asking Them to record Their decision when taking the **sixth initiation**, but to **postpone** moving on to one or other of the Paths **until He gives the word**.

***The Buddha will move on to his chosen path soon-Elsewhere DK says the current World Teacher (the Christ), will maintain his position as World Teacher for the zodiacal age of Aquarius, after which time the Master K.H will assume role of World Teacher***

This **word He has lately given** in the case of the **Buddha**, Who has expiated His most understandable mistake and will now move forward—in His own good time—on to the Path which will lead Him to His rightful field of expression.  In due time also, though [Page 398] not for some time, the **Christ** will move forward "to the place which calls Him," and the **Master K.H. will assume the role of World Teacher**.  All these moves present their unique problems; they produce vacancies in the ranks of the Hierarchy which must be filled; they lead constantly to the inflow of new and powerful energies, for it must be recognised that these energies reach us along Paths leading to our planet as well as away from it.  The invocative note of our united evolution at stated times and cycles sounds out and reaches Those Who are waiting for spiritual opportunity and service.  They then follow the Path to our planet.  From other spheres and planes They emerge along the lines of Their destiny and intention; we then call Them Avatars or Great Enlighteners or Planetary Saviours or Spiritual Regents; They act at the request of **Sanat Kumara**, given on higher cosmic levels.

***“even Those Who choose the Path of Earth Service and remain in hierarchical work are eventually given the right to follow Their decision and pass to extra-planetary service”***

(RI 398) It is nevertheless a statement of fact that in due time **even Those Who** choose the **Path of Earth Service** and remain in hierarchical work are eventually given the right to follow Their decision and pass to extra-planetary service.  The Hierarchy, as we have seen, gives the needed training for that wider service, and the theme of what I might call the educational process to which the Masters submit is the unfoldment of the consciousness of the relationships which lie beyond the aura of our planet; this is, in reality, a higher and most abstruse branch of the Science of Impression, which disciples upon their lower level have to master.  This aspect of impression is, however, concerned with the formless worlds, whereas all the impressions to which the disciple has to learn to react emanate from and within the cosmic physical plane, of which all our seven planes are an integral part; our highest spiritual world is a part of the substantial world.  The Masters, therefore, are working at a conscious receptivity or sensitivity to the cosmic astral plane, the source of the spirit or energy of love.  There is a fundamental connection between the Hierarchy (the source of expression of love on Earth) and the cosmic astral plane, and it is towards this objective that the Masters work Who choose the Path [Page 399] of **Earth Service**.  The major ray of our solar system is that of love-wisdom, and there is **no better field** on which to master the preliminary stages of that divine unfoldment and receive the needed development and education than on the Earth.

(RI 399) On the Earth, the Masters have overcome glamour and illusion, and for Them no astral plane exists.  Now ahead of Them, and owing to Their freedom from these "bewilderments," will come the opportunity to enter into the Heart of God, the centre of pure love, and from that centre to tread the way of love.  All these **seven Paths lead either to the cosmic astral plane** or to the **cosmic mental plane**, according to the **decision made at the sixth initiation**.  Upon the cosmic astral plane there is no glamour, but instead a great vortex of energy—the energy of pure love—under the domination of the **Law of Attraction**.  It might be stated that:

Path 1.  The Path of Earth Service leads to the cosmic astral plane.

Path 2.  The Path of Magnetic Work leads to the cosmic astral plane.

Path 3.  The Path for Training for Planetary Logoi leads to the higher levels of the **cosmic mental plane.**

Path 4.  The Path to Sirius leads to the cosmic astral plane.

Path 5.  The Ray Path leads to the **cosmic mental plane**.

Path 6.  The Path the Logos Himself is on leads to the cosmic buddhic plane.

Path 7.  The Path of Absolute Sonship leads to the **cosmic mental plane.**

***“All Who work in Shamballa find Their way to this supreme centre by the three most arduous ways” The most arduous ways are those which lead to the Cosmic Mental plane-and paths 3,5 & 7***

Three Paths, therefore, lead to the realm of loving attractive energy; one Path leads to its higher correspondence, the cosmic level of pure reason; three lead to the realm of divine Mind.  **Four of the Paths** relate the advancing Master to the **Heart of the Great Life** Who functions through this **solar system**, and **three to His Mind nature**.  All of them lead the initiate eventually to the Central Spiritual Sun. [Page 400] All Who work in **Shamballa** find Their way to this supreme centre by the **three most arduous ways**, whilst the remainder reach the same goal via the way of love.

(RI 400) The **unfoldment of the will** has much to do with Their decision.  It must not be thought that Those Masters Who are on the **first, third and fifth rays**, for instance, follow the Path numerically the same; such is not the case; nor that Those Who are predominantly on the second line of energy find the cosmic astral plane Their goal.  Such again is not the case.  Their response and decision is based on a realisation of cosmic need—a need of which you can know nothing, any more than it is possible for you to comprehend the nature of cosmic evil.

***Those who stay on Earth and follow the Path of Earth Service work with the Hierarchy***

As to the detail of the work of Those Who choose—until released—to **stay on Earth and work in or with the Hierarchy**, is there more that I can tell you?  You know much anent this subject for I have given much—far more than has ever been given before.  I have not dealt with the work of the Hierarchy in relation to evolutions other than the human, for two reasons:

Your unfoldment is still such that you do not and cannot yet include or register the consciousness or nature of the subhuman kingdoms.

The work done by the Hierarchy in those kingdoms is largely carried forward via humanity and modern scientific development.

There are many Masters Who do not work with the human kingdom at all, but are fully occupied with carrying out the divine Will in other kingdoms.  With this work we have, at present, no concern.  When any one takes the **sixth initiation** and makes his decision to follow the **Path of Earth Service** (either temporarily at the **request of Sanat Kumara**, or until the end of the world cycle), he will find himself faced with a **secondary decision** as to which of the **four kingdoms** will profitably provide the field of his sacrifice and service.  We will now consider:

[Page 401]

(RI 401) 2. The **Path of Magnetic Work *(leading to the Cosmic astral plane)***

In referring to this Path, I have stated that Those Who find Their way on to this Path work with fohat, or with the essential energy of our solar system which differentiates into seven major types of energy.  Our planet with its ruling Lord is an integral part of the life expression of a still greater Entity, the **solar Logos**, and it is with the **astral energy** incident to His cosmic nature that the Master has to work.  He learns to direct the currents of this essential energy, and because of His past relation to the Earth, He is part of the directing agency for astral energy within the planetary ring-pass-not.  I also said that many Masters Who leave reached liberation upon the **fifth ray find Their way to this Path,** thus proving the statement that it is not the ray which determines decision.  These fifth ray Masters (among many others, of course) will be working in a great second ray vortex of energy.

It must be pointed out that, in its original state, this pure astral energy, directed under law into our planetary life, is free from all that is at present associated with the astral plane:  glamour and delusion, emotional fog and poisonous deceiving phenomena.  These well-known aspects of the astral plane are all the creation of humanity down the ages and present, therefore, an increasingly difficult problem to all aspirants.  The tormenting turmoil and chaos of the astral plane are due largely to three factors:

The force of the constantly developing glamour as self-centered and undeveloped human beings create it.

The force of those aspirants and disciples who are seeking to combat this in their own lives and in the lives of others.

The inflow of pure solar astral energy under cyclic law and the direction of the Master working on the second Path.

(RI 402) These three factors create great trouble; during the past crisis of the world war (1914-1945) it reached most serious proportions.  The hierarchical crisis to which I have earlier [Page 402] referred was involved, and many Masters from the various Ashrams made a decision to work on this second Path in order to bring order out of chaos by pouring into the planetary astral plane pure astral energy, untainted by glamour and revelatory of pure love.  They were experts in timing and in energy manipulation.

You will also note how three types of astral energy are therefore related:

The astral force of our planet, distinctive of the planetary astral plane in the three worlds of human enterprise.

The astral force of the solar Logos, the true God of Love.

The astral energy of the cosmic astral plane.

These forces are symbolised to the manipulating Master by a triangle.  In the Old Commentary it says:

"The Master throws Himself—under the liberating Law of Sacrifice—into the vortex of the astral life of the One to Whom our Lord relates Himself with humble joy.  And as the Master works, there forms before His eyes a triangle of force in shades of varying rose.  By His magnetic power, He concentrates the energy required.  Then through this triangle of force, as through an open door, He sends the potency of love into our planet, and till His cycle ends He thus must work."

This is but a rough translation of some very ancient phrases, and is perhaps less symbolic than it may appear.  It is in connection with this Path that the work of the Triangles which I initiated is related; the function of these Triangles is in reality to facilitate the work of distributing the pure incoming love energy (expressing itself as light and as goodwill) into the Hierarchy and Humanity.  This deeply esoteric purpose of the Triangles will not be understood by the general public, but some of you who read this will appreciate the opportunity to serve in this manner consciously.

(RI 403) The **Path of Magnetic Work** takes the Master, first of all, to the **Heart of the Sun**, and from **thence to the cosmic [Page 403] mental plane**, passing through and pausing temporarily upon the cosmic astral plane.  The above statement does not in reality refer to progress from point to point in an ordered sequence.  It refers to high states of awareness and to a form of cosmic contact which is registered by the Master from the point at which He stands upon this second Path, for all the planes are interpenetrating.  This has been somewhat easy to understand in connection with our seven planes, as the rarer substances could be visualised as interpenetrating the denser.  It is not so easy to comprehend, however, when we pass out of the cosmic physical plane (in our imagination, needless to say) and enter those planes of which we know nothing and of whose composition and substance (if they are substantial, as we understand the term) we are totally ignorant; besides that, we are not in a position to ascertain the truth.

The method of the Master's work upon this Path is also not easily understood.  It can be summed up in the following words which may bring some light via their united meaning (each phrase contributing an idea), if due reflection is brought to bear upon them:

Isolated Unity.................................................the position of the Master

A positive Focus.............................................the mental attitude

Sound, under the Law of Attraction.................the means employed

Precipitation....................................................the intention visioned

Passage through the Triangle............................the projection ensuing

Directive work under the Law of Distribution...direction towards the goal

These phrases may give some vague idea of a process, based on "reception, then direction, producing rejection and impact where the rejecting agency ordained."

(RI 402) Another aspect of the work done by the Master on the second Path is the drawing off of those phases of glamour which no longer have the power to deceive mankind.  They are not allowed to accumulate or to remain upon the astral plane.  They are therefore, through the magnetic power of the Master, withdrawn from our planetary life and are "occultly [Page 404] absorbed" by the Master; the substance of the glamour, purified and freed from all that conditioned it on the planetary astral plane, and with only the pure essence retained, sets the law in motion which draws this purified remainder into the cosmic astral plane.

Constantly, therefore, this great circulatory process goes on, demonstrating anew the essential synthesis underlying all life—human, planetary, systemic and cosmic; it reveals also that the Law of Attraction, the Law of Magnetic Work, and the cosmic Law of Synthesis are three aspects of one Law for which, as yet, we have no name.

It might be said that the Masters working on the second Path are working in relation to and in contact with certain great Lives Who work on the periphery of the constellation Libra, the Balances.  This is due to the fact that Those Masters Who can work with magnetic energies, and with the three above Laws, have achieved a point of balance which makes Their work possible; it involves also a poised attention and directive power, permitting the inflow of energies from Libra which could not otherwise enter our planetary life at all.  These Libran energies enter our solar system via the Heart of the Sun and are peculiarly amenable to magnetic attraction and distribution.

All these Paths gradually came into being when our planetary Logos created the Earth and started the involutionary process of creation, leading in due time but much later, to evolution.  They are therefore, all of Them, Paths of Return.  This second Path was one of the first to be used and (again quoting the Old Commentary) "the door once opening inward now opens outward and permits the exit of those who hold the key because they entered by that door in aeons long gone by."

(RI 405) All the Masters (and not only Those upon the fifth ray) receive careful training in the manipulation of energies, and hence the statement of the Master K.H. to His disciples that the occultist has to learn to master and control the forces and energies within himself; the disciple and the initiate work with hierarchical energies and with the forces [Page 405] of the kingdoms of nature in the three worlds; the

Master receives instruction in the handling of the energies which are extra-planetary but within the solar ring-pass-not.  Those **Masters Whose decision** it is to tread the second Path are taught the control and direction of systemic energies and of **certain energies emanating from Libra** and from **one of the stars in the constellation of the Great Bear**.  In the more advanced stages of Their work, and when the Master is far more advanced than the word indicates, He works consciously upon the cosmic mental plane; His activities will then be concerned with the relation of the energies of the **Great Bear** to the **Pleiades**, and their dual relationship (a higher correspondence to atma-buddhi) to the solar system and only incidentally to our Earth.  Great is the interlocking, the interdependence and the interpenetration!

3. The **Path of Training for Planetary Logoi *(this is one of the three most arduous ways and leads (after some study under Sanat Kumara) to the Cosmic mental plane after some time on Venus)***

It is obviously impossible to say much about this Path.  Those Masters Who tread it find Their way to the various schools for the **training of planetary Logoi** which are found within certain of the **major planetary schemes**, as stated in Initiation, Human and Solar.  They are necessarily few in number, and a small group of Them remains to study in our particular planetary enterprise **under Sanat Kumara**.  This They do after making Their decision and passing through the door on the periphery of our planetary ring-pass-not.  Then—out of incarnation and working through the medium of the higher telepathy—They receive instruction of a nature incomprehensible to us, from the **Members of the Council Chamber** at **Shamballa**, and primarily from **two of the Buddhas of Activity**.  Having learnt the technique and having passed certain tests, They **move into the planetary life of Venus**, our Earth's Alter-Ego, and there They complete Their training, as far as our solar system can give it, finding Their way eventually on to the cosmic mental plane.

Two things should be borne in mind in connection with this abstruse subject:

(RI 406) First:  These Masters work primarily with the "psyche" [Page 406] or the soul aspect within the solar system.  They are occupied with the subtler expressions of consciousness, with occult impressibility and that acute sensitivity which produces instant and accurate registration of all soul reactions within any particular planetary life.  These kingdoms are not necessarily identical with those found on the Earth, but they are, in all cases, vast groups of living forms which are manifestations or expressions of the nature of any particular planetary Logos.  The Masters taking this training are not occupied with individual states of consciousness within any group.  It is the consciousness of the whole, and its responsiveness to cosmic impacts, that engages Their attention.  They are not (if I might so express it) interested in any individual unit of any kind or in its individual reactions, responsiveness or susceptibility to impression.  They are only concerned with those higher processes of identification which indicate an advanced state of evolutionary development.  Their work is to further progressive development of identification.  They begin with the identification of the Monad within our planetary sphere with the **Purpose and the Will** of the **Lord of the World**, and proceed—as Their training produces the desired capabilities—with greater identifications within the solar system.  Beyond that we need not proceed.

***“Forget not that relating our planet to the planet Venus is a planetary antahkarana, passing from thence to the Heart of the Sun” the heart of the Sun is Neptune***

**Their whole training** is concerned with the **planetary, systemic and cosmic building of the antahkarana,** for it is via the antahkarana that spirit works, that life processes are controlled, and the will of all developing aspects of Deity function.  Forget not that **relating our planet to the planet Venus is a planetary antahkarana**, passing from thence to the **Heart of the Sun** and later to the **cosmic mental plane**.  There are "rainbow bridges" carrying the sevenfold energies of the seven rays from planet to planet, from system to system, and from plane to plane on cosmic levels.  It is over these bridges that the will of the related spiritual Identities is projected, producing that **synthesis of effort** which is distinctive of the cooperative systemic life.

***The work of those in training for the 3rd path is to develop sensitivity to the purpose of the Solar Logos and transmit that purpose to the Council Chamber at Shamballa***

(RI 407)  The work of the Masters in training from our planet is, among other [Page 407] things, to unfold within Themselves not only sensitivity to systemic purpose, but the ability to **transmit that Purpose** to the Council Chamber at **Shamballa**.  They have—in an extraplanetary sense—a definite correspondence with and relation to the group of Nirmanakayas within our planet Who work in contemplative activity with the antahkarana which connects the Hierarchy with **Shamballa** and Humanity with the Hierarchy.

**As planetary Logoi** when Their Own time comes, these Masters will be concerned with the **registration of the Purpose and expressed Will of some solar Logos**.  They will then, through the planetary and systemic antahkarana, supervise the gradual evolutionary impartation of that Will (which is now Theirs) to all the forms through which They function in any particular planet for which They have assumed responsibility.  This definitely involves working with the soul aspect and with the unfoldment of conscious responsiveness and sensitive reaction to all the higher impressions.

Second:  These Masters are the **directing builders and Creators** eventually of all forms of planetary life—forms embodying qualities and intentions as yet undreamed of by us.  They have developed in Themselves a perfected synthesis of the two energies of atma-buddhi, or of spiritual will and spiritual love, completely unified and energetically active in a comprehensive condition seldom attained by any other group of Masters in training.

***Masters on the 3rd  Cosmic Path have to become Buddhas of Activity***

***(there are only three on our planet) and have to serve in that capacity in some planetary scheme before becoming Planetary Logoi and embodying some planet as Sanat Kumara does-***

It must be realised that the **Buddhas of Activity**, of Whom there are **only three on our planet,** are similarly active.  They are active love-wisdom or a complete synthesis of active intelligence, active love and active will.  **The Masters on this third Path** will, therefore, some day complete Their **training for planetary Logoi** by attaining the status of **Buddhas of Activity**, and will for a period serve in that capacity in some planetary scheme, before taking the control and guidance of Their Own body of manifestation.

***The training for the 3rd path gives the Master experience of the methods used by the planetary logoi of the seven sacred planets***

(RI 408)  The training of these **Masters on the third Path** might be described as an intensive study of a most exalted form of the Science of Impression.  The supreme task of a planetary [Page 408] Logos is to **impress His sevenfold body of manifestation**, via its seven states of consciousness and the seven centres, with His will and intention; these are progressively imparted as the etheric body is brought into an increasing state of receptivity through the awakening of the **seven planetary centres,** primarily the three major centres.  The Masters thus in training gain experience of the methods used by the **planetary Logoi of all the seven sacred planets**, and the training is therefore an **exceedingly lengthy one**.  It must be remembered however that—except in dense physical incarnation and, therefore, conditioned by the brain and its special limitations—the spiritual man is not conscious of time, once He is separated from the physical body.  Time is the sequential registration by the brain of states of awareness and of progressive contacts with phenomena.  There is no such thing as time on the inner planes, as humanity understands it.  There are only cycles of activity or of non-activity; this non-activity for Masters on the third Path takes the form of cyclic periods of contemplation and mental activity, followed by active periods of energy direction to **impress the will of certain planetary Logoi** and Their agents upon the **Council Chamber of our planet** in particular, and upon other planets, as Their training is perfected.

It is the impulsive incentive of these Masters which bridges and links between the Monad on the monadic plane and the three worlds of dense expression on the cosmic physical plane; in this process the antahkarana between the spiritual man in incarnation and the spiritual Triad is aided and finally constructed, but this is only incidental to the far greater work of relating **Shamballa** to all kingdoms in nature and to other planets.

The number of Masters deciding on this Path is, as I said, not large; the **training is peculiarly arduous** and is followed, when opportunity is offered to **function as a planetary Logos**, by an act of sacrifice which confines Them indefinitely to the limitations of the ring-pass-not of Their body of manifestation, a planet.  It is for this reason that **Sanat Kumara** has ever been called "The Great Sacrifice."

(RI 409) Certain Hierarchical Changes

Before proceeding with our consideration of the seven cosmic Paths, I would like to pause here and clarify your mind, A.A.B., and answer certain questions which you are formulating.

Some years ago (in 1925) I gave out to the world through your instrumentality A Treatise on Cosmic Fire.  In that volume I elaborated upon the very elementary information given upon this subject in Initiation, Human and Solar—a book published earlier (in 1922).  In both these volumes I touched upon the cosmic Paths.  I gave (in very abstruse terms) some information; the terms were so abstruse that few can understand their meaning.  The true significance is only for advanced initiates, of which I am not one, from Their point of view, though from yours I may be.  In Initiation, Human and Solar very little was said, because the book was written for the general public and thus only a few ideas were indicated to point direction.  Now, in A Treatise on the Seven Rays I have added to that already given; this book is, however, intended for a much larger number than those who read (and claim, erroneously, to understand) A Treatise on Cosmic Fire.  In what I have to say, the teaching is carefully guarded.  Two things should, however, be pointed out here in order to save confusion:

1. It had not been the intention of the Hierarchy to give any further information anent these Paths; it was felt that enough had been said about this naturally incomprehensible subject.  Owing, however, to the fundamental changes in the hierarchical plans, this decision was altered.  I was permitted to add to that already given.  This was due to two causes:

(RI 410) a. The tremendous unfoldment of the human consciousness during the last twenty-five years warrants more information; so many aspirants were being admitted to the Path of Discipleship and were finding their way into the Ashrams, thus forcing the passage of many initiates on to the Way of the Higher Evolution. [Page 410] This in itself is a most joyous happening, but necessitated many ashramic adjustments.

b. Owing to this advancement, owing to the increased sensitivity of the human mechanism, and owing to the decisions humanity is in process of making (as a result of the frightful testing period of the war, 1914-1945), the Hierarchy—far earlier than had been hoped or anticipated—has prepared Itself for physical plane manifestation, or for what is called by Them "the process of externalisation."

This has necessarily produced problems, and among them the strictly hierarchical problem of the passage of the initiate of the sixth degree on to the cosmic Paths.  You will find, if you study closely the three presentations of the teaching (in Initiation, Human and Solar, A Treatise on Cosmic Fire, and A Treatise on the Seven Rays) what may appear to you as contradictions or differences.  This is not truly so, but the casual reader may feel them to be present even though the differences are apparent more than real.  Two causes account for this:

a. The decision to throw open initiations higher than the fifth to the ready Master, and to familiarise the world of aspirants with their existence.  Little has ever been given beyond the fifth initiation.  Many initiates are becoming Masters, and many disciples are achieving the first initiation, and this fact confronts the three Great Lords Who rule the Hierarchy with a definite problem.

b. To make the sixth initiation and not the fifth initiation the Initiation of Decision.  Here I must state the existence of a hierarchical problem:  the use of the will aspect in the unfoldment of the initiate.  It must be remembered that this first ray aspect is:

(RI 411)  A definite and most potent energy.  It is the most potent energy in the planetary life and is carefully held in leash by Those Who are in a position to wield it.

[Page 411]

The medium whereby the purpose of creation is finally revealed.

The force which enables the Hierarchy to present the Plan in the three worlds.

The needed dynamic whereby the "deciding" Master sets His foot upon the Path of the Higher Evolution.

(RI 411) Owing to the **success of the influence** of this **Shamballa** energy upon humanity when the **experiment** was made to **test its impact** without stepping it down through the medium of the Hierarchy, the entire course of man's spiritual history was most peculiarly altered.  This **had not been anticipated**, for—as oft I have told you—the Masters know not which way mankind will go, nor may They interfere by action or thinking in humanity's decision.  It was therefore necessary to control more definitely the passage of initiates on to the seven Paths; only a certain number are required to fulfill cosmic intention; it was therefore decided to make the rules of entrance more difficult and more rigid.

***The 6th initiation is now the initiation of Decision whereas it used to be the 5th-There are now nine Cosmic Paths to choose from and not seven***

Forget not, brother of mine, that this is not the first time that this has happened.  Changes were made in **Atlantean times**; the **door of entrance for the animal kingdom** or for animal man into the **human kingdom was stopped**.  No more units have since then been admitted from third kingdom into the fourth, except in a few cases and for specific reasons.  Here, however, you have a reverse situation.  The Hierarchy, owing to its constitution at that time and to the fact that very few, relatively, of our Earth humanity were members of the Hierarchy, could not influence directly the more developed human beings or train more aspirants.  They therefore closed the door.  That particular condition does not now exist, and the **supreme Directors of the seven cosmic Paths** are today in the same position as was the Hierarchy then; the word has gone forth to our three Great Lords—the Manu, the Christ and the Mahachohan—via the **three Buddhas of Activity**, to act in order to tighten up on requirements, **to make the sixth initiation and not the fifth, the decisive one,** and to present those on the seven rays with [Page 412] a wider range of choices and a greater diversity of choice.  Thus the Masters will have **nine choices** to face when They face Their decision; there will then be no need for Those on certain rays to pass to certain already determined Paths, but They can move forward under Their Own inspiration and with greater freedom.  **The cosmic mental plane is not barred to Them**, as has hitherto been the case.

***All these changes are a result of the inflow of Shamballa energy since the centennial conference in 1825***

All these changes have been due to the successful response of our planetary life, expressed through the human kingdom at this time, to the processes of evolution and to the **inflow (since 1825)** of the will energy from **Shamballa**.  This, in its turn, is due to the progress of **Sanat Kumara** Himself, within His Own identified life upon the cosmic Path which emerges from the cosmic mental plane.  All that we can contact and know is interdependent, and the unfoldment of the Life in Whom we live and move and have our being affects every aspect and department of His manifestation, just as the successful spiritual unfoldment of a human being and his ability to contact his soul produces incredible changes in the personality and affects every aspect and organ of his little manifestation upon the physical plane.

2. The intelligence of humanity now is of such a nature that certain earlier initiations no longer exist, and mankind has shown itself to possess the potentialities which will enable its individual units to tread not only the one or two cosmic Paths hitherto open to them, but all of them, if given the right training.  This the premature discovery of the release of atomic energy has well demonstrated to the Hierarchy.

***A conference in the Council Chamber of the Solar Logos has led to greater opportunity in Shamballa on our planet***

All these factors have forced a reorganisation in the Plans at **Shamballa** and, in a **unique conference,** in that far greater **Council Chamber** over which our **Solar Logos presides**; greater opportunity was consequently offered to the Members of our planetary Hierarchy.  I stress that point:  the opportunity was not offered or presented to the fourth kingdom in nature, but to the fifth kingdom.

***DK here seems to be suggesting that the training of a Master for the 6th initiation includes the information found in his book A Treatise on Cosmic Fire***

(RI 413) It is all these facts which have caused what may look to you like discrepancies and limitations in what I have given and [Page 413] in comparison with that given in the earlier volumes of this Treatise, but they are not so in reality.  The Master of the fifth initiation, even if now He does not at that time make His decision, faces intelligently and with some understanding of the choices to be made, the sixth

nitiation and its decisions.  **He begins to take also the particular training**, and to **this the teaching in A Treatise on Cosmic Fire now applies**.  He is shewn the newer opportunity, the modes of decision, and the limitations which are no longer legitimate.  I would like to point out here that these changes are a cause of deep joy to the Hierarchy and to the Great (RI 413) Lives in the Council Chamber at **Shamballa,** for they indicate the strength and potency of **Sanat Kumara's** success and the incredible progress made in the consciousness of humanity as a consequence; this will lead also to future paralleling decisions on the physical plane in human affairs; this deeply spiritual and mysterious success (mysterious because the human mind knows naught about it) was also the reason for the violent attempt of the Forces of Evil to gain control, and their resultant failure.

4. The **Path to Sirius *(this path leads to the Cosmic astral plane)***

I have frequently hinted in my various books that the **Sun, Sirius**, is closely related to our planetary Life; much is known in the Hierarchy anent this connection, and the particular relationship of this fourth Path to humanity, the fourth kingdom in nature, but little can be communicated to the general public.  I may, however, tell you certain things which may make your imaginative rangings (if I may use so strange a phrase) creatively profitable to you.

***On the subjective level our planet is already considered to be a sacred one***

(RI 414) **This great Sun which is to our solar Logos what the Monad is to the spiritual man**, has a peculiar part to play where our Earth is concerned.  It might be considered by those with a sound sense of occult proportion that our tiny planet with its planetary Logos (one of the "imperfect Gods" of The Secret Doctrine) would be too small to enter in the slightest way into the consciousness of that Supreme Illumined Entity Who is greater even than our Solar Logos. [Page 414] Such, however, is the case.  There is a **relationship of very ancient date** between our Lord of the World, **Sanat Kumara**, and the **Lord of Sirius**, and this exists in spite of the fact that our planet is not a sacred planet.  It might be added that our planet is, in the immediate cycle, owing to the factors I have lately considered with you, rapidly passing out of this category, and on the inner planes and subjectively **considered is a sacred planet**; the effects of this transition from non-sacred to sacred have not fully demonstrated themselves objectively.  The mystery of this relationship is partially revealed at one of the higher initiations and it is then realised by the initiates that there is a good and adequate reason for the relation and that the following esoteric events, relations and happenings are simply consequences:

***Sanat Kumara is the logos of a non –sacred planet and is almost the logos of a sacred planet so must be near to taking the 5th initiation***

(EA 504) "The Logos of a **non-sacred planet**...has taken **three cosmic initiations**."

(EA 504) "The Logos of a **sacred planet**... has taken **five cosmic initiations**."

(CF 384) Our **planetary Logos has for objective seven initiations, the second cosmic Initiation** being his goal.

Man has for objective **five initiations, the first cosmic Initiation** being his goal.

 (WM 390) our **planetary Logos** Himself is focussed in His mental Body. He, it has been said, is striving towards the **fourth cosmic  initiation**, which makes possible our attainment of the fourth Initiation.

(EOH 568). It is a cycle also in which the **planetary Logos**, having successfully taken initiation ...which our planet will become [Page 568] a **sacred planet.**

(CF 374) The Logos of our scheme, **Sanat Kumara**, will take a **major initiation** in the middle of the **fifth round**, but is preparing for a minor one at this time.

***In this Solar System Sanat Kumara should take the 4thand 5th initiations-because he will take the 6th and 7th in the next solar system***

(CF 590) This achieved, **our Logos** has triumphed, and measured up to the **sixth Cosmic initiation**, just as he should  measure up in **this system to the fourth.**

***Our planetary logos is to take his 4th initiation in during this 4th Chain, the 4th Chain presumably corresponding to his heart chakra.***

(CF 384)  The **planetary Logos of our scheme**.....is midway through His career upon the **cosmic Path of Initiation,** and consequently is to take the **fourth Initiation in this Chain *(the 4th)***...this globe...through it our planetary Logos is undergoing...the **Crucifixion.**

***Each initiation has four minor initiations contained within it***

(CF 387)  This caused  an acceleration of vibration, and enabled the Heavenly Man of our **scheme to take a minor  initiation,** and to set about His **preparations for a major initiation.**

(CF 725) At the **initiation of a planetary logos**, an avatar may appear in **His scheme** on the **seventh globe** from The cosmic centre or star which is ensouled by the particular Rishi Who (in the constellation of the Great Bear) Is his cosmic prototype.

***A planetary Logos-such as Sanat Kumara-can take up to four initiations in this Solar System-***

(CF 726) The **number if initiations** taken by a **planetary Logos in this system vary from two to four.**

***The majority of liberated humanity choose the 4th Cosmic Path***

(RI 414) 1. The **majority of liberated humanity**, and therefore a large number of the initiates who have to make decision, **choose this way to the cosmic centre.**

***It is the Hierarchy which is linked to the Sirius, not Shamballa, which is linked to the Great Bear***

(RI 414) 2. The relationship as it expresses itself is between the **Hierarchy and Sirius**, and not between **Shamballa** and that stupendous Sun.  The energy evoked in response to this relationship enters the Hierarchy via the Heart of the Sun, creating as a consequence a triangle of spiritual energy of enormous potency.  You have, therefore:

                Sirius

                                \*

                The Hierarchy       \*              \*              Heart of the Sun

3. As progress is made in the course of taking the higher initiations, it becomes apparent to the initiate that **two major streams of energy** enter our planetary life:

***The principle of LIFE comes from the Great Bear via the Cosmic mental  plane and is found in all forms on the planet***

a. A stream of energy coming from the **cosmic mental plane** and from that focal point which is to **Sanat Kumara** what the egoic lotus, the soul, is to the spiritual man; it carries the life principle of our planet and centres itself in **Shamballa**.  From there it is dispersed throughout all forms upon the planet and we call it **LIFE**.  It must be remembered that this life principle embodies or is **impregnated with the will and purpose** [Page 415] of THAT which overshadows Sanat Kumara as the soul overshadows the personality.

***The principle of buddhi comes from Sirius via the cosmic astral plane and is found at the heart of every atom***

b. A **stream of energy coming from the sun, Sirius**; this enters directly into the Hierarchy and carries with it the principle of **buddhi**, of cosmic love.  This, in a mysterious way, is the principle found at the **heart of every atom.**

The life principle follows the line of 1.3.5.7, whilst the buddhic flow follows the line of 2.4.6.  Thus atma-buddhi becomes the blended reality which is brought to full unfoldment as evolution proceeds.  The **energy of Sirius** by-passes (to use a modern word) **Shamballa** and is focussed in the Hierarchy.  Its effect is not felt until after the third initiation, though the Masters use this energy whilst training disciples for the second, the fourth and the sixth initiations.

4. The entire work of the **Great White Lodge is controlled from Sirius**; the Ashrams are subjected to its cyclic inflow; the higher initiations are taken under its stimulation, for the principle of buddhi, of pure love (i.e., love-wisdom) must be active in the heart of every initiate prior to the initiation of the great decision; it is therefore only initiates of the fifth, sixth and higher initiations who can work consciously with the potent buddhic "livingness" which permeates all Ashrams, though unrecognised by the average disciple.

***The Christ will eventually take the 4th Cosmic Path to Sirius-***

5. This **Sirian influence** was not recognised, and little of it was definitely focussed in the Hierarchy, until **Christ** came and revealed the love of God to humanity.  He is the expression, par excellence, of a **Sirian initiation**, and it is to that high place He will eventually go—no matter what duties or hierarchical obligations may take Him elsewhere between that time and now.  The **Buddha** was originally to have chosen the **fourth Path** but other plans confront Him now and will probably claim His choice.

6. **Sanat Kumara** is not on the **Sirian line** but—to speak in symbols, not too deeply veiled—Lucifer, Son of the Morning, is closely related, and hence the large number of human beings who will become disciples in the **Sirian Lodge**.  This [Page 416] is the true "Blue Lodge," and to become a candidate in that Lodge, the initiate of the third degree has to become a lowly aspirant, with all the true and full initiations awaiting him "within the sunshine of the major Sun."

7. None of the above facts indicates divergence of view between **Shamballa** and the Hierarchy, nor do they signify cleavage or differing aims and goals.  The whole subject is reflected in such minor relations on Earth as those between:

a. The Spiritual Triad and the Personality.

b. The mental unit and the manasic permanent atom.

c. Atma-Buddhi.

d. The Christ and the Buddha.

(RI 416) The above somewhat uncorrelated items of information will give you a general idea of the significant connection between our unimportant little planet and that vast expression of divinity, the **Life** which is manifesting through **Sirius**; it is an expression which is organised and vital beyond anything man can vision and which is free to a completely unlimited extent, again beyond the power of man to comprehend.  The principle of freedom is a leavening energy which can permeate substance in a unique manner; this divine principle represents an aspect of the influence which Sirius exerts on our solar system and particularly on our planet.  **This principle of freedom** is one of the attributes of Deity (like will, love and mind) of which humanity knows as yet little.  The freedom for which men fight is one of the lowest aspects of this cosmic freedom, which is related to certain great evolutionary developments that enable the life or spirit aspect to free itself from the impact, the contact and the influence of substance.

(RI 417) It is the principle of freedom which enables **Sanat Kumara** to dwell on the Earth and yet stand free from all contacts, except with Those Who have trodden the Path of Liberation and now stand free upon the cosmic physical plane; it is that which enables the initiate to achieve a state of "isolated unity"; it is that which lies behind the Spirit of Death and forms the motivating power of that great releasing Agency; it is that which provides a "pathway of power" [Page 417] between our Hierarchy and the distant sun, Sirius, and gives the incentive towards the "culture of freedom" or of liberation which motivates the work of the Masters of the Wisdom; it is that which produced the ferment and the vortex of conflict in far distant ages and which has been recognised in the present through the results of the Law of Evolution in every kingdom in nature; this is that which "substands" or lies under or behind all progress.  This mysteriously "exerted influence," this "pulling away" from form (as we might simply call it), emanates from Sirius and for it we have no name; it is the law of which the three cosmic laws—the **Laws of Synthesis, of Attraction and of Economy—are only aspects**.  None of these three subsidiary laws imposes any rule or limitation upon the Lord of the World.  The Law of Freedom, however, does impose certain restrictions, if one can use such a paradoxical phrase.  It is responsible for His being known as the "**Great Sacrifice**," for (under the control of this law) He created our planetary life and all that is within and upon it, in order to learn to wield this law with full understanding, in full consciousness, and yet at the same time to bring release to the myriad forms of His creation.

The Law of Economy affects humanity as a whole today throughout every phase of its life; the Law of Attraction is beginning to gain some control, particularly in the work which the Hierarchy undertakes to do; and many initiates and senior disciples are becoming aware of the significance of the Law of Synthesis and are reacting to its impact.  Later on, when moving to one of the seven Paths, the Master will work with the Law of Freedom.  This is not, as you may well surmise, its true name, for in the last analysis, freedom and liberation are effects of its activity.  This unique and mysterious law governs the Life and the Lives upon Sirius, and it is to that unknown "sphere of functioning and intelligent activity" what the Law of Economy is to our planet—the lowest of the laws controlling existence in planetary form.

(RI 418) This Law of Economy includes, as you know from my earlier writings, many lesser or subsidiary laws; it might therefore be stated that this Law of Freedom also does the [Page 418] same.  Until more divine attributes are realised as existing and recognised as aspects, it is not possible for the name of the law which embodies the Law of Freedom to be given, for there is no word in our language adequately available.  The above information will, however, link Sirius and our little planet, the Earth, in your minds.

Masonry, as originally instituted far back in the very night of time and long ante-dating the Jewish dispensation, was organised under **direct Sirian influence** and modelled as far as possible on certain Sirian institutions and bearing a slight resemblance also to our hierarchical life—as seen in the light of the Eternal Now.  Its "Blue Lodge" with its three degrees is related to the **three major groups of Lives on Sirius,** for there are there no kingdoms of nature, such as we possess; these groups receive all Those Who choose the **fourth Path**, and train Them in the mode of existence and the type of livingness which is found on Sirius.  This will make it plain to you that the least developed of the Sirian Lives are—from our standpoint—all of Them initiates of very high degree.  Masonry is, therefore, connected in a peculiar way with the fourth Path.  Down the ages, the Masonic tradition has been preserved, changing its nomenclature from time to time, reinterpreting its Words of Power, and consequently getting further and further removed from its original beauty and intent.

(RI 418) The time has now come, under cyclic law and in preparation for the New Age, for certain changes to be worked by Masons with spiritual understanding.  The present Jewish colouring of Masonry is completely out of date and has been preserved far too long, for it is today either Jewish or Christian and should be neither.  **The Blue Lodge degrees** are entirely Jewish in phrasing and wording, and this should be altered.  The **Higher Degrees are predominantly Christian**, though permeated with Jewish names and words.  This too should end.  This Jewish colouring is today one of the main hindrances to the full expression of Masonic intention and should be changed, whilst preserving the facts and detail and structure of the Masonic symbolism intact.  Whatever [Page 419] form the new nomenclature will take (and this change will inevitably come), that too will pass away after due service rendered.  Thus the cyclic transformation will proceed until such time as the **bulk of humanity, standing upon the fourth Path,** will pass through the initiatory process on Sirius, of which our E.A degree is a faint reflection.

(RI 419) **5. The** **Ray Path *(this is one of the three most arduous ways and leads to the Cosmic mental plane)***

The history of evolution upon the Earth, from the angle of humanity is one of progress, emphatic revolutionary decisions and climaxing crises.  Without such a history we should not realise the progress made and the steady though gradual growth of sensitive response to environment, to contact and to impressions—mental and spiritual.  The history of evolution is in reality and from the occult point of view the history of the freeing of the spirit by the mode of steadily developing forms which—in orderly unfoldment and at the demand of spirit—meet its requirements in any particular cycle and at every stage of growth, consequent upon the response of substance to spiritual impact and impression.

This impact and this impression relate to the bringing together of substance and spirit, of form and matter, and is also closely connected with the cyclic appearance of the rays, with their varying ray influences, qualities and intentions, for they all contribute to the evolutionary process as they cycle in and out of manifested expression.  It should be recognised that each ray Lord, whilst following His own path of development, has certain qualities to express and certain aspects of life to unfold and manifest.  The effect of these intentions of the ray Lords or Lives upon our planet is, from Their angle, purely incidental and takes place without planning, being due to definite cyclic, circulatory and cosmic activities wherein They are eternally engaged.  Their intention and purposes are not, therefore, in any way related to humanity—a fact which men are apt to forget.

***Many 1st and 2nd Ray Souls find their way onto the 5th Cosmic Path, although souls from other rays occasionally do too***

(RI 420) It is, however, with these ray intentions that the **Initiate of the sixth degree** is occupied when He passes on to the fifth or Ray Path.  His decision and the intention of the ray [Page 420] Lord at first, and the united intention of all of Them eventually, are curiously and uniquely connected.  The Master on this Path works at the comprehension of the intention and the life purposes of the ray Lords.  **Many first ray souls find their way on to this Path**, for there is a close connection between the decision at the sixth initiation and this fifth Path; this might be expected for two reasons:  one, that **every Master is on one of the three major rays**, and secondly, every Master has to develop an understanding of the world of cosmic Purpose.  It is a connection based upon the use of the will; it is the will-to-power, the will-to-love and the will-to-know, plus the other four aspects of will\* which form the elementary basis of the training given on this fifth Path.  **Souls from other rays** reach the same goal and **occasionally choose this Path**, but it is not the one which constitutes for Them the line of least resistance, as it often is for Masters on the first ray.

Masters from the **first ray and the second ray tread it often**, and each of Them has a different mode of approach, technique and type of realisation:

**1.First ray souls** have to negate their "isolated unity" and study the beauty and value of differentiation.  This period of training is followed by a mysterious process called "multiple identification."  Note how the adjective here conveys the many and the plural whilst the noun gives the concept of unity and the singular.  In these two words, apparently contradictory though esoterically significant, there is embodied one aspect of the initiation to be experienced on this ray Path.

(RI 421) 2. The **second ray Master** who decides to go this way has to negate his attractive, magnetic tendencies and learn the meaning of "isolated intention with a multiplicity of goals."  I know not how else to translate the archaic phrase which describes the objective of the Master's training on this Path.  The exclusive has to become the inclusive in an [Page 421] entirely newly apprehended world of realisation, whilst the inclusive has to master the technique of exclusiveness and become exclusive in a new realm of realisation; it is an exclusiveness which has in it no slightest element of the great heresy of separateness.

***Masters who take the 5th Cosmic Path have to learn to comprehend some of the qualities or intentions of the Ray Lords-which leads to working in the equivalent of Shamballa on some sacred planet or in some solar system***

(RI 421) I may not here even indicate the type or quality of the intentions of the ray Lords which the Master of the sixth initiation has to learn to comprehend.  The training given Him ends in another tremendous decision which will **place Him in a group of Lives on some sacred planet** or in **some solar system** which will be a correspondence to **Shamballa** on our little planet.  **Shamballa** embodies the will or purpose of our planetary Logos.  The goal which these initiates (trained on the ray Path) eventually reach is some sphere of activity wherein **sublime purposes and divine intentions** are worked out.

6. **The Path the Logos Himself is on *(this path leads to the Cosmic Buddic plane-and to becoming a Solar Logos)***

It should be remembered as this peculiarly abstruse subject is approached that the Solar Logos is as far removed (in the evolutionary sense) from our planetary Logos as the latter is from the point of attainment of an accepted disciple.  Yet the two are linked by a subjective unity and similarity of objective.  At certain points upon the Way of the Higher Evolution Their two lines of energy meet and blend.  Our Solar Logos also plays a peculiarly interesting part in the development of our entire planetary life.  For the sake of clarity, yet at the same time speaking symbolically, **Sanat Kumara** might be regarded as a personal disciple of the Solar Logos, with all that that indicates of cosmic responsibility.

***Sanat Kumara is training to be a Solar Logos-the ensouling life of a Solar System-Not all planetary Logoi become Solar Logoi***

We had much difficulty in considering understandingly the path trodden by Those Masters Who decided to tread the Path of training for planetary Logoi.  It is therefore far more difficult and practically impossible to say anything anent this Path which is trodden by Those Great Beings Who are **in training for Solar Logoi**.  Of These, **Sanat Kumara is One**.  Not all the planetary Logoi tread the Path of Solar Logoi, for just as exalted positions await Them elsewhere in the universe.

***It is now possible to transfer directly to the 6th Cosmic Path directly-previously one had to enter the deva evolution then transfer to the 5th Path, then to the 6th Path***

**Those Masters**, as I have said in A Treatise on Cosmic Fire, **Who tread this Path are rare indeed**, and hitherto have had to enter this Path via the **angel or deva evolution** and by transference then to the **fifth or ray Path**.  Changes have however been made, and a Master can now pass on to this sixth Path directly and without entering the deva evolution.

***Those who take the 6th Path enter the Council Chamber or Shamballa aspect of some of the Sacred Planets***

This sixth Path is one on which the Masters in training have to **work with the devas** who are so frequently the mobile agents of the creative process in solar creation.  The Masters Who enter upon this Path, eventually and as part of Their training, **enter the Council Chamber** of some of the **sacred planets**, before transferring into the group which guides our **Solar Logos**; this in its turn is only a temporary phase, though in both cases the time embraced may cover vast periods, from the point of view of humanity.  They work with principles unknown to us on Earth, though two of these principles will later be revealed; many of them are controlling factors on other spheres and in other planetary schemes which are more advanced than ours; the Master in training then acts as the custodian of these "energetic principles" or as distributing agent; in this way Venus was the custodian of what we call the principle of Mind and brought it as a pure gift to embryonic humanity.

7. The **Path of Absolute Sonship** ***(leading to the Cosmic astral plane)***

(RI 423) As I have previously pointed out, not much can be given out concerning this mysterious Path which leads into a triangle (if I may so express it) formed of three lines of energy of differing and greatly varying vibratory effectiveness.  This triangle is in the nature of an open door, presenting unique and unprecedented opportunity to Those Who discover this Path.  Just as one of the **seven Paths** produced ultimately **relationship to the Pleiades**, so this Path **relates our solar system** to the constellation of the **Great Bear**.  You have, therefore, the following triangle composed [Page 423] of **one stream of energy emanating from the Great Bear**, another stream of energy issuing from the **Heart of the Sun or from our Solar Logos**, and the base line constituted of the seven streams of energy which come from our seven sacred planets.  The potency and the effectiveness of this triangle is therefore unique and apparent; it produces relation between our system, our planets and the universe.  This "open" triangle presents opportunity to Those Lives Who, from the other side of the triangle to that presented to our solar system and its contents, seek to help our solar system and bring the non-sacred planets to the point of liberation which is their particular goal.  Through this triangular door **all the great Avatars** enter our system and "find the Point where They can serve."

The inflow of extra-solar energy is what produces the **seven cosmic Paths**.  There is no such grouping as the seven solar Paths.  In most cases, the Paths lead away from our solar system altogether.

If you will study the more abstruse teaching (more veiled and more symbolic than this) you will find certain statements made which—to the esotericist—will throw much light on the simpler presentations in this Treatise on the Seven Rays.  It is simpler because only those points are given which carry in them the germ of possible enlightenment to the general public.  A Treatise on Cosmic Fire is not written for the general public; it is strictly a presentation of truth for the initiated disciple.  Its line is strictly a first ray and third ray presentation, whilst this Treatise is strictly a second ray approach.  This is a statement warranting careful thought, and one that has as yet received no recognition.

(RI 424) Among the changes necessitated by the abnormally rapid development of mankind, with its consequent stepping up of the qualities of disciples, is the fact that no longer does the Master—faced at the sixth initiation with a stupendous decision to make—enter upon the indicated Path entirely blindly, as heretofore.  He is now given a revelation of the true united goal of the seven Paths and likewise a vision of their varying intermediate, individual goals.  Hence the name of the fifth initiation is that of the "Initiation of Revelation."  He can thus make His decision with opened eyes and unblinded by the glory.

One point requires elucidation here.  The whole standard of the mental equipment of entering disciples is so much higher than it used to be, owing to the mental and intuitive development of man, that this fact has forced corresponding changes within the Hierarchy itself.  The Masters Who are now moving forward on to the Path of the Higher Evolution are equally of much greater unfoldment; the will aspect is present to a great degree (little as you may realise it), and this is a new factor, conditioning much.  Love and intelligence distinguished the Masters up to three hundred years ago.  Love and intelligence and will distinguish Them today.  This again is another reason for the comprehensive changes made and it is interesting to note that the bulk of the changes are due to the response of men to the hierarchical work.  It is humanity that has forced these events of so far-reaching a nature; mankind has also forced revelations which it had been believed could not be given to men for thousands of years or until the **sixth rootrace** had come into being.  An instance of the expansion of the information given can be noted in connection with the second Path.  Nothing is mentioned in my earlier presentation of the seven Paths in Initiation, Human and Solar of a conditioning constellation.  In A Treatise on Cosmic Fire, I mention that energy enters our system from an unknown source, via Gemini.  In this latest contribution on the subject I mention that Libra, the Balances, is involved.  Thus there are found on this Path of [Page 425] Magnetic Work two blended influences, those of Gemini and Libra.  You have, therefore:

(RI 425) The dual energy of Gemini is brought to a point of balance by means of the influence of Libra, and this balanced and dual energy is released then into our solar system.  This entering stream of balanced energies forms the second Path.  I have given you much information in the above statement.

I have asked A.A.B. to incorporate at the close of this instruction a passage from A Treatise on Cosmic Fire, for this teaching anent the seven Paths is as a climaxing comment.  I shall not enlarge upon it, but if you have spiritual imagination and speculative ability you can comprehend much.  I have also asked A.A.B. to add to this instruction the seven tabulations earlier given so as to complete and round out this triple presentation.  I do not urge you to study or to give much time to the consideration of the seven paths.  The treading of one or other of those Paths lies far ahead of you, and it would be a waste of time.  I would however remind you that every effort to live rightly, beautifully and usefully, to control the mind and to achieve loving understanding, lays the foundation for right decision at the sixth initiation; some day you too will stand at this point of unique choice and it is what you do here and now which will determine the way which you will go.

An Extract from A Treatise on Cosmic Fire

Pages 1243-1266

The **seven Paths**, at a certain stage which may not be defined, **become the four Paths**, owing to the fact that our solar system is one of the fourth order.  This merging is [Page 426] effected in the following way:

The initiates upon Path I "fight their way" on to Path VI. ***(those who take the Path of Earth Service eventually become Solar Logoi)***

The initiates upon Path II "alchemise themselves" on to Path VII.

The initiates upon Path III through "piercing the veil" find Themselves upon Path V.

This leaves **Path IV** to be accounted for.  Upon this Path pass all those who, through devotion and activity combined, achieve the goal but who **lack as yet the full development of the manasic principle.**  This being the solar system of love-wisdom or of astral-buddhic development, the fourth Path includes the larger number of the sons of men.  In the Hierarchy of our planet the "**Lords of Compassion**" are numerically greater than the "**Masters of the Wisdom**."  The former must therefore pass to the **sun Sirius** there to undergo a tremendous manasic stimulation, for Sirius is the emanating source of manas.  There the mystic must go and become what is called "a spark of mahatic electricity."

These seven Paths are not concerned with nature or the balancing of the pairs of opposites.  They are concerned only with unity, with that which utilises the pairs of opposites as factors in the production of LIGHT.

PATH I.  EARTH SERVICE

Attributes.............Wise compassion.

Source.................Constellation of the Dragon, via Libra.

Method.................Twelve cosmic Identifications.

Hierarchy..............The sixth.

Symbol.................A green dragon issuing from the centre of a blazing sun.  Behind the sun and overtopping it can be seen two pillars on either side of a closed door.

Quality gained.......  Luminosity.

PATH II.  PATH OF MAGNETIC WORK

Attributes............Responsiveness to heat and knowledge of rhythm.

Source................An unknown constellation, via Gemini.

Method................The entering of the burning-ground.

Hierarchy............The third and fourth.

Symbol................A funeral pyre, four torches, and a fivefold star mounting towards the sun.

Quality gained........Electrical velocity.

PATH III.  PATH OR TRAINING FOR PLANETARY LOGOI

Attributes............Cosmic vision, deva hearing and psychic correlation.

Source................Betelgeuse, via the sign Sagittarius.

Hierarchy.............The fifth.

Method................Prismatic identification.

Symbol................A coloured cross with a star at the centre and backed by a blazing sun, surmounted by a Sensa Word.

Quality gained........Cosmic etheric vision or septenary clairvoyance.

PATH IV.  THE PATH TO SIRIUS

Attributes............Cosmic rapture and rhythmic bliss.

Source................Sirius via the Sun which veils a zodiacal sign.

Hierarchy.............Veiled by the numbers 14 and 17.

Method................Duplex rotary motion and rhythmic dancing upon the square.

Symbol................Two wheels of electric fire, revolving

around an orange Cross, with an emerald at the centre.

Quality gained........Unrevealed.

PATH V.  THE RAY PATH

Attributes............A sense of cosmic direction.

Source................The Pole Star via Aquarius.

Hierarchy.............The first and the second.

Method................Process of electrical insulation and the imprisonment of polar magnetism.

Symbol................Five balls of fire enclosed within a sphere.  Sphere is formed of a serpent inscribed with the mantram of insulation.

Quality gained........Cosmic stability and magnetic equilibrium.

PATH VI.  THE PATH OF THE SOLAR LOGOS

Not given.............Not given.

PATH VII.  THE PATH OF ABSOLUTE SONSHIP

Not given.............Not given.

UP TO HIT 734

**Compilation Shamballa part19**

(RI 440) The dual existence of the Master involves what we might call the two poles: that of the monadic consciousness, whatever that may be, and that of the self-created form which He may use as a member of the Hierarchy and a worker in the three worlds of human enterprise. I would here remind you that there are many groups and types of Masters, and most of Them are quite unknown to occult students either from Their work or from rumour or from knowledge of the many evolutionary processes of which the human is only [Page 440] one. Not all the Masters work in the three worlds; **not all the Masters need or possess physical bodies**; not all the Masters "have Their faces turned towards the realm of dark light, but many face for aeons towards the clear cold light of spiritual existence"; not all the Masters make or are required to make the sacrifices which work for the fourth kingdom in nature entails. Not all souls liberated or limited constitute the Kingdom of God in the sense which that phrase conveys to us; that term is limited to the soul which informs units in the human family; not all the Masters work under the great Buddha of Activity Who is responsible to **Sanat Kumara** for the Plan working out in connection with Humanity. He works through the three Great Lords of the Eternal Ashram of **Sanat Kumara**, but His two Brothers have Each of Them an equally important work and are responsible—as He is—to the Council Chamber. Each of Them also works through a triangle of energies with grouped subsidiary forces working in seven departments and differentiated also into forty-nine lesser departments, as is the Ashram which we call the Hierarchy. Forget not, there are many Hierarchies and the Human Hierarchy is but one.

This whole theme is one of great complexity and yet at the same time so simple that when the simplicity of the planetary constitution is truly grasped and the analytic disputations of the concrete mind are overcome, the liberated Master enters a world of spiritual endeavour which is free from forms and symbols or the veils which hide the basic truth and the underlying mystery.

Being is simple, free, unlimited and unimpeded and in that world the Master moves and works. Becoming is complex, imprisoning, limited and subjected to hindrances, and in that world the disciple and the lesser initiates live and move and have their being. The Master works simultaneously in two worlds or states of awareness; i.e., that related to pure existence, to the untrammelled life of the planes controlled by the Monad, and also by the Hierarchy. There **naught but the Plan** engrosses His attention. He deals safely with "the simplicity which is **Shamballa"** and its [Page 441] sphere or aura of influence and "with the field of relationships which are nurtured from the Ashram of the Christ." I am here quoting one of the Masters Who was endeavouring to explain to a disciple the simplicity of the life which a Master expresses.

(RI 460) The goal towards which the average disciple has worked in the past has been soul contact, leading eventually to what has been called "hierarchical inclusion." The reward of the disciple's effort has been admittance into the Ashram of some Master, increased opportunity to serve in the world, and also the taking of certain initiations. The goal towards which higher disciples are working involves not only soul contact as its primary objective (for that has to some measure been attained), but the building of the bridge from the personality to the Spiritual Triad, with consequent monadic realisation and the opening up to the initiate of the Way to the Higher Evolution in its various branches and with its differing goals and objectives. The distinction (I said not "difference," and would have you note this) between the two ways can be seen in the following listed comparisons:

Desire—Aspiration Mind—Projection

The 1st and 2nd Initiations The 3rd and 4th Initiations

Universal Love and Intuition Universal Will and Mind

[Page 460]

The Path of Light The Way of the Higher Evolution

The Point of Contact The Antahkarana or Bridge

The Plan The Purpose

The Three Layers of the Egoic Petals The Spiritual Triad

The Hierarchy **Shamballa**

The Master's Ashram The Council Chamber

The Seven Paths The Seven Paths

(RI 461) 3. The abstract mind. This reveals itself most completely under the influence of the first Ray of Will or Power, reflecting the higher aspect of the will of divinity or of the atmic principles it summarises in itself when fully developed the purpose of Deity, and thus becomes responsible for the emergence of the Plan. It energises the will petals until such time as the eternal life of the soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown. It is brought into conscious functioning through the building of the antahkarana. This "radiant rainbow bridge" unites the illumined personality, focussed in the mind body, motivated by the love of the soul, with the Monad or with the One Life, and thus enables the divine manifesting Son of God to express the significance of the words: God is Love and God is a consuming Fire. This fire, energised by love, has burnt out all personality qualities, leaving only a purified instrument, coloured by the soul ray and no longer necessitating the existence of a soul body. The personality has by this time completely absorbed the soul, or to put it perhaps more accurately, both soul and personality have been fused and blended into one instrument for the use of the One Life.

This is but a picture or a symbolic use of words in order to express the unifying goal of material and spiritual evolution, as it is carried to its conclusion—for this world cycle—through the development of the three aspects of mind upon [Page 462] the mental plane. The cosmic implications will not be lost to you, but it profits us not to dwell upon them. As this process is carried forward, three great aspects of divine manifestation emerge upon the theatre of world life and on the physical plane. These are Humanity, the Hierarchy and **Shamballa.**

Humanity is already the dominant kingdom in nature; the fact of the Hierarchy and of its imminent approach into physical appearance is becoming well known to hundreds of thousands of people today. Its recognised appearance will later set the stage for the needed preparatory phases which will finally lead to the exoteric rule of the **Lord of the World**, emerging from His aeonial seclusion in **Shamballa,** and coming forth into outer expression at the end of this world cycle.

(RI 466) You can see, therefore, why so much emphasis is laid by esotericists upon fusion, unity or blending; only when this is intelligently realised can the disciple begin to weave the threads into a bridge of light which eventually becomes the Lighted Way across which he can pass into the higher worlds of being. Thus he liberates himself from the three worlds. It is—in this world cycle—pre-eminently a question of fusion and expressing (in full waking awareness) three major states of consciousness:

1. The **Shamballa** Consciousness.

Awareness of the unity and purpose of Life.

Recognition and cooperation with the Plan.

Will. Direction. Oneness.

The influence of the Triad.

2. The Hierarchical Consciousness.

Awareness of the Self, the Soul.

Recognition and cooperation with divinity.

Love. Attraction. Relation.

The influence of the Soul.

3. The Human Consciousness.

Awareness of the soul within the form.

Recognition and cooperation with the soul.

Intelligence. Action. Expression.

The influence of the consecrated personality.

(RI 471) Students would do well to consider the building of the antahkarana as an extension in consciousness. This extension is the first definite effort made upon the Path to bring in the monadic influence with full awareness, and finally directly. This process constitutes the individual parallel to the present inflow of force from **Shamballa**, about which I have elsewhere spoken. That **highest Centre** of energy upon our planet is now having a definite effect upon that centre which we call Humanity. This is brought about by direct alignment, and not via the Hierarchy as has hitherto been the case. When the individual antahkarana has been successfully started, and there is even a tenuous thread of living energy connecting the threefold personality and the Spiritual Triad, then the inflow of the will-energy becomes possible. This, in the early stages, can be most dangerous when not offset by the love energy of the soul. Only one thread of the threefold antahkarana passes through the egoic lotus. [Page 472] The other two threads relate themselves directly with the Triad, and hence eventually with the Monad, the source of the triadal life. This is true of the individual and of humanity as a whole, and the effects of this alignment can be seen demonstrating in the world at this time.

(RI 473) Today, through human effort and hierarchical endeavour, a great alignment and linking up is taking place, and Monad-Soul-Personality are being more directly related than has hitherto been possible. One reason for this is that there are present in incarnation upon the planet many more initiates of the third degree than ever before; there are many more disciples being prepared for the third initiation; and in this third strictly human race, the Aryan (using this term in its generic sense and not in its prostituted German connotation), the three aspects of the personality are now so potent that their magnetic influence and their creative effect are making the building of the antahkarana an outstanding achievement, thus linking and aligning the three aspects in man. The same is true of the three divine centres in the planet which embody these divine qualities: **Shamballa**, Hierarchy, and Humanity. These are now closely aligned, thus producing a fusion of energies which is causing an inflow of the spiritual will, as well as a demonstration of the Destroyer aspect.

I have here indicated much of interest; I have pointed out a goal and indicated a Way. I have related (in consciousness) the Hierarchy and **Shamballa**. This signifies a great and critical moment in human affairs and an opportunity hitherto unparalleled in history. The need for a due appreciation of this will be evident, and should incite all who read to renewed effort and to fresh endeavour. Students must [Page 474] seek to meet all the planetary changes and opportunities with corresponding changes in their own lives. They must seek those new attitudes and those new creative approaches which will result not alone in the building of the individual antahkarana, but also in the fusion of the many "radiant strands" which will produce those "connecting cables," speaking symbolically, which will relate the planetary centres and present the medium along which can pass the fiery will and the predetermined purpose of Deity. This will bring about the reconstruction of the manifested worlds, and in this task each and every one of you can have his share.

(RI 481) 1. Humanity, in which he can focus himself at will through the medium of what is called technically the "mayavirupa"—a bodily form which he creates for the fulfillment of monadic purpose.

He then fully expresses all the energies of the Mutable Cross.\*

2. The Hierarchy. Here, as a focussed unit of all-inclusive buddhic awareness, he finds his place and mode of service, conditioned by his monadic ray.

He then expresses the values of the Fixed Cross\*

3. **Shamballa**. This is his highest point of focus, the goal of the exertions of all initiates of the higher degrees and the source of the sutratma, through which (and its differentiations) he can now consciously work.

Here he finds himself still crucified, but on the Cardinal Cross.\*

The task with which the human being in all his stages [Page 482] of unfoldment has been occupied might therefore be stated to be the bridging of the gap between:

1. The Mutable Cross and the Fixed Cross.

2. Humanity and the Hierarchy.

3. The lower triplicity, the personality, and the Spiritual Triad.

4. The Monad on its own plane and the outer objective world.

This he does through a process of Intention, Visualisation, Projection, Invocation and Evocation, Stabilisation and Resurrection. With these various stages, we will now deal.

(RI 483) There has been much emphasis upon the life of the soul and its expression upon the physical plane; this has been necessary and a part of the evolutionary development of the human consciousness. The kingdom of souls must eventually give place to the rule of the spirit; the energy of the Hierarchy must become a force, receptive to the energy of **Shamballa**, just as the force of humanity has to become receptive to the energy of the kingdom of souls. Today all three processes are going on simultaneously, though the receptivity of the Hierarchy to the second aspect of the **Shamballa** energy is only now beginning to be recognisable. The Hierarchy has for long been receptive to the third or creative aspect of the **Shamballa** energy, and—at some very distant period—it will be responsive to the first aspect of that same energy. The triple nature of the divine manifestation must also express itself as a duality. This can be understood in a faint way when the disciple realises that (after the third initiation) he too must learn to function as a duality—Monad (spirit) and form (matter)—in direct rapport with the consciousness aspect, the mediating soul being absorbed into both of these two aspects of divine expression, but not functioning itself as a middle factor. When this has been achieved, the true nature of Nirvana will be comprehended, the beginning of that endless Way which leads to the One; this is the Way whereon duality is resolved into unity, the Way that Members of the Hierarchy are seeking to tread and for which They are preparing.

(RI 492) Therefore, before the bridge can be truly built and "projected on the upward way, providing safe travelling for the pilgrim's weary feet" (as the Old Commentary puts it), the disciple must begin to react in response to the closed lotus bud or jewel at the centre of the opened lotus. This he does when the sacrifice petals of the egoic lotus are assuming control in his life, when his knowledge is being transmuted into wisdom, and his love for the whole is growing; to these is being added the "power to renounce". These three egoic qualities—when functioning with a measure of potency—produce an increased activity at the very centre of soul life, the heart of the lotus. It should be remembered that the correspondences in the egoic lotus to the three planetary centres are as follows:

**Shamballa**....The jewel in the lotus.

Hierarchy....The three groups of petals.

Humanity....The three permanent atoms within the aura of the lotus.

(RI 495) This is the technical process of invocation and evocation. There is a gradual approach from both the divine aspects. Little by little, the vibration of both becomes stronger reciprocally. There comes then a moment when contact between the two projections is made in meditation. This is not a contact between soul and personality (the goal of the average aspirant), but a contact between the fused soul and personality energy and the energy of the Monad, working through the Spiritual Triad. This does not constitute a moment of crisis, but is in the nature of a **Flame of Light**, a realisation of liberation, and a recognition of the esoteric fact that a man is himself the Way. There is no longer the sense of personality and soul or of ego and form, but simply the One, functioning on all planes as a point of spiritual energy and arriving at the one sphere of planned activity by means of the path of Light. In considering this process, words prove completely inadequate. At this stage, when very advanced, there is no form attracting the Monad outwards into manifestation. There is no way in which the call of matter or of form can evoke a response from the Monad. There remains only the great pull of the consciousness of humanity as a whole and to this, response can be made via the completed antahkarana. Down—or rather [Page 495] across—this bridge, descent can be made at will, in order to serve humanity and to carry out the will of **Shamballa.**

This is a statement of the final consummation. But before that can take place in its perfected completion, there must be a long period of gradual approach of the two aspects of the bridge—the higher, emanating from the Spiritual Triad, in response to monadic impulse, and the lower, emanating from the personality, aided by the soul—across the chasm of the separating mind. Finally, contact between that which the Monad projects and that which the disciple is projecting is made, and then come the fifth and sixth stages.

5 and 6. Stabilisation and Resurrection. The bridge is now built. Thin and tenuous may be its strands at the beginning, but time and active understanding will slowly weave thread after thread until the bridge stands finished, stable and strong and capable of being used. It must perforce be used, because there is now no other medium of intercourse between the initiate and the One Whom he now knows to be himself. He ascends in full consciousness into the sphere of monadic life; he is resurrected from the dark cave of the personality life into the blazing light of divinity; he is no longer only a part of humanity and a member also of the Hierarchy, but he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan. They are responsive to impression from **Shamballa** and are under the direction of the Heads of the Hierarchy.

The "freedom of the three Centres" is Theirs. They can express at will the triple energy of Humanity, the dual energy of the Hierarchy, and the one energy of **Shamballa.**

Such, my brothers, is the goal of the disciple as he begins to work at the building of the antahkarana. Reflect upon these matters and proceed with the work.

(In some Talks to Disciples, the Tibetan makes the following remarks which apply here with peculiar force. A.A.B.)

(RI 508) It has not been easy to put these abstruse ideas, expressed in the most archaic language and symbolism, into modern terms and words. I have but conveyed the general idea—the collaboration of all the seven rays in the building processes of Deity and their planned interaction, on a tiny scale, [Page 508] infinitesimal in comparison with the great Whole. Man responds within the circle of humanity, enclosed within the greater circle of the Hierarchy, and becomes conscious of this fusion and uses the potencies of both groups of lives, through the medium of the antahkarana. The moment the disciple approaches that point in consciousness and the antahkarana is firmly anchored (even if as yet but a tenuous structure), he becomes aware of the factor of the greater circle which encloses the other two—**Shamballa**, the Secret Place where the will of God is formulated for the immediate present and for the long range future.

With this vision and suggested preamble let us now ascertain the seven techniques to be employed at the projection stage of the building process.

(RI 516) This factual assumption is not faith, but knowledge and conviction, and upon this realised conviction the disciple rests, acts and depends. It becomes an unalterable and unchangeable attitude. The meaning of the above seven-fold statement will become clearer if the disciple will ponder the distinction between faith and conviction. It is this divine assertion which holds the universe in being; it is this divine assertion which is the embodied summation of all knowledge and love, and the first ray disciple must begin to use this technique, resting back upon his divine prerogative of assertion. Ponder on this statement. It is the [Page 516] technique of **Shamballa** and the established right, prerogative and privilege of all **first ray souls.**

(RI 519) Invocation and Evocation (continued from pages 493-495):

These two words are descriptive of that mysterious something—emanation, voiceless appeal, inherent urge towards the light—which is innate in all forms, which produces interplay and relationship, and which is the cause of all progress or pushing forward along the path of an expanding consciousness and a penetration into the light. This is true of a plant pushing its way out of the darkness of earth into the light of the sun, a child extricating itself under the life impulse from the womb of its mother, of the human being pushing himself into realms of greater knowledge and effective physical living, of the aspirant driving forward out of the Hall of Learning into the Hall of Wisdom, of the disciple penetrating into the realm of soul light and life, of the initiate passing from grade to grade in the Hierarchy of Liberation, of the Christ moving on into the **Council Chamber** of **Shamballa,** and of the Lord of the World Himself undertaking those processes which will lead Him into realms of divine life—of which even the highest initiate on our planet has no conception. All comes about as part of a great system of invocation and evocation, of appeal and response, and all are distinctive of the "mode of Life" which governs the entire graded hierarchy of Being upon our planet.

(RI 521) Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.

It is, in fact, the recognition by the part of its relationship to the Whole, plus a constantly growing demand for increased [Page 521] awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity—oriented specifically to the Great Life of which it feels itself a part—upon that Life, and the responsive impact of that "All surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in **Shamballa**; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarised humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation, and of developing a sensitivity and a loving response to the ideal Man, summarised for present day humanity in the Christ.

***The Buddha opened the door to the 3rd initiation and therefore to Shamballa-he took it back in Atlantean times with the Christ in a 4th Ray Ashram***

(RI 527) **Vyasa**—the original Vyasa, Who was the Great Individuality evoked by the invocation of the early animal-men—is still more than just a name, even though He has passed **out of our planetary scheme millions of years ago.** He opened a door into the human kingdom through His response to the animal kingdom in its higher invocative ranks; His work brought about the process known as individualisation. Down through the ages, these Sons of God have come, evoked by human invocation; in Their turn, They have invoked certain aspects of the divine nature, deeply hidden in mankind—all related hitherto to consciousness and to responsiveness of the part to the Whole. [Page 527] Eventually Hercules came forth and opened the door on to the Path of Discipleship, His work being preserved for us in the Twelve Labours of Hercules. These epitomised the various tests to which all disciples are subjected, prior to the various initiations. **Shri Krishna** came and opened the door through which mankind could pass to the Second Initiation. The **Buddha**, a still greater Figure, the One Who is known as the "Enlightened One," also came and demonstrated to humanity the nature of the Lighted Way, its revelations and its effects in consciousness. He enacted for us the supreme achievements of the mystic way. Then came the Christ and performed a triple work:

1. He **opened the door to the third initiation.**

2. He anchored on Earth "the Will of God in the matrix of love" (as it has been esoterically called).

3. He pointed the way through "the needle's eye" which gives entrance to the passage through the Pyramid (the symbol of the Spiritual Triad in this case. A.A.B.) which leads out on to the Way which terminates in **Shamballa.**

His work was of a major consummating nature; He demonstrated in Himself two divine aspects, thus giving "shape and substance to love"; this had been sequentially fostered by **several preceding lesser World Saviours**, of Whom **Shri Krishna was the greatest.**

The **Christ completed the work of the Buddha** by manifesting in its fullness the nature of love, thus permitting the full expression of love-wisdom in its dual aspect—the one aspect demonstrated by the Buddha and the other by the Christ. But His greatest work has not yet been emphasised in the worlds of thought and of religion—the revelation of the Way of the Higher Evolution. This entails the bringing through of pure divine will and the relating of the spiritual Hierarchy to the great Council at **Shamballa**. It will be apparent to you, therefore, that He was the first to carry through—from stage to stage—the complete revelation of humanity to the Hierarchy and of the Hierarchy to **Shamballa**. This He did by virtue of a [Page 528] completely finished and constructed antahkarana, and thus He facilitated the work of all future aspirants and disciples. He made possible their unimpeded progress, as far as the opening of each stage of the planetary antahkarana is concerned. He presented the "first thread of living substance, irradiated by love, intelligently woven and energised by will" which any human being of our Earth humanity had interwoven with the planetary antahkarana. Here lies the secret of the sixth initiation, which has not yet received the attention of the occultist—it is that of the Ascension.

(RI 529) To sum up. We have carried our study of the esoteric aspects of mental unfoldment to a point where we have lifted the entire spiritual man into realms which are neither those of the soul nor of the personality; they are those which make him an integral part of monadic experience. We are therefore dealing definitely with initiate experience. That the personality remains as an instrument or vehicle of expression for the one universal soul in its many personality aspects upon the physical plane has been duly emphasised; that the soul per se has been lost to consciousness in the sea of universal realisation has also been made clear; that the state of being which the initiate has now reached, as a result of the six stages of conscious building of the antahkarana, has been detailed; but I have pointed out in this connection that what has transpired lies beyond what we call consciousness, and is consequently undefinable by the human intellect. We have dealt with certain high stages of unfoldment which remain impossible to any human comprehension outside that of Those Who can function in the Courts of **Shamballa**. When these stages have been passed, then the goal of all the evolutionary processes has been reached, as far as humanity is concerned. These concepts cover our presentation of truth and of our theme up to the present point. Further we cannot go, for it would be profitless; nor would the human constitution prove adequate to the imposed task.

I have in these previous sections carried our theme to the point where it climaxes all that has been hitherto given out anent the human mind and its capabilities. I have indicated the method whereby the mind, trained in meditation, and therefore soul-conscious, can—through the construction of the antahkarana—reach heights and stages of inclusiveness which will introduce to it certain aspects of the so-called Universal Mind, the mind of God, as it is familiarly called. What I have really done is to deal very briefly with the mode whereby the disciple or the initiate can, with increasing power, tune in on the mind of the **planetary Logos, Sanat Kumara**. Just as the disciple can, [Page 530] when soul conscious, tune in on the mind of his Master, so the initiate, upon a higher turn of the spiral, can register the thoughts of the divine Being in Whom we all live and move and have our being.

Through the development of the antahkarana and its conscious, scientific use, the initiate becomes aware of what transpires in the Council Chamber of **Shamballa**; he can then efficiently begin to work as an exponent of the Will aspect of divinity. Yet all this time we have confined ourselves entirely to the consideration of the mind aspect in its three phases upon the mental plane, and with their extension into states of being unknown to all except trained disciples and initiates. It has been my intention thus to give a theoretical, though not yet practical insight into modes of activity and possible states of being to which you can some day aspire and eventually attain.

(RI 533) The form aspect culminates experience and presents the disciple's comprehension of the initiatory process; the consciousness aspect indicates in a mysterious manner the rate of expansion as the disciple has undergone the process; the life aspect permits of extra-planetary contact, thus indicating the possible future and the eventual processes of identification. It might be added that the factual ceremonial admits the disciple into full fellowship with the Hierarchy; that the symbolic representation indicates to the disciple the **Way** into **Shamballa**, and that illumined revelation presents to the initiate the bridge between our cosmic physical plane and the inner subjective and cosmic worlds; this entrance to the bridge (I am speaking in symbols) [Page 533] reveals the existence of the cosmic Antahkarana, created by the **Lord of the World** and His group of Executives.

***The lives within the Council Chamber of Shamballa move within the second light***

(RI 538) In the Masters' Archives there are some Rules for Disciples of very ancient origin. Among them is one that is so old and so abstruse that it is only now possible to bring it to the attention of humanity, owing to the increased mental and Spiritual perception of the modern aspirant. It can be inadequately translated as follows:

"**The light is seen, a tiny point of piercing light**. This light is warm and red. It nearer draws as it reveals the things that are, the things which may be. It pierces the third centre and removes all glamour and desire.

"**A light is seen through the medium of the lower light**—a light of warmth and heat. It pierces to the heart and in that light all forms are seen pervaded by a glowing light. The world of lighted forms is now perceived, linked each to each by light. This light is blue, and flaming is its nature. Between the warm and reddish light and this clear light there burns a glow of flame—a flame which must be entered, ere the light of blue is entered and is used.

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"**Another light is then perceived, the clear cold light** which is not light but darkness in its purest purity—the Light of God Himself. It renders dark all else beside Itself; all forms fade out and yet the whole of life is there. It is not light as we know light. It is that pure essential essence of that Light which reveals Itself through light."

It was the **second light to which the Buddha and the Christ both referred** when They said: "I am the light of the world." It is the Light of God Himself, the Lord of the Worlds, in which the Lives within the Council Chamber of **Shamballa** live and move and have Their Being.

It is the recognition of the varying "lights" upon the Lighted Way that signifies readiness for initiation. The initiate enters into light in a peculiar sense; it permeates his nature according to his development at any point in time and space; it enables him to contact and see the hitherto unseen, and on the basis of the newly acquired knowledge to direct his steps still further.

(RI 549) Impression on the mind of the disciple of hierarchical intent

This is something far greater and more inclusive than the ability of the mind of the disciple to register the content of the minds within the Ashram with which he is affiliated or even the mind of the Master. The purpose aspect of the Plan begins to impress his now highly illumined abstract mind, for the integrated purpose—as far as the Hierarchy is concerned—begins slowly to impress him. Little by little, he begins to register impressions from **Shamballa**. With this I cannot deal; it concerns the growth which **follows the fourth and fifth initiations**, and therefore training given to a Master. With it you have no concern.

Your major task, as aspirants, is to cultivate the higher sensitivity; to render yourselves so pure and selfless that your minds remain undisturbed by the happenings in the three worlds; to seek that attentive spiritual sense which will enable you to be impressed, and then to interpret correctly the impressions received.

I have said that initiation is in reality a great experiment with energy. The life of the occult student is consciously lived in the world of energies. Those energies have always been present, for the whole of existence in all the kingdoms of nature is manifested energy, but men are not aware of this. They are not conscious, for instance, when they succumb to irritation and find themselves voicing that irritation in loud words or in angry thoughts, that they are taking astral energy and using it. The use of this energy admits them with ease to a level of astral living which is not suitable for them; continual use of this energy brings about what the **Master Morya** has called "habits of residence which imperil the resident." It is when the aspirant recognises that he himself is composed of energy units—held in coherent expression by a still stronger energy, that of integration—that he begins consciously to [Page 550] work in a world of forces similarly composed; he then begins to use energy of a certain kind, and selectively, and takes one of the initial steps towards becoming a true occultist. This world of energy in which he lives and moves and has his being is the living, organised vehicle of manifestation of the planetary Logos. Through it energies are circulating all the time and are in constant movement, being directed and controlled by the head centre of the planetary Logos; they create great vortices of force or major points of tension throughout His body of manifestation. The Spiritual Hierarchy of our planet is such a vortex; Humanity itself is another, and one which is today in a condition of almost violent activity, owing to its becoming a focus of divine attention.

Certain great readjustments are going on in that 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:

(RI 551) 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.

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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.

There are other factors present in our planet today, but these are the ones which will (in a vague sense) mean something to you, as you think and seek to understand.

The great cosmic initiation through which our planetary Logos is passing (forget not my words, "initiatory process") produces an entire reorganisation of all the energies of which His body of manifestation is composed; it heightens the quality or the vibration of certain of the ray energies, and lessens the potency of others. Direction also enters in; certain planetary centres become the recipients (in a new and vital manner) of the redirected ray potencies. Among these, at this time, the human family (or the third vital centre) becomes a prime objective. The three major centres in the body of the planetary Logos are:

The head centre—**Shamballa**—1st Ray of Will

The heart centre—Hierarchy—2nd Ray of Love-Wisdom

The throat centre—Humanity—3rd Ray of Active Intelligence

(RI 558) I would ask you to remember that all human beings must finally express the quality and livingness of one of the three Rays of Aspect, even if—in time and space—their souls may originally be upon one of the four Rays of Attribute. It might be useful here to enumerate the rays, and thus refresh the memory of the neophyte:

Rays of Aspect:

1. The Ray of Power, Will or Purpose

2. The Ray of Love-Wisdom

3. The Ray of Active Creative Intelligence

Rays of Attribute:

4. The Ray of Harmony through Conflict

5. The Ray of Concrete Science or Knowledge

6. The Ray of Idealism or Devotion

7. The Ray of Order or Ceremonial Magic

It is contact with the energy of the **third Ray of Active Intelligence** or (as it is sometimes called) the "acute energy of divine mental perception" which admits the consciousness of the initiate into the **"secrets of the Mind of God**". It is the four Rays of Attribute which, in the evolutionary cycle, condition his character (or apparatus of contact) and evoke his essential quality. The three Rays of Aspect enable him to **take the four higher initiations**—initiations 6, 7, 8, 9—and are connected purely with **Shamballa**. The four Rays of Attribute, particularly as they are synthesised through the medium of the third Ray of Aspect, are related more definitely to the Hierarchy, and therefore are related to the first five initiations. The Rays of Aspect are essentially related to the life or will aspect of divinity; the Rays of Attribute are related to the consciousness aspect.

(RI 579) It is the activity of this sixth ray which has brought out into the light of day the growing ideological tendencies of mankind. These world ideologies (of which there are many present in the world today) are created by a triple reaction to the two streams of energy mentioned above:

1. The unfoldment of the mental principle in mankind during this Aryan Age has forced desire into the form of great mass concepts; these unitedly are governing the mass tendency toward mental unfoldment.

2. The steadily growing soul influence, working like a leaven on the astral plane, has lifted kama or desire out of its purely self-centred focus and brought in a new and hitherto unexpressed group emotional consciousness; this leads the fused emotional nature of men into great ideological mass expression, still selfish; expressed and impulsed as yet by emotional excesses, but indicating new and better goals. These goals will assume clearer and more desirable [Page 580] outlines when the second initiation is undergone by the world aspirant.

3. The influence generated by the **Shamballa** energy which has, for the first time, made direct contact with Humanity, is producing an emotional vortex in which old ideals and institutions are seen divorced from their hitherto controlling glamours, thus permitting the new and better ideologies to emerge in the consciousness of the race.

***Initiations from the 3rd onward are administered by Sanat Kumara from Shamballa***

(RI 585) As we study the other ray energies and their initiatory effect, we shall not be able to indicate a great deal in relation to humanity itself. Only the first two initiations which are implemented by the Christ and which are "under the supervisory probation of the spiritual Hierarchy" are as yet possible to humanity. The **initiation of the Transfiguration is not yet for the mass of men**. We can, however, study the effects of these rays where the individual disciple is concerned, because the later initiations—from the **third initiation onward**—are administered by the **Lord of the World** from His high place in **Shamballa**; in the present world period, these initiations are individually administered and registered, and are undergone consciously and with an entirely awakened awareness.

(RI 587) 2. The group which may regard itself consciously as the initiate's own group, in the sense that he is slowly influencing those around him, collecting the personnel and forming the nucleus of the Ashram by means of which he may some day serve the world. All those who are taking initiation do not necessarily create their own ashrams, though a large number do so. The work of those initiates who do not form an ashram is mysterious in the extreme, from the point of view of aspiring humanity, and there is little that I may say about the subject. These initiates work [Page 587] in connection with plans emanating from **Shamballa**, of which humanity can know nothing; they work with the three subhuman kingdoms in nature, each of which has its own peculiar and specific band of initiate-workers. If they do not do this, they transfer into certain groups of workers who are engaged in activities connected with the deva or angel evolution, or in relation to the manifestation of energies about which I can tell you nothing. We shall deal only with the expansion of consciousness and the experience of those initiates who remain—in their activities and aims—related to humanity and to the Hierarchy. It might here be pointed out that:

a. The work of the deva evolution comes under the ray energy of the third Buddha of Activity.

b. The work with humanity comes under the influence of the ray energy of the second Buddha of Activity, Who embodies in a most peculiar sense the conditioning energy of the Hierarchy.

c. The work with the subhuman kingdoms of nature is under the energy stimulation of the first Buddha of Activity.

Each of these great energising Lives works through certain Masters and Initiates of the sixth initiation; these Masters work in full consciousness upon the atmic plane, the plane of the spiritual will; from that high level, They function as transmitting agents for the energy of one of the three Buddhas of Activity. These **three Buddhas are the creative Agents of the planetary Logos** and are Wielders of the Law of Evolution.

(RI 609) The Principle of Conflict is the prime factor lying behind the evolution of form as the field of experience for the soul in the four kingdoms in nature: the human and the three subhuman. It is based on the intellectual factor of discrimination which is inherent in the smallest atom of substance, and which reaches its fullest expression in advanced humanity; the indications that it has achieved its purpose, as far as humanity is concerned, are to be found in the passing through the Initiation of Renunciation. The Principle of Decision which controls the Master governs His work within the Hierarchy, in relation to **Shamballa** and in connection with all the service rendered in the three worlds; it is based on the energy of the second Ray of Love-Wisdom, just as the Principle of Conflict is based on the energy of the third Ray of Active Intelligence. [Page 609] This Principle of Decision, as a controlling factor, is put to the test at the **sixth initiation**, the Initiation of Decision; at that time, the will aspect of divinity summarises in a unique manner all past achievements of the two principles and brings in a final cycle of unfoldment to which I can give no truly appropriate name, but which climaxes in the **ninth Initiation of Refusal**. You have, therefore, in relation to these principles (which are all related to the Law of Karma) three great initiations at which the effectiveness of the liberation brought about by their inherent action is finally tested:

1. The Initiation of Renunciation... 4th Initiation

The Principle of Conflict

Governed by Ray IV

Active in the Human Kingdom, the 4th

Leading to right Discrimination

2. The Initiation of Decision... 6th Initiation

The Principle of Decision

Governed by Ray III

Active in the Hierarchy

Leading to right Perception

and Participation

3. The Initiation of Refusal... **9th Initiation**

The Principle of liberated Being (shall we call it thus?)

Governed by all three major Rays

Active in **Shamballa**

Leading to one or other of the 7 Paths

In the above tabulation you have a wide and general picture of three major Principles, leading to three great spiritual events, each of which is an expression of the personality, the soul and the Monad. Where humanity as a whole is involved, the effect is upon the reincarnating soul of the human kingdom, then on the liberated souls of the members of the Hierarchy, and finally on the Being which is distinctive of the Council at **Shamballa.**

(RI 619) The heart centre of humanity is created by the sum total of the hearts (symbolically speaking) of all those men of goodwill (in or out of the churches and irrespective of their political concepts) who are serving their fellowmen, sponsoring human welfare movements, working for the establishing of right human relations, and constantly offsetting the separativeness of the human mind through the inclusiveness of the divine love nature. You have, therefore, as a guarantee of the return of Christ into public recognition, an implementing of a great alignment. This alignment, when effectively concluded, will bring about a clear channel or pathway of return or line of light or magnetic power between:

1. The centre where the will of God is known. This is **Shamballa** where the will-to-good originates. This will-to-good is essential love.

[Page 620]

2. The Hierarchy, which is the planetary heart centre.

3. The Christ, the very heart of love within the Hierarchy.

4. The initiates, disciples and aspirants who form the New Group of World Servers, seeking to embody the love and light needed in the world today.

5. The hearts of the men of goodwill in all lands who are responsive to love as it can express itself through right human relations.

6. The focal point through which the Lord of Love will work on Earth.

If you will study this sixfold progression of divine love from the highest manifestation of Deity down to its appearance through the medium of some focal point in our known modern world, it will be apparent to you that a very definite "structure of approach" has been created, and that a "Path of Return" is being constructed which will bring the long-awaited Christ into our midst. Nothing can stop or prevent His return today; the evidence of this structure can be seen everywhere.

***Shamballa produced two potent results-The war, and the fission of the atom resulting in the atom bomb-these were caused by the 3rd aspect of the 1st Ray***

(RI 647) The Effect of Ray I on Humanity Today

Owing to extra-planetary stimulation, to the immediate planetary crisis and to the present invocative cry of humanity, energy from **Shamballa** has been permitted to play upon the "centre which is called the race of men" and has produced **two potent results**: first, the world war was precipitated and, secondly, the fission of the atom, resulting in the **atomic bomb**, was brought about. Both these events were made possible by the pouring-in of the energy and power of the **third aspect of the first Ray of Power or Will.** This is the lowest aspect, and definite [Page 647] material effects were produced. **The destroyer aspect** was therefore the first aspect to take effect. It split the thought-form of materialistic living (which was governing and controlling humanity everywhere) upon the mental plane and, at the same time, it produced a great agent of destruction upon the physical plane.

Thus was the new era ushered in; thus was the stage set for a better future. This was the intent and the purpose of Those Who compose the **Council Chamber of the Lord**. It rests with humanity itself to take advantage of the proffered opportunity which this destructive manifestation made possible.

**Shamballa** having acted in this manner, it is nevertheless the Hierarchy which will bring into expression a measure of the second aspect of the first Ray of Will or Power, and it is for this that the Hierarchy is preparing; it is for this event that the Christ is fitting Himself to be the distributing Agent and the directing Factor, with the concentrated assistance of the united Hierarchy; it is this that will begin to manifest when He appears. You have here the true reason for His proclaimed Coming or Reappearance. The distinction between material living and spiritual living will be clearly demonstrated. This is made possible by the cleavage of the ancient materialistic thoughtform on mental levels; the reorientation of human thinking, as this fact is grasped, will have its first results upon emotional levels through the focussed expression of human goodwill; this is the lowest aspect of the second Ray of Love-Wisdom, implemented and strengthened by the second aspect of the first Ray of Will.

On the physical plane, the great scientific discovery, called colloquially the "**splitting of the atom**," will be turned eventually to the production of those conditions which will enable mankind to **follow the good, the beautiful and the true**. This men will then be able to do, freed from the dread presence of purely materialistic thinking. This is no idle vision or vague dream. Many scientists today (and particularly those who love their fellowmen) [Page 648] are not only visioning the non-destructive aspect of atomic energy but are already engaged in harnessing—for the good of humanity—some of its products and its radioactive properties.

Curiously enough, it is the wise, controlled use of the results of this scientific adventure in connection with the atomic bomb which will eventually bring about a specific revelation of the nature of certain forces in relation to light; this event will transform world thinking and lead to a new type of transmutative process, as far as man is concerned.

***Many thousands may take the 5th initiation in the near future***

It must not be inferred from the above that humanity, as a whole, will be taking the **fifth initiation**, for such is not the case. **Many advanced souls** (perhaps amounting to **many thousands) may and will take this initiation**, but the masses of men everywhere, constituting the sum total of the world disciple will eventually take either the first or the second initiation. The effect however of hierarchical happenings, in conjunction with **Shamballa**, will lead finally to the great stimulation of the fifth Principle of manas, the intelligence principle in man. A revelation which is not perceived, which remains unrelated and unexpressed, is of no true service to mankind, except from a purely subjective standpoint; nevertheless, through the proposed stimulation, through the efforts of those who have taken or who will take the fifth initiation, and through the new direction of first ray energy from **Shamballa,** the mental plane will receive such an inflow of energy that the thinking principle, the reasoning factor within humanity, will reach new heights. Thus will the "light stream forth into the minds of men," and the first stanza of the Invocation prove that it can and does receive an answer to its invocative appeal.

It would be good to let your spiritual imagination look forward into the future, and then vision—if you can—what is the true significance of the tremendous activity of the Hierarchy. One of the signs of the coming of this new light and energy inflow is a definitely curious one; it is [Page 649] to be found in the instability of the human mental mechanism and the human thinking processes at this time. This is due to their premature response to the new incoming potency. It is a mass reaction, and therefore the statistical returns are somewhat misleading. It is the unready who thus react, and this entails no possible reflection upon those thus distressed (and they are to be found today in all classes and nations). The Law of Rebirth will take care of this reaction, and in the next incarnation these same people will enter a physical body with a better equipment. In reality, it is this energy from **Shamballa** in its third and destructive aspect which is acting upon certain members of the human family and unfortunately evoking a ready response. I tell you this for your encouragement; destruction always evokes questioning in minds attuned to human welfare and in those thinkers who are apprehensive of the suffering to which their fellowmen are subjected.

(RI 653) It might be said that that which holds the Hierarchy together, and that which produces a coherent Ashram, is the revelation, received in the light which that revelation produced and which leads to realisation. Ashramic responsibility, constant service within the planetary Life and the subjection of Himself and of His Ashram to cyclic stimulation from **Shamballa**, plus certain mysterious processes which have naught to do with form or consciousness, but with the "sensitivity of the universe," occupy the interim between the fifth and the sixth initiations.

(RI 656) Now let us look at these initiations from the angle of the planetary Life, as far as in us lies. We have for long looked at them from the angle of humanity, the world disciple, as well as from the angle of the individual initiate, but it must not be forgotten that these initiations have also a planetary significance. From the standpoint of the Hierarchy and of **Shamballa**, they constitute the major factors which make possible the initiatory process on Earth among men.

This naturally means in relation to our planetary Logos. It must never be forgotten that it is the progress forward **upon His chosen cosmic Path** which makes the entire evolutionary process possible. Just as a Master Who has taken the fifth initiation has to project His own specific undertaking, through the medium of His Ashram, thus [Page 657] proving His response to the will aspect of the planetary Logos and making Himself responsible for a phase of the planetary Plan, so a planetary Logos has likewise—under the Law of Synthesis—to carry forward a specific project in line with the will of the Solar Logos. This our **planetary Logos, Sanat Kumara**, is in process of doing, providing a definite culture wherein the germ of the solar will can be fostered in one of its aspects. Then—in conjunction with a similar project going on in two other planets, thus fostering two other aspects—the nucleus of the third solar system will be brought eventually into expression.

(RI 659) Our modern civilisation today (under the hammer of the destroyer aspect) is being changed; old things are passing away, having served their purpose. The new thing is not yet noted or appreciated, though already present. The work of preparation for the planting of the germ or seed of the divine will on Earth is nearly over; when the Hierarchy is externalised, and men as a whole recognise the position on Earth of the Christ and of His church "invisible" (the union of all souls made perfect, which is a true description of the Hierarchy), then—in a manner unforeseen by humanity—**Shamballa** will assume control, and from the **Council Chamber of Sanat Kumara** will issue forth the Sower of the seed; He will sow it within the ground prepared by humanity, and thus the future is assured, not for the planetary Logos alone, but for that greater Whole in which our planet plays its little part. That moment lies ahead in the civilisation which shall be, and in the next great race which will emerge out of all our modern races and nations, the sowing will take place. The next race will be a fusion of the whole, and a world-wide recognition of the One Humanity is an essential prerequisite of the sowing. It is the creation of this universal recognition which will be one of the major tasks of the reappearing Christ and His attendant Hierarchy. When the "little wills of [Page 660] men" are beginning to respond on a measurably large scale to the greater Will of the divine Life, then the major task of **Shamballa** will become possible; nevertheless, prior to that, humanity must respond to the light and the love which are the preparatory streams of spiritual energy and which are already pouring forth in response to human invocation.

(RI 687) Initiation III. The Transfiguration

There is no need for me to enter into the symbolic details anent this initiation. The whole theme is adequately dealt with in a book written by A.A.B. entitled From Bethlehem to Calvary—a book to which I gave my approval and endorsement as presenting the subject of the five initiations in a form suitable for the Christian West. I would like to recall to you the fact that this third initiation is in reality the first of the major initiations and is so regarded by the emanating Source of our planetary Logos, **Sanat Kumara**, and in the two great planetary centres, **Shamballa** and the Hierarchy. I refer to that stupendous Source of our entire planetary life, the sun Sirius, and to the Lodge of Divine Beings Who work from this heavenly Centre.

(RI 690) 4. The peculiar energy which is **transmitted to him by Sanat Kumara** at the time of his initiation. This is a totally different energy to that transmitted to him at the earlier initiations. It comes from **Shamballa** and is uniquely (in a sense undefinable and hence incomprehensible to you) the energy of the planetary Logos Himself. He directs extra-planetary energy (in the initiations which follow the third initiation) **from the ajna centre of which He is possessed**, to the head centre of the initiate and from thence immediately to the ajna centre of the initiate. Then this energy is directed outward into its destined field of service. This energy is of so high a quality that there is nothing of a registering mechanism in the initiate's equipment capable of registering its admission and circulation through his three head centres. Nevertheless, this energy does pour through him and out into the world, in spite of the fact that he remains unconscious of its presence.

(RI 707) It is not possible for me here to indicate the nature of the revelation which is accorded to the initiate of the fifth initiation. It is too closely related to **Shamballa**, and I have not myself done more this life than take the fifth initiation and climb the Mount of Ascension. The revelation for me is not completed and—in any case—my lips are sealed. I can, however, take up two points with you which may clarify your vision. I would remind you again that what I am here writing in this last volume of A Treatise on the Seven Rays is written for disciples and initiates. Disciples will see some of the significances behind the symbol and will make interpretations according to the point they have attained upon the Path. You need to remember that the world of men today is full of those who have taken one or other of the initiations and that there are great disciples, from all the rays, working on the physical plane as senior workers for humanity under the Hierarchy; there will be many more during the next one hundred years. (Written in 1949.) Some of these do not know their particular hierarchical status in their physical brains, having deliberately relinquished this knowledge in order to do certain work. That which I here write is intended—during the next forty years—to find its way into their hands with the deliberate intent of bringing to the surface of their brain consciousness who and what they are in truth. This is a part of the programme planned by the Hierarchy, prior to the externalisation of the Ashrams. The Masters feel that these senior disciples and initiates (being on the spot) should soon begin to work with more authority. This does not mean that they will assert their spiritual identity and claim initiate status. This they could not do on account of their point on the ladder of spiritual evolution. But—knowing who they are from the angle of the Hierarchy and what is expected of them—they will strengthen their work, bring [Page 708] in more energy, and point the way with greater clarity. Their wisdom will be recognised as well as their compassion, but they themselves will recede into the background; they may even appear to be less active outwardly, and so be misjudged, but their spiritual influence will be growing; they care not what others think about them. They recognise also the mistaken views of all the modern religions anent the Christ; some may even be persecuted in their homes or by those they seek to help. None of this will matter to them. Their way is clear and their term of service is known to them.

(RI 714) The Place that the Will plays in inducing Revelation

There are three words connected with this initiation which are of real importance to its correct understanding. They are: Emergence. Will. Purpose. With the emergence aspect we have already dealt under the term "raising up" or the "transition" from the darkness of matter to the light of the Spirit. But of the Will, its uses and its function, as yet we know little. Knowledge as to the nature of the will in any true sense only comes after the third initiation. From that time on the initiate demonstrates increasingly and steadily the first divine aspect, that of the Will and the right use of Power. This first aspect of divinity is necessarily closely associated with the first Ray of Power or Will. I shall, however, only consider the ray angle incidentally, for I want to elucidate for you the nature of the will in some clear measure, though complete understanding is not possible.

***After the 5th initiation the Master begins to glimpse the purpose of the planetary logos***

The Lord of the World is, we are told, the sole repository of the will and the purpose of His overshadowing, cosmic soul. These two words—will and purpose—are not identical in meaning. **Sanat Kumara** and His Council at **Shamballa** are the only Beings upon our planet Who know just **what is the nature of the divine purpose**. It is Their function and obligation to work that purpose out into manifestation, and this They do by the use of the will. The will ever implements the purpose. The repository of the will aspect of man's innate divinity is to be found at the base of the spine; this can only function correctly and be the agent of the divine will after the third initiation. The head centre is the one which is the custodian of the purpose; the centre at the base of the spine indicates the will as it implements the purpose. The purpose is slowly, very slowly, revealed to the initiate during the final five [Page 715] initiations and this only becomes possible after the Initiation of Renunciation. At that time the initiate says, in unison with the great head of the Hierarchy, the Christ: "Father, not my will but Thine be done." Then comes the initiation of emergence out of matter and, from that point on, the initiate **begins to glimpse the purpose of the planetary Logos;** hitherto he has only seen the plan, and to the service of the plan he has been dedicated. Hitherto also, he has only sought to be an exponent of the love of God; now he must express, with increasing fullness, the will of God.

Earlier in these pages (Page 410) we are told that the problem which confronts the Hierarchy as it seeks to prepare disciples for the successive initiations is the right use of the will, both Their Own use of the will in relation to the initiate, and the initiate's use of the will as he works for the Plan as that Plan implements Purpose. To produce this, a direct, understanding and powerful expression of this first aspect is demanded. There are several reasons why the will presents a problem. Let us list a few of them and thereby get understanding.

***“The moment Sanat Kumara has attained His planetary purpose, He will withdraw this potent energy, and (in this withdrawing) destruction will set in”***

1.This energy of the will is the most potent energy in the whole scheme of planetary existence. It is called the "**Shamballa Force**," and it is that which holds all things together in life. It is, in reality, life itself. This life force or divine will (implementing divine intention) is that by means of which **Sanat Kumara** arrives at His goal. On a tiny scale, it is the use of one of the lowest aspects of the will (human self-will) which enables a man to carry out his plans and attain his fixed purpose—if he has one. Where the will is lacking, the plan dies out and the purpose is not achieved. Even in relation to self-will, it is veritably the "life of the project." The moment **Sanat Kumara has attained His planetary purpose,** He will withdraw this potent energy, and (in this withdrawing) destruction will set in. This **Shamballa** force is steadily held in leash for fear of too great an impact upon the unprepared kingdoms in nature. This has reference to its impact also upon humanity.

***Masters who have taken the 6th initiation come under the jurisdiction of Shamballa***

(RI 722) At this **sixth initiation** the Masters Who participate in it no longer come under the jurisdiction of the Hierarchy. They have moved out from under it. Their long connection with the Hierarchy is translated to a higher centre and is transferred to **Shamballa**, unless (as in the case of the Christ) **They choose the Path of Earth Service** and return to work with the evolutions upon our planet; there are many such evolutions and several kingdoms in nature besides the human, including the deva or angel evolution.

***“……..the seventh initiation. This can only be undergone when the will of the Master is completely merged in that of the planetary Logos”***

The sixth Initiation of Decision is preparatory to the **true Initiation of the Resurrection, the seventh initiation.** This can only be undergone when the will of the Master is completely merged in that of the planetary Logos. Between the sixth and the seventh initiations "an interim of divine fusion" takes place; an elementary and somewhat distorted picture of this critical fusion is given to us in The New Testament, where we read of the experience of the Christ in the garden of Gethsemane. There again—as in the fourth Initiation of Renunciation—the human element of suffering is emphasised, whereas in the true symbolical "garden" between the **sixth and the seventh initiations** there is no [Page 723] aspect of suffering. Suffering and pain enter not into the consciousness of the Master. Where it says in The New Testament that, "angels came and ministered unto" the Christ, the correct implication is that Those Who dwell and work in **Shamballa** use this period to instruct the initiate who has made his decision through an expression of his divine nature and in the significance of the divine purpose; this concerns the relation of our planetary Logos to the solar system, and decision is made through the development of that higher sensitivity which leads inevitably to cosmic perception. We have no adequate word for this quality or type of sensitivity, for it is not something which we can consciously understand, nor is it a form of conscious reaction; neither is it awareness as we use that term. It has been occultly defined as something akin to "immersion in a realised state of Being," because the initiate is a conscious aspect of that of which he forms an integral part. By means of this statement you will see how impossible it is for me to explain certain things, to make clear certain unknown types of consciousness or to indicate areas of perception which lie beyond the ken even of a Master.

***Those who are taking the 6th initiation are conditioned by the 3rd Ray, and Lord Saturn when they wipe the slate clean and clear all karma***

(RI 724) You have oft been told that there are **four Lords of Karma** associated with the Council Chamber at **Shamballa.** They represent—in Their totality—the three Rays of Aspect, and **one of Them represents the four minor Rays of Attribute**. It is the Lord of Karma Who implements the destinies of Those Who are conditioned by the third Ray of Active Intelligence (and this is ever the case with Those Who are taking the sixth initiation) and Who—symbolically speaking—"wipes clean the slate" of this particular group [Page 725] of initiates at this particular time. **Karma no longer holds Them.**

***At the eighth Initiation of Transition the purpose of all our planetary activity is revealed to the Master***

(RI 726) At the **eighth Initiation of Transition** the **purpose of all our planetary activity is revealed to the Master,** and all Masters or initiates of this eighth initiation (working either through the Hierarchy or in **Shamballa**) are needed at this initiation so as to stimulate the point of tension of the new initiate in order to make the revelation possible.

(RI 730) The word "resurrection" has deep significance latent in its derivation and one that is not often emphasised. The usual interpretation has been that the word comes from "re," again, and "surgere," to rise, therefore to rise again. Yet a consultation with the dictionary shows that the prefix means "back to an original state" by rising. This return to an original state is pictured for us in The New Testament under the story of the Prodigal Son, who said "I will arise and go to my Father," and by the story of the resurrection in which the Master Jesus arose out of the tomb; the chains of death could not hold Him. At that time of His "rising," a far more important event took place and the Christ passed through the seventh Initiation of Resurrection and returned back to His original state of Being—to remain there throughout all the eternities. This is the true and final resurrection. The Son of God has found His way back to the Father and to His originating Source, that state of Existence to which we have given the name **Shamballa**. The consciousness of the Universal Life is His: this [Page 731] is far more than simply the consciousness of immortality, because the idea or concept of mortality is not contained within it at all. There have been many deaths within the aeonial life cycle of the initiate:

1. The familiar and constantly recurring death of the physical body, incarnation after incarnation.

2. The deaths of the astral and the mental vehicles, as the undying soul discards them life after life—only to create new ones until mastery is attained.

3. Then—as a result of the incarnating process and its evolutionary effects—there comes the death of desire and its replacing by a growing spiritual aspiration.

4. Then, through right use of the mind, comes the "death" of the personality or, rather, its repudiation and renouncing of all that is material.

5. This is followed by the death or destruction of the causal or soul body at the great Initiation of Renunciation. This process of death and resurrection goes on ceaselessly in all the kingdoms of nature; each death prepares the way for a greater loveliness and livingness, and each death (if you analyse it with care) prefaces resurrection in some form or another until we come to this final resurrection and into the position of final attainment.

(RI 733) After the fifth initiation, the initiate has slowly been sensing the nature of this greater Life, the **Life of "The [Page 733] Unknown God**," as it has been called, which enfolds all livingness and all forms upon and within our planet and yet remains—greater than our planetary Life, more all-encompassing than is our planetary Logos, and Whose greatness, beauty, goodness and knowledge are to our planetary Logos what His life is to the lowest form of life in the third or animal kingdom. It is only by such inadequate comparisons that one can arrive at some faint comprehension of that great WHOLE in which our planet and our planetary Logos are but a part. It is this revelation which is accorded to the initiate at this **seventh Initiation of Resurrection**. He takes this initiation upon what (for lack of a better phrase) we call the "logoic plane," or on the level of **consciousness of the Lord of the World.**

***At the 7th initiation Sanat Kumara is attended by two groups of beings, who together make up the Ajna centre of Sanat Kumara-They function on the Logoic plane and are the directing agents of the seven ray energies from the Ray Lords***

At this initiation the Initiator is attended by two groups of Beings; one is a small group of the **"Knowers of the Purpose, the Custodians of the Will**," and the other is a much larger group, the personnel of which are known as "**The Wise Ones and the Attractive Energies** of **Shamballa**." I am of course endeavouring to translate certain brief words and intricate symbols into phrases which you can understand and which only dimly convey the true significance of Those Who function on **this highest level of the cosmic physical plane.** On this level, dynamic electricity is held as in a great reservoir of potency and is directed by these two groups which embody the will and the quality of the will of Deity, called by us the Will-to-Good. They are the **directing Agents** and are a correspondence to the ajna centre of mankind, only here it is the **ajna centre of the planetary Logos**, in the same sense as **Shamballa** is His head centre, the Hierarchy His heart centre and Humanity His creative throat centre. Motion, planned activity and the **seven great creative ray energies are directed into action by Them** under the influence of the seven Ray Lords; the Ray Lords are embodied livingness qualified by the seven aspects of Love, but Who are Themselves of so high an order that They cannot function as directing creative Agents but work through Their trained and developed Representatives.

[Page 734]

Just as there is a group of Contemplative Initiates, called in the Eastern phraseology "Nirmanakayas," Who function in deep meditation at a point midway between the Hierarchy and **Shamballa**, so this much higher group of Ray Lords function in the deepest cosmic meditation between our planet, the Earth, and our sister planet, Venus. You would find it useful to read with care The Secret Doctrine and A Treatise on Cosmic Fire and refresh your minds as to this relationship. A lower correspondence to these two important groups has been forming midway between the Hierarchy and Humanity, and to it we give the name of the New Group of World Servers. All these three groups are fundamentally "transmitters of energy"; the two highest are exceedingly susceptible to cosmic impression and to the vibratory quality of the extra-planetary body of Avatars Who hold Themselves in readiness to function as destroying or building Energies in any part of our solar system and are under the direction of the Solar Logos.

**The Avatar of Synthesis**, Who is working in cooperation with the Christ, is one of Them. Bear in mind that these extra-planetary Avatars have not arrived at Their high state of spiritual unfoldment on our planet or even in our solar system. Their origin, source and spiritual relationships are a great mystery even to the planetary Logoi—to Whose help They go when the invocative appeal of any planet is adequate. Think not that They come to put wrong right or to arrest evil. A few, a very few, may do so, but They work along the line of the seven ray energies in the solar system and produce certain energy effects desired at any particular time; the constructive work of the Avatar of Synthesis will be apparent to you in the name He is known by; He is coming to the Earth in order to further the manifestation of unity, of oneness and of inter-relation, and He comes, therefore, to wield and apply first ray energy. He will charge or galvanise the three groups—the directing Agents in **Shamballa**, the Nirmanakayas and the New Group of World Servers—with dynamic energy and, in a mysterious way, relate them to each other so that a [Page 735] new synthesis and alignment will be present upon the Earth. All these Avatars embody energy to the extent that any particular planet is capable of receiving it.

***“This seventh initiation gives the initiate the right to "come and go in the courts of Shamballa”***

(RI 735) **This seventh initiation** gives the initiate the right to "come and go in the courts of **Shamballa**" as Their work may dictate and Their service may require. It is there also that he goes for the needed periodic or cyclic re-chargings which enable him to work.

There is one aspect of initiation which is apt to be overlooked. Every initiation is a process of energy transmission from a higher centre of energy to a lower; every initiation charges the initiate with electrical force, and this charging and re-charging is related to what H.P.B. calls "the mystery of electricity " These transmissions of energy enhance the magnetic-attractive force of the initiate, and at the same time are eliminative in their effects. In this fact lies a great planetary truth and the key to the science of planetary redemption. When the spiritual and the electrical [Page 736] charging of the three major centres on the planet—**Shamballa,** the Hierarchy and Humanity—has reached a high stage of receptive efficiency, a certain cosmic Avatar will "become conscious of the vibratory quality of the little point of light within the solar sphere" and will then "turn His gaze and send His force unto that point of light, and cosmic evil will be driven out and find no more a place on Earth."

(RI 737) The planetary Lodge of Masters has absorbed Him and, at the final initiation, the Great Lodge on Sirius has recognised Him, and **with the Black Lodge of Adepts He will have nothing to do**. He will mitigate its evil effects and will struggle to offset its results, but He knows that the final overcoming of cosmic physical evil must be undertaken by Existences much further advanced than even the Members of the Council Chamber at **Shamballa**; certain solar Entities and certain great Lives from Sirius are dealing with the problem.

(RI 754) There are certain areas of evil in the world today through which these forces of darkness can reach humanity. What they are and where they are I do not intend to say. I would point out, however, that Palestine should no longer be called the Holy Land; its sacred places are only the passing relics of three dead and gone religions. The spirit has gone out of the old faiths and the true spiritual light is transferring itself into a new form which will manifest on earth eventually as the new world religion. To this form all that is true and right and good in the old forms will contribute, for the forces of right will withdraw that good, and incorporate it in the new form. **Judaism** is old, obsolete and separative and **has no true message** for the spiritually-minded which cannot be better given by the newer faiths; the **Moslem faith** has served its purpose and all true Moslems await the coming of the **Imam Mahdi** who will lead them to light and to spiritual victory; the Christian faith also has served its purpose; its Founder seeks to bring a new Gospel and a new message that will enlighten all men everywhere. Therefore, Jerusalem stands for nothing of importance today, except for that which has passed away and should pass away. The "Holy Land" is no longer holy, but is desecrated by selfish interests, and by a basically separative and conquering nation.

The task ahead of humanity is to close the door upon this worst and yet secondary evil and shut it in its own place. There is enough for humanity to do in transmuting planetary evil without undertaking to battle with that which the Masters Themselves can only keep at bay, but [Page 755] cannot conquer. **The handling of this type of evil** and its dissipation, and therefore the release of our planet from its danger, is the destined task of Those Who work and live in "the centre where the Will of God is known," at **Shamballa**; it is not the task of the Hierarchy or of humanity. Remember this, but remember also that what man has loosed he can aid to imprison; this he can do by fostering right human relations, by spreading the news of the approach of the spiritual Hierarchy, and by preparing for the reappearance of the Christ. Forget not also, the Christ is a Member of the Great Council at **Shamballa** and brings the highest spiritual energy with Him. Humanity can also cease treading the path to the "door where evil dwells" and can remove itself and seek the Path which leads to light and to the Door of Initiation.

5. The Use of the Great Invocation

Some time ago I gave out to the world—under instruction from the Christ—an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from **Shamballa.**

2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.

3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

(RI 757) The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasised ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which He had gone for a physical vehicle. Christ was a Jew. In the 17th chapter of St. John's Gospel (which is another of the major spiritual statements of the world) Christ emphasised the relation of the Christ consciousness to the consciousness of Deity itself. He linked the concept of the Monad to the fully developed soul-infused personality, and the underlying unity existing between all beings in all forms and the Father. The possibility which He there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that They have achieved a goal towards which all true disciples and initiates are working. The Great Invocation relates the will of the Father (or of **Shamballa**), the love of the Hierarchy, and the service of Humanity into one great Triangle of [Page 758] Energies; this triangle will have two major results: the **"sealing of the door where evil dwells**," and the working out through the Power of God, let loose on earth through the **Invocation, of the Plan of Love and Light.**

(RI 378) The arousing of manas or mind in animal man in a triple way.

a. By the direct incarnation of certain members of the White Brotherhood, in which way They brought in the new and necessary factors by transmission to their children.

b. By the definite implantation of what is called in the occult Scriptures "the spark of mind" in animal man. This is simply a pictorial way of picturing the creation, by a direct act, of the necessary mental unit or mental apparatus of thought, within the causal or spiritual body.

c. By the gradual stimulation of the mental faculty in animal man, and the steady vitalisation of the latent germ of mind until it flowered forth as manifested mind.

This covered a vast period of time, and though the **Brotherhood made its headquarters at** **Shamballa** and directed its activities from there, it was found necessary during the **first sub-race of the Atlantean Root Race** to make certain efforts, if the evolution of the race was to proceed according to plan. Students of these mysteries need to remember that though **Shamballa** is spoken of as existing in physical matter and as occupying a definite location in space, the physical matter referred to is etheric, the **Lord of the World and His assistants** of the higher degrees **occupying bodies formed of etheric matter.**

***“founding of Shamballa being about eighteen and a half million years ago”***

5. It was decided about **seventeen million years ago** (the coming of the Hierarchy and the **founding of Shamballa being about eighteen and a half million years ago**) to have on the dense physical plane an organization and a headquarters for the mysteries, and to have a band of Adepts, and Chohans who would function in **dense physical bodies** and thus meet the need of the rapidly awakening humanity.

***“The first outpost for the Shamballa Fraternity was the original temple of Ibez and it was located in the centre of South America*** ***and one of its branches at a much later period was to be found in the ancient Maya institutions”***

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

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

(WM 380) 7. A word now as regards the work of the Ibezhan adepts and Their mysteries; it is necessary here to point [Page 380] out that the whole trend of Their work was in a way different and necessarily so, to that of the adepts at this time. Their objective was to stimulate mysticism and the stimulating of the kingdom of God within the human atom. The nature of Their work is most difficult for the average man of this time to comprehend, owing to the different state of his consciousness. The **Ibezhan adepts** had to deal with a humanity which was in its infancy, whose polarization was most unstable, and whose coordination was very imperfect. There was very little mentality to be found and men were practically altogether astral; they functioned even more consciously on the astral plane than on the physical, and it was part of the work of these early adepts, working under instruction from **Shamballa** to develop the energy centres of the human unit, stimulate the brain and make him fully self-conscious on the physical plane. Their objective was to bring about a realization of the kingdom of God within, and little attention was paid (in Their training of Their disciples) to the bringing about of the realization of God in nature or in other units. It was necessary in those days to employ methods more definitely physical than are permissible now, and these methods of physical stimulation were employed and the laws of energy as they work through the various centres were taught until the time came when another big change was made in the hierarchical methods, and the door from the animal kingdom into the human was closed and the door of initiation was opened. It was felt at that time that man was then self-centered enough and individualized enough to permit of a drastic change in method and practice. All this took a vast period of time and it is the remnants of the earlier Temple practices which have come down to us in degraded phallic teaching, in Tantrik magic and the practices of Hatha Yogis. The infant humanity of **Lemurian and early Atlantean days** had to be taught what they [Page 381] were by means of symbols and methods which to us would be crude, impossible and of a nature which the race should have transcended for many millions of years.

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

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

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

9. Three things might be mentioned:

a. The relatively low point of evolution of many men and their naturally physical polarization.

b. The **work of the black adepts** and the followers of the left hand path. When the **Ibezhan adepts** (again under instructions from the Masters at **Shamballa**) began to **withdraw into the Temples**, to make the mysteries more difficult of attainment and to work against abuses and distortions, a number of Their erstwhile followers, many of great power and knowledge, fought Them and thus we have one of the causes of the appearing of [Page 382] black and white magic, and one of the reasons of the **purifying waters of the flood** being deemed necessary.

c. The powerful **thought-forms built up in the early Ibezhan mysteries** and which (particularly in America) are as yet undestroyed. This gigantic "Dweller on the Threshold" of all the true Mysteries has to be slaughtered before the aspirant can pass on.

10. The work of the **Ibezhan adepts** and the mysteries of the **Temple of Ibez** are still persisting and are being carried on by the masters and adepts in physical incarnation throughout the world. They teach the meaning of the psyche, the ego or the soul and of the human unit, so that the man may indeed be what he is, a God walking on earth, his lower nature (physical, astral and mental) completely controlled by the soul or the love aspect, and this not in theory but in deed and truth. When this is the case, the physical body will have no lure for the real man, the emotional nature and desire body will no longer lead astray nor will the mind shut out that which is true and spiritual, but the God will use the three bodies as vehicles of service to the race. Then will the human kingdom be transcended and man pass into the spiritual kingdom, there to have further lessons just as infant humanity when passing out of the animal kingdom was trained and taught its functions and work by the **Ibezhan teachers**.

***Some original documents are held at Shamballa-so it is not a purely etheric place but physical too***

(WM 547) Second, he must recognize "the city that stands foursquare." He must understand the meaning, of "man, the cube", and this in three ways:

[Page 547]

1. Himself as a human being;

2. His fellow man in relation to himself and the Whole;

3. The fourth kingdom in nature, the human kingdom, viewing that entire kingdom as an entity, an organized life functioning on the physical plane, indwelt by soul, animated by spirit.

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

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

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

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

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

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

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

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