

Synthesis

Shamballa, Hierarchy, and Humanity

Quotations from the works of Alice A Bailey



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."

The Destiny of the Nations, p 25

The aim of the entire evolutionary scheme is to bring these three Centres into such a close relationship that the synthesis of the divine Purpose can work out harmoniously on every possible (*note that phrase*) level of consciousness.

Telepathy and the Etheric Vehicle, p 126

... in reality the work and the activity proceeding in all three centres—Shamballa, the Hierarchy and Humanity—are merged, fused and interdependent; they are all mutually evocative and invocative.

The Externalisation of the Hierarchy, p 559

This collection of quotations on the synthesis between Shamballa, Hierarchy and Humanity, the three planetary centres identified in the Alice Bailey writings, has been prepared by a student. No attempt has been made to classify these quotations into specific themes or subjects. They are drawn from eight of the 24 books published by Alice Bailey and presented in the order of the date of publication of the eight titles. The compiler has given a descriptive title to each selection.

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Shamballa Engrossed with Eternal Now [TOC](#)

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 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.

Discipleship in the New Age, Vol I, pp 718-719

Realised Hierarchy [TOC](#)

Someday, 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.

Discipleship in the New Age, I, p. 757

Group Unity, Pure Reason, Will Aspect of Monad [TOC](#)

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

A group of disciples must be distinguished, as I already told you, by pure reason which will steadily supersede motive, merging eventually into the will aspect of the Monad, its major aspect. It is, technically speaking, Shamballa in direct relation with Humanity. What, therefore, is the group will in any ashram or Master's group? Is it present in any form vital enough to condition the group relations and to unite all into a band of brothers—moving forward into the light? Is the spiritual will of the individual personalities of such strength that it negates the personality relation and leads to spiritual recognition, spiritual interplay and spiritual relation? It is only in consideration of these fundamental 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.

Discipleship in the New Age, Vol II, pp 6-7

Sanat Kumara Deciding Speed of Externalization [TOC](#)

January 1946

TO MY GROUP OF AFFILIATED DISCIPLES:

Since I last communicated with you the outer aspects of the world war, the carnage and the slaughter are over, except in a few sporadic instances. The struggle now being waged is to reach a point of stabilisation in human thinking and understanding from which a true and reliable peace can emerge. On the emotional plane, there is as yet no peace. On the mental plane, a great and deep-seated cleavage is going on and the occult significance of certain words, enunciated by the Christ when in Palestine, is being worked out. He gave them as the keynote for the particular subjective happening which is taking place at this time. He said: "He that is not with Me is against Me." This refers to the after-effects of the conflict between the Forces of Light and the Forces of Evil. Great decisions have to be made all over the world, as to whether humanity moves forward into a New Age of cooperation and of right human relations or whether the materialistic groups will reassert their control and succeed in winning the day. This great cleavage is now in process of settlement.

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

The judgment referred to has relation to a mysterious process which is going on in *the thinking (if one dare use such a word for such a comprehensive process)* of the planetary Logos. He is deciding at this time the mode by which a momentous event or happening within the Hierarchy shall take shape; He is timing the process of its externalisation; He is deciding which Ashrams shall be externalised and Who, within those Ashrams, should and must proceed with the purely inner and subjective work, and Who should be chosen to work—consciously and openly—in the outer world of men, thus

duplicating in Their numbers what Christ experienced when He "descended into Hell." Many things have to be considered; the objectives in view of the Masters concerned, the rays in manifestation, and many astrological relationships.

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

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

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

The formation of the Triangles of Light and of Goodwill essentially the manipulation of energy into a desired thought pattern—has a definite relation to this area of disruption. It will in due time be found that the Japanese people, with their peculiar knowledge of thought power (*used along wrong lines in the war period*), will respond more intelligently to this type of work than many of the

Western peoples. An effort should therefore be made to reach the Japanese along the lines of the Triangle work.

I would like to point out that the distinction between the "sheep and the goats" is mainly hierarchical. The term "goats" is esoterically applied to initiated disciples and to those who have climbed the mountain of initiation. The term "sheep" is applied to those who are following blindly the inner urge of their souls and who are groping their way (*in relatively large numbers*) toward the Hierarchy. For them still has to come the great revelation that the "kingdom of God is within you." Such is the word for them at this stage in humanity's history. Once they have realised that, they are already being absorbed into the Hierarchy. Life will now for them simplify. For the "goats" must come the impelling call from the highest aspect of the Spiritual Triad, "Seek the way of Ascension"—ascension out of even triadal life into that of pure Being and of monadic existence.

In this Great Judgment all decision lies in the conclusive thinking of Sanat Kumara. It is His judgment; neither the sheep nor the goats, nor the great mass of men from among whom they have emerged, can affect that decision in the slightest degree. Any moment or climax of decision on the part of the Lord of the World institutes new law and brings into play new energies. Laws are only the unalterable conditions brought about by the activity, the orientation and the emanated decisive thoughts of the One in Whom we live and move and have our being, just as the activities, the orientation and the thinking of a human being carry the cells and the atoms of his body *along the line* of his wishes. Energies are but the rhythm of His breathing and the results of the systolic and the diastolic action of His heart. From these energies we cannot escape, but—in a mysterious and peculiar manner—the planetary Logos directs them or withholds them to suit the recognised planetary needs of the period.

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

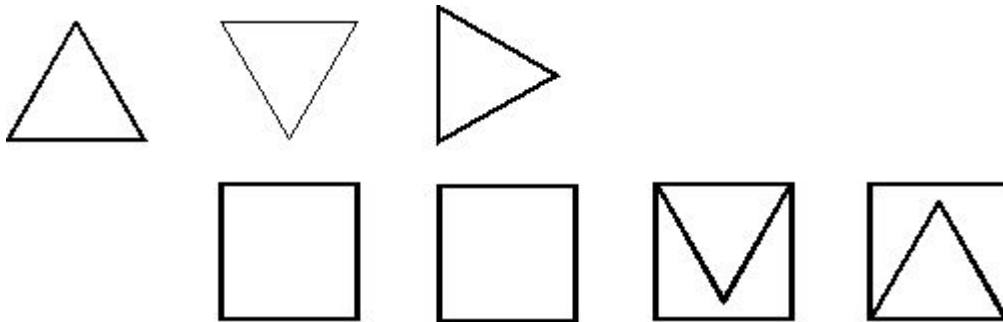
Though Sanat Kumara is naturally unaware of the individual disciple or aspirant, He is not unaware of their massed effect, quality or status. Contact and relationship are based upon vibratory reaction, and the potency of the united vibration of the disciples and aspirants of the world is today—for the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

Discipleship in the New Age, Vol II, pp 59-63

A Great Living Organism [TOC](#)

The force of the Ashram must be "routed" through the soul (*if such a word is permissible*). The disciple has therefore to learn the esoteric significance of a most familiar symbol—that of the Triangle and the Square.

This has hitherto signified to him the threefold soul and the fourfold personality, or if he is advanced enough in knowledge, the Spiritual Triad \triangle and the fourfold \square personality. Now he must view it in another light and learn to know it as the triplicity of the Ashram, the soul and the disciple himself, with the square representing humanity, the fourth kingdom in nature. This is consequently a great decentralising symbol, and around it your new meditation will be built. This meditation, if carefully followed, can and will bring about basic changes in your lives. The symbol is capable of being arranged in several ways, and all of them have to be mastered factually by the disciple—theoretically, visually, practically, intuitionally and factually. Each of these words will convey a specific meaning, and rightly apprehended will bring about changes in the disciple's life, in his service, and therefore in his effect within the Ashram.



Let me now, brother of mine, outline for you the line of thinking which should be pursued by you as you seek to penetrate into the true significance of this symbol which is the theme of your meditation. It constitutes a normal development from the work already done. In the first two meditations given, you dealt with the centres of the etheric body, and were therefore dealing with the personality, the "city which stands foursquare." You were next enjoined to practise alignment, thereby arriving at the recognition, and in some cases the contact, with the spiritual triplicity, which is that which "hovers over the square and radiates the energy of light into this waiting field of active thought."

You will note that the entire process is therefore kept in the realm of the non-material and that the physical brain is not, at this stage, at all involved. You, as you seek to meditate, are thinking on planes of mental perception; you are focussed there, and the brain is held throughout this period in a state of waiting and attentive quiescence. The disciple has—as oft I have told you—to master the process of carrying on a dual thinking process, wherein he is preserving a continuity of mental impression and a constant activity connected with daily living and service. This is registered in due

course by the brain. This is of major importance and one of the objectives which should provide you with ample opportunity for effort during the coming year's work.

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

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

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

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

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

It might be said symbolically that "the point of the triangle is based in the courts of Heaven (*Shamballa*) and from that point two streams of power pour forth into the realm of soul and into the heart of the disciple. Thus is the Triad formed; then are the energies related unto the world of men; thus can the will of God appear, and thus can the Great Lord Who guards the Council Chamber of this sphere of solar Life carry His purpose to the holy groups (*the Ashrams. A.A.B.*), and thence into the minds of men, and this because their hearts are safeguarded by the fire of love." Ponder upon this

ancient writing: It refers to the cycle immediately confronting us, of which the work I am at this time seeking to do is but a tiny living part.

Therefore, as you prepare for the meditation process which you will undertake during this coming year, start by a consideration of the Ashram of the Hierarchy itself, of its relation to Shamballa, of its constitution, formed as it is of many Ashrams. Some of these are working under the Chohans; others are working under the Masters, and some are embryonic as yet, being gathered slowly together by Adepts of the fourth initiation. Will you endeavour to 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 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.

Discipleship in the New Age, Vol II, pp 133-137

Seven Sources of Creative Meditation [TOC](#)

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

3. *Shamballa*, with its life and intention 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 beings, thereby establishing and demonstrating their past, present or future identity with humanity, the fourth kingdom in nature." This kingdom is the planetary group or centre which expresses in time and space all the divine aspects—sometimes in latency and sometimes in potency. Here lies the clue to the entire mystery of divine guidance, and here is also to be found the guarantee of the divine Will-to-Good.

4. *The Nirmanakayas, the divine Contemplatives.* This is the receptive group which receives impression from Shamballa in relation to the planetary creative purpose. Then They, on Their own level of atmic activity, build—through contemplative meditation—a vast reservoir of potent energies which are impregnated with the qualities of the seven energies of the seven planetary Rays. They are the Custodians of life, under the direct inspiration of the Buddhas of Activity, and They spend the aeons of Their planetary service:
 - a. In active contemplation of the divine Purpose.
 - b. In a developed receptivity to that aspect of the Purpose which must be expressed through the medium of the divine Plan, and thus presented to the Hierarchy.

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

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

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

develop rapidly into an habitual life tendency. Thus is a Master created. The creative meditation of the New Group of World Servers has for its objectives the creation of the new civilisation and of the new world order.

This group itself works through another group: the intelligent men and women upon the mental plane, those who, added to the intelligence, possess a love of their fellowmen; these, in their turn, work through the idealists who seek a better world and those who respond to the inspiration of goodwill. This last group, in its turn, works with all who are emotionally implicated in the desire to help humanity change its living conditions for the better. These people are not open to direct spiritual impression, but the intellectual approach and the presentation of ideas appeal to them, and they constitute the active creative group who act as the dynamic inspiration to the seventh group, which is:

7. *Humanity itself.* Men everywhere are, if they only knew it, always in a state of unconscious meditation, dreaming of better things, fighting for desired material benefits, longing for that which lies beyond their present possession and their present attainment and, in many cases, even their vision. All these desires, longings, wishes, visions and dreams are the "ingredients" of the focussed meditation which they will someday know; they are the first results which produce success in the three worlds, and which lead eventually to an integrated personality, ready to appreciate the higher aspects of meditation when concentration upon worldly material success and benefits has proved no longer appealing. That which they have, through meditative concentration, succeeded in creating (*and all men, under the Law of Karma, create their own world*) no longer satisfies; their meditation then shifts into the creation of higher things, into the world of spiritual values and of that which we cover by the unsuccessful and inadequate term of "heaven."

See you, therefore, how all that is, is created by meditation, by desire merging into transient thought, and transient thought becoming clear thinking and, eventually, abstract and transcendent thought. Prolonged concentration upon some form or another eventually becomes meditation upon that which is *not* of the nature of form; from thence it passes into that contemplation which is the source of inspiration and of illumination.

Trace these concepts which you, who have studied the Science of Meditation, know to constitute its recognised stages, and note how each stage is creative in nature, each stage produces creative changes and that (*as far as humanity is concerned*) the Christ spoke scientifically and also in a planetary sense when He said: "As a man thinketh in his heart, so is he."

Discipleship in the New Age, Vol II, pp 208-213

Penetration, Polarization, Precipitation [TOC](#)

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:
 - 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 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."

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 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.

Discipleship in the New Age, Vol II, pp 259-262

Group Initiation Linking Simultaneously Three Centres [TOC](#)

Revelation is not only the prerogative and reward of *the attaining initiate*, but it is increasingly taking on new forms and fresh outlines for the Masters Who *have attained*—a process made possible by the higher mental perception of the incoming disciples. Group work, group reaction and group possibilities are carried to their highest point of expression within the Hierarchy. I want you to consider this with care, and not regard the Hierarchy as a static point of love and mediatory activity, as is so often the attitude of the disciple. The evolutionary process conditions the Hierarchy as it conditions humanity and all else in the manifesting universe. There is, however, an evolutionary interplay which—in this era and at this time of crisis—is producing effects in relationship.

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 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.
2. A far more powerful Hierarchy and one much more closely linked to Humanity by the principle of intelligence—implementing the love principle—and far more en rapport with the Purpose, which is the dynamic focus of all planetary energising, development and evolutionary growth.
3. A fusion or establishing of relationship within humanity itself, producing right human relations and a consequent integration into the Hierarchy. This will be in the nature of a mass initiation and will be made possible by the relatively new process of group initiation, growing out of the slow method of individual initiation.

These are difficult matters to make clear, my brothers, but I may perhaps have succeeded in conveying to you some general idea as a basis for your further thinking.

The individual disciple, seeking initiation, is with deliberation and with his full and free consent merged into the group; he achieves this fusion by his own individual effort and is (*throughout the entire process*) an absolutely free agent, moving forward and becoming mentally inclusive, as rapidly or as slowly as he chooses. He determines the time and the event himself without interference or obstruction from any outside force.

This is the relatively new spiritual technique, and it is a technique accepted by initiates and disciples of all degrees in all three divine centres. Like everything else that happens upon the subjective plane of human living, a major distortion of the process and of the new technique will appear in some form or other in human affairs and constitute a great obstruction (*apparently and temporarily*) to human progress. It will be in the nature of a side-track and a glamour, brought into impelling and compelling use by the enemies of humanity and by those who work constantly against the Forces of Light. Today, this distortion can be seen demonstrating in all totalitarian countries; the individual is *not* free and his fusion with the state and his progress as a state-absorbed entity—deprived of the right of free choice and forced through fear and penalty to relinquish his own self-directed life—is a growing menace to mankind.

It is the right use of this same energy which makes fusion with the Hierarchy possible. These are points worth considering, and will convey to you some understanding of present world conditions. The underlying Principle of Fusion and of group endeavour is right and part of the divine plan; its

implementation by grasping, greedy and ambitious men, or by deluded disciples, is terribly wrong and will lead to disaster. This disaster the Hierarchy is seeking to avert, but the Masters are handicapped (*as usual*) by the relatively few upon whom They can depend, and by the lack of understanding amongst the masses of well-intentioned people. These, through their ignorance rather than through their planned ill-doing, know not how to stem the tide of evil.

Discipleship in the New Age, Vol II, pp 351-353

Planetary Purpose: Redemption / Group Initiation [TOC](#)

What is the attitude of the group during initiation *if* the individual members are undergoing different initiations? Is the group integrity imperilled? 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.

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

The planetary Logos works—as far as His manifestation, the Earth, is concerned—from cosmic mental levels; all that is manifested through His Creative Word is His focussed thought and His fixed mental intention. In order to create a material world, He directs His thought from what can be regarded as the concrete levels of the cosmic mental plane; the whole process is one of precipitation, consolidation and irradiation.

All the initiatory processes through which the disciple must pass are primarily concerned with the thought of the supreme, incarnating Deity; that thought demonstrates as the will-to-good. The disciple's progress from one initiation to another imparts a gradual unveiling of the divine Purpose, as

it expresses itself through the hierarchical Plan and manifests that quality of love (*the will-to-good*) which gives to the Purpose and the Plan warmth, its magnetic appeal, and the major attribute of healing. It might be said that the Purpose of the planetary Logos, as it emanates from His high place *under the impact of His will-to-good*, is redemptive in nature.

This theme of redemption (*which underlies all the initiatory processes*) is hidden in the karmic responsibilities of Sanat Kumara; stage by stage, initiation by initiation, the disciple arrives at an understanding of redemption. First of all, he learns to bring about the redemption of his threefold personality; then the concept enlarges along paralleling lines as he seeks the redemption of his fellowmen; later, he shares the redemptive work connected with all true hierarchical endeavour and becomes an "active part of a redeeming Ashram." At the later initiations, and after the fifth Initiation of Revelation, he sees with a new clarity some of the karmic liabilities which have led the planetary Logos to create this planet of suffering, sorrow, pain and struggle; he realises then (*and with joy*) that this little planet is essentially unique in its purpose and its techniques, and that on it and within it (*if you could but penetrate below the surface*) a great redemptive experiment is going forward; its prime implementing factors and its scientific agents are the "sons of mind who choose to be the sons of men and yet for all eternity remain the Sons of God." These "sons of mind" were chosen, in that far distant time when the fourth kingdom in nature came into being, to carry forward the science of redemption. There is a true historical and spiritually esoteric significance in the words in *The New Testament* that the "whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the Sons of God." St. Paul is there referring to planetary purpose and to the determined insistence of the Sons of God that eventually—as they brought about the redemption of substance, of matter and form, and thus proved the possibility of that redemption through their own transfigured personalities—their reward should be their eventual manifestation as expressions of divinity. For this purpose and with this goal in view, they instituted the great evolutionary process of initiation, thus producing a continuity of revelation and of enlightenment. In reality, the period of time at which the final initiation is undergone is simply a climaxing, triumphant demonstration of the realisation and purpose of all past experiences; it is fulfilment (*by the One Initiator*) of the first promise ever made to the "sons of mind" when they originally started their redemptive work, and is "a sudden blazing forth of the individual glory and its merging at initiation with the glory of the whole."

These ideas may give you a fresh viewpoint anent initiation, and if you can ponder and think correctly, they will aid you in entering somewhat into the Mind of God, thus permitting you to penetrate at least into that "area of promise" upon which all spiritual hope, all expectancy and the dynamic intention behind the evolutionary process depend. The "halls of initiation" (*to speak again in symbols*) in which the initiate demonstrates his redemptive quality are the true "promised land."

Discipleship in the New Age, Vol II, pp 383-386

Law of Sacrifice / Law of Assembly [TOC](#)

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

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

The energy which is employed and with which the initiate at this time makes his first and very temporary contact is that which the planetary Logos employs as He gathers into His ring-pass-not that extra-planetary substance which must progressively be used, as the world of being and of forms makes progress under the Law of Evolution. It must be remembered, for instance, that the planetary forms are now composed of a much higher substance than in primeval days. It must also be remembered that a great process of elimination is forever going on, accompanied by a paralleling *process of substitution*. That which is rejected and which is occultly thrown out as no longer serving the purpose of the planetary Logos is replaced by that which "will measure up to the purpose of the Father." It is this concept which has been travestied and distorted by the Christian teaching anent the "vicarious atonement." This grew out of a basic confusion between the Law of Sacrifice and the Law of Assembly, and took place when any understanding of the nature of the Father remained a supreme mystery; the whole process was then interpreted in terms of the first and highest Aspect of the essential Trinity, of which man knew nothing, instead of in terms of the second Aspect, the building, magnetic aspect of Love. We are—if it could be but realised—in process of re-interpreting and re-arranging what can be called "the doctrinal structure underlying the relation between knowledge and wisdom." This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old, as the unfoldment of the first aspect is presented to the initiate upon the Path. This, through certain later activities, will gradually seep downwards into the consciousness of humanity, and the new world religion will be founded upon a deeper spiritual perception of the Father or Life Aspect, in place of the rapidly crystallising vision of the Son or consciousness aspect.

You get a clue here to the teaching which I have oft given to you, that the higher processes of spiritual unfoldment must consciously give way to a much higher phase of perception, for which we have, as yet, no word. In relation to consciousness, we speak constantly of initiation; in relation to this new process of simultaneous perception and interpretation, we employ the rather vague word "identification."

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

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

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

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

redemptive work and carry the energies from the highest levels of the cosmic physical plane down to the lowest level of outer, dense physical manifestation.

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

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

Discipleship in the New Age, Vol II, pp 401-406

The Way into Shamballa, Simplicity, 6 Key Thoughts [TOC](#)

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

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

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

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

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

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

1. Shamballa is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.
2. Shamballa is not a Way, but a major centre of related states and a relatively static energy—energy held ready for creative purposes by the focussed intention of the Great Council, acting under the directing eye of the Lord of the World.
3. Shamballa is the major point of tension upon the planet. It is a tension that expresses loving intelligent will, free from all self-will or mental bias.
4. Shamballa is the major receptive agent upon the planet, from the angle of solar inflow, but at the same time it is the main distributing point of energy, from the angle of the kingdoms in nature, including the fifth kingdom. From the point of tension the life pattern of the planetary Logos and His will become embodied and finally matured through the processes of evolution.
5. Shamballa receives energy from various solar and extra-solar Entities or centres of emphatic

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

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

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

Discipleship in the New Age, Vol II, pp 517-521

The Water of Life [TOC](#)

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

1. *As physical life*, nourishing the cells of the body. This life is found within each atom of substance as the central point of living light.
2. *As livingness*, seen as love and light within the heart. When this livingness is present and

expressing itself, the human atom becomes a part of the spiritual Hierarchy.

3. *As Life more abundantly.* This life can be known as light, love and power within and above the head of the disciple of the Christ. This abundant life enables him to cooperate, not only with humanity and with the spiritual Hierarchy, but also with Shamballa itself—the centre of life in its purest essence.

If we say that *life is the livingness which enables*, the words are relatively meaningless, are they not? If, however, the livingness is referred to the physical plane life, to the spiritual life of the disciple and to the living purpose of God, then some faint concept may come of the wonder of the work undertaken by the Christ in the past, and foreseen by Him as His future responsibility. Christ can draw upon the energies which are defined by the phrase "life more abundantly," because they will set loose (*in the Aquarian Age*) in a new and dynamic manner the new energies needed in order to bring about restoration and resurrection. This new energy is the "implementing force of universality"; it concerns the future. This inflow of Aquarian energy is one of the factors which will enable the Christ to complete His task as world Saviour and world Teacher. It was to the definite performance of His duties as Distributor, Nourisher and Dispenser that He pledged Himself in June, 1945, and entered upon His responsibilities as the Forerunner and the Teacher of the Aquarian Age.

The Reappearance of the Christ, pp 84-85

Humanity Reaching Maturity [TOC](#)

When the work of the Buddha (*or of the embodied wisdom principle*) is consummated in the aspiring disciple and his integrated personality, then the full expression of the work of the Christ (*the embodied principle of love*) can also be consummated then both of these potencies—Light and Love—will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole; today humanity (*having reached maturity*) can "enter into realisation" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce also the dispelling of illusion and the recognition of the truth as it exists in the consciousness of those who are polarised in the awareness of the Christ.

This is necessarily no rapid process; it 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 "the Centre where the Will of God is known," and the Hierarchy where the Love of God demonstrates has been opened and enlarged, and the contact between these two great centres and humanity has been more firmly established.

Thus thousands of intelligent men and women will be enabled to free themselves from all delusion and emotional control. The moment that *the hearts of men* are active, that moment sees the termination of emotional, solar plexus activity. That is a statement of fact; it is *the hearts of men* which respond to the call of Christ and it is those hearts which are becoming invocative today. The agonising emotional cycle through which humanity has passed during the past one hundred years, and the emotional tension in which men today live are also playing their part in fitting humanity to emerge into the realm of clear thought; this will mark a significant turning point in human history and will be one of the results of Christ's future scientific work (*if I may use this term*) with the hearts of men, bringing them into rapport with the Heart of God.

The Reappearance of the Christ, pp 134-135

Planetary Head, Heart, Throat Centres working out through Humanity [TOC](#)

1. The Influence of the Rays Today.

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

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

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

I would here point out that real group love never demonstrates as hatred of the individual. It may work out as the arresting of the individual's activities or enterprises where that is deemed desirable in the interests of the whole and if what he is doing is estimated as harmful to the good

of the group. But the arresting will not be destructive. It will be educational and developing in its results.

The true first ray personality who works in response to this Shamballa influence will have the ultimate good of the group deeply enshrined in his consciousness and heart; he will think in terms of the whole and not in terms of the part. That is the thing which he will 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, 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 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. 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.

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

2. The second way in which this dominant will impulse makes itself felt is through the voice of the masses of the people throughout the world. This will express itself through *sound*, as consciousness or love does through *light*. The sound of the nations has been heard as a mass sound for the first time. That voice today is unmistakably 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 hierarchical energies and thus temper destruction and bring to the fore the spirit of construction, setting in motion the building and rehabilitating forces of the second ray energy. The Shamballa energy prepares the way for the energy of the Hierarchy. Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, have not coincided with those of Shamballa, which are rare and infrequent. As time progresses, the impact of the Shamballa force will be more frequent because men will develop the power to stand and withstand it. Hitherto it has been too dangerous an energy to apply to mankind, for the results have worked out destructively, except in the first great Lemurian crisis. Its work has, therefore, been confined almost entirely to the Hierarchy Whose Members are equipped to handle it and to assimilate it correctly and also to use it for the benefit of humanity. Now the experiment is being attempted of permitting man to receive it and its impact, free from the mediation of the Hierarchy. It may prove a premature and abortive effort but the issues are not yet determined and the Lord of Shamballa, with His assistants and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results. Humanity is responding unexpectedly well. There has been much success along this line but the results do not appear with clarity to intelligent human beings because they refuse to see anything except the destructive aspect and the disappearance of the forms to which they have hitherto

anchored their emotions, their desire, and their mental perceptions. They fail, as yet, to see the irrefutable evidence of constructive activity and of true creative work. The temple of humanity in the New Age is rising rapidly but its outlines cannot be seen because men are occupied entirely with their individual or national selfish point of view and with their personal or national instincts and impulses. I would here like to call your attention to the fact that the instinctual life of nations is something which remains to be studied scientifically and is a phase which leads inevitably to the individualistic life of nations — a matter of more immediate interest.

The new forms are, however, being built and the Shamballa potencies, plus hierarchical guidance, are working towards ends which are definitely planned and which are working out favourably. The potency of love-wisdom, transmitted 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 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 viewpoint, and a deeper understanding of the slowly emerging world picture.

Is it not possible that the ideologies which we have been discussing are the response — distorted and yet a definite and determined, sensitive reaction — to the energies playing upon humanity from the two higher major 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 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, spiritual pineal gland.

The Holy City-----Purpose ...Plan
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-----Self-Consciousness.
foursquare 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* 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.

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.

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 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.

The Destiny of the Nations, pp 12-26

Planetary Head, Heart, and Throat related through substance [TOC](#)

The subject of the etheric body of all forms and of the etheric body of the planetary Logos is necessarily of major importance in any consideration of the *Supreme Science of Contact*. It is this concept of sensitive contact which I seek to emphasise as we study the three points or the three basic concepts outlined in the preceding section. All such terms as planes, groups, creative Hierarchies, and centres are simply word modes of inferring relationship, interplay and mutual impression between the beings or the lives who make up the sum total of our manifested universe; they are

nevertheless signs of our leading up to a planetary synthesis or a planetary integrity of a nature hitherto not even visioned by man.

The subject is necessarily one of immense difficulty, for all human beings think in terms of their own contacts and relationships, which are strictly limited and are not expressed in terms of the One Life, flowing through all forms and all kingdoms, or through all the diverse planetary evolutions (*of which you know nothing*) and thus creating in time and space a living intelligent planetary Entity of systemic maturity, qualified by immense attractive and integrating energies, motivated by a supreme Purpose—a Purpose which is part of the vast purpose of the solar Logos, working through the planetary Logoi, and therefore responsible for the well-being and progressive evolution of all lives and groups of lives within the framework and the essential structure of our planet.

The relation evoked is, as you can well imagine, inter-planetary and extra-planetary; these terms mean little to 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.

These are the elements of the occult science and—for students such as you—contain nothing new. Nevertheless, they need to be seen in their triple relationship if the mode of working of the One Life is to be grasped more clearly than is now the case. The aim of the entire evolutionary scheme is to bring these three Centres into such a close relationship that the synthesis of the divine Purpose can work out harmoniously on every possible (*note that phrase*) level of consciousness. If this can take place, then the basic Thought, the fundamental Proposition of the planetary Logos can eventually be disclosed to man.

May I remind you of the occult statement that every living being or manifested life—from the planetary Logos down to the tiniest atom—either has been, is, or will be a man. This has reference to the past, to the present and to the future of every manifested life. Therefore, the fact of humanity and of that for which humanity stands is probably the primary and major aspect of the divine purpose. Pause and think about this statement. It is, therefore, the first clear fact which indicates the measure and the magnitude of a human being; and until two other facts are sequentially revealed to us, it will not be possible correctly to gauge the wider aspects of the purpose of Sanat Kumara. Everything subhuman is slowly moving towards a definite human experience; it is also passing through the phase of human effort and consequent experience, or else it has moved out of that phase of limitation and—through initiation—is drafting human nature into a state of divinity (*to use a most inadequate phrase*).

Telepathy and the Etheric Vehicle, pp 124-126

Humanity's Key Role; Energies of the Three Great Centres. [TOC](#)

Humanity's Key Role

The keynote, therefore, of the Lord of the World is HUMANITY for it is the basis, the goal and the essential inner structure of all being. Humanity itself is the key to all evolutionary processes and to all correct understanding of the divine Plan, expressing in time and space the divine Purpose. Why HE chose that this should be so, we know not; but it is a point to be accepted and remembered in all study of the Science of Impression because it is the factor that makes relationship and contact possible and it is also the source of all understanding. These are most difficult things to express and to enlarge upon, my brothers, and only the penetrating intuition can make these matters clearer to your avid and active intelligence.

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

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

The three great Centres are in close relationship at all times, even if this is not yet recognised by the intelligent disciple; an unbroken series of impressions is ever present, relating one centre to another and bringing about an evolutionary unity of objective, and developing (*with exceeding rapidity at this time*) a secondary science, that of Invocation and Evocation. This science is in reality the science of impression in activity and not simply in theory.

The first great *Invocation* was uttered by the planetary Logos when He expressed the desire to manifest and thus invoked and brought to Himself the substance needed for His designed expression. That started the chain of being or of hierarchy; inter-relation was then set up between all "substantial" units; the more potent and the more dynamic and greater could then impress the lesser and the weaker until gradually—as the aeons swept by—the seven Centres were created and were in close impressionable relationship. Of these seven we are at this time considering only three; the others we know very little about, for they are largely composed of units of the deva evolutions (*and I would ask you to note the plurality there*) and of subhuman lives, working under impression from the head, the heart and the throat centres of the planetary Logos.

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 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. 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.

If you will work with and reflect upon these three fundamental energies and search for their expression within yourself, you will greatly simplify your occult thinking. Let me here make a few more statements which you have perforce to accept hypothetically, but which can nevertheless be substantiated by you if you arrive at an understanding of the Law of Analogy or of Correspondences, and if you will also accept the truism that the microcosm reflects the macrocosm and, therefore, each human being is related to Deity through *essential similarity*.

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The Rays and the Three Centres [TOC](#)

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 am pointing this out for two reasons which must form part of your thinking as you study this science :

1. All the centres come under the influence of all the rays, and this must surely be obvious in relation to average and undeveloped human beings. Were this not so, such human beings would be unable to respond to first ray, second ray and third ray energy, for the centres above the diaphragm are, in their case, inactive.
2. In time and space and during the evolutionary process, it is not possible to say which centre is expressing the energy of any particular ray, for there is a constant movement and activity. The centre at the base of the spine is frequently the expression of first ray energies. This is apt to be confusing. The human mind seeks to make everything precise, stable, to bracket certain relations or to assign certain centres to certain ray energies. This cannot be done.

At the end of the world cycle, when divine purpose is fulfilled and the evolutionary process has brought about the changes and adjustments needed for the full expression of the Will of Sanat Kumara, then the situation will be different and men will know (as the Members of the Hierarchy know) which centres express the seven ray energies. It must be remembered also that the Rays of Attribute shift and change constantly; for instance, humanity as the planetary throat centre is under the constant influence of the seventh ray, as is the solar plexus centre of the planet. To that sub-diaphragmatic centre I give no name. Though the human throat centre is primarily expressing the third ray, there is an interesting situation to be noted in this connection: two ray energies control this centre at this time.

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

It is needless for me to point out that—as man progresses upon the Path of Return—he consistently comes under the impression of the 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.

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Planetary Life expressing through Shamballa, Hierarchy and Humanity [TOC](#)

The Planetary Life — A Centre in the Solar System

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.

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

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

This is also a brief preamble to another statement, which can be worded as follows: The planetary Logos, the One in Whom we live and move and have our being, is the informing, ensouling life of this planet, the Earth; it is His life which integrates the planet as a whole, and His life which pours through all forms—great or small—which, in their aggregate, constitute the planetary form. Preserve, therefore, in your conscious imagination and by means of the innate symbol-making faculty which all men possess, the concept of our planet as a great lotus composed of many interweaving energies, located within the greater form of the solar system which is, as we know, esoterically portrayed as a twelve-petalled lotus. This lotus, the Earth, is responsive to the many entering energies with which I dealt at some length in my book upon *Esoteric Astrology*. (*A Treatise on the Seven Rays, Volume III*)

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.

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.

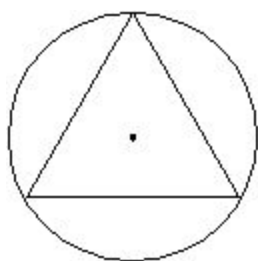
The third Centre is that of the Human Kingdom, which is brought into being by means of the energy of the third Ray of Active Intelligence. Its major function is intelligent creation; but it has nevertheless a secondary activity which is to relate the second and the third Centres to each other and to 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.

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.

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 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.



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 ripe for the "residence in state of the divine Representative." Each year, the Buddha comes and carries the force of Sanat Kumara to the Hierarchy *but*—He cannot stay. The "units of energy," the Members of the Hierarchy, cannot bear for long the strong quality of the incoming vibration, except after due preparation and in group form,

and then only for a few scant minutes; nevertheless the "period of dynamic potency" is being prolonged during this century from one day to five; the next century may see an even longer period of registration instituted.

At the close of the age, the three major 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 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.

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 whilst Humanity works primarily in the three worlds 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.

There is here a most interesting distinction and one that is seldom grasped. Esoterically speaking, the word "matter" or material is given to all forms in the three worlds; and though the average human being finds it difficult to understand that the medium in which the mental processes take place and that of which all thoughtforms are made is *matter* from the spiritual angle, yet so it is; *substance*—technically speaking and esoterically understood—is in reality cosmic etheric matter, or that of which the four higher planes of our seven planes are composed. From the human angle, ability to work with and in the cosmic etheric substance demonstrates first of all when the abstract mind awakens and begins to impress the concrete mind; an intuition is an idea clothed in etheric substance, and the moment a man becomes responsive to those ideas, he can begin to master the techniques of etheric control. All this is, in reality, an aspect of the great creative process: ideas, emanating from the buddhic levels of being (*the first or lowest cosmic ether*) must be clothed in matter of the abstract levels of the mental plane; then they must be clothed in matter of the concrete mental plane; later, with desire matter, and finally (*if they live so long*) they assume physical form. An idea which comes from the intuitive levels of the divine consciousness is a true idea. It is noted or apprehended by the man who has, within his equipment, substance of the same quality—for it is the magnetic relation between the man and the idea which has made its apprehension possible. In the great creative process he must give form to the idea, if he possibly can, and thus the creative artist or the creative humanitarian comes into being and the divine creative intention is thereby aided. Ideas can, however, be stillborn and abortive, and thus fail to arrive at manifestation.

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[UK, USA, Russia / Shamballa, Hierarchy, Humanity](#) [TOC](#)

Extract from *The World Crisis*, September 1939

... 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 to the influence of the Hierarchy. The U.S.S.R. expresses the will-to-create and to produce new conditions and a new order—planned and determined and foreseen. This has been brought about through cruelty very often, by a willingness to compromise and to change or lower the original ideal. This, in its turn, is brought about by the activity of *the proletariat* with its inability to govern, its desire to retaliate, and its ignorance of tradition and of inherited procedures.

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

It will also be apparent to you if you have rightly understood the above suggestions that the *Shamballa* force is working through that community of federated nations called the British Empire and is expressing the will-towards-synthesis and the will to just and legal procedure. It is the force of the *Hierarchy* which can express itself increasingly through the United States of America, for an intuitive recognition of subjective realities and a real sense of the higher values can and frequently do control the impulses governing this group of federated states. The will-to-be of *Humanity* with its almost extravagant emphasis upon human values and the will-to-rule creatively is the contribution of the U.S.S.R., that great federation of republics. Thus the influence of the three great world 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 of the spirit of fusion took place in the 18th and 19th centuries, and led to the formation of such countries as Italy and Germany which were created out of many smaller states, duchies and kingdoms. A history of the trend towards fusion in the modern world would prove a most illuminating study. It would be found that the first faint indications were felt around 1575 A.D. This was due to the fact that permission for the inflow of this force was given when demanded at the Centennial Conference of the Hierarchy, held in 1425. I referred to this conference in my earlier writings.

The Externalisation of the Hierarchy, pp 131-133

Invocation Bringing Shamballa, Hierarchy, and Humanity into Conscious Cooperation [TOC](#)

October 1939

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 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.

The objective of these processes of invocation is threefold:

1. To invoke the soul of humanity and so bring about its freer expression upon the physical plane. This can be brought about in two ways:
 - a. The stimulation of the souls of men everywhere by the increased inflow of the Christ principle of love, which will express itself in world understanding, goodwill, cooperation, and peace.
 - b. The setting up of a vibration within humanity itself of such potency that it will magnetically attract a response from the waiting, watching Hierarchy and bring about a much closer and likewise *conscious* rapport between the two planetary centres, the Hierarchy and Humanity.

This is called the invocation of the Great White Lodge. Much of this invocation of the Christ principle is carried forward by true believers in all lands (*Christian and non-Christian*) who address themselves to the Christ, no matter under what name they recognise Him and then, with love in their hearts to Him and their fellowmen, seek to ameliorate world conditions, end hatred and misery and demonstrate goodwill everywhere. This refers to the first stage of evoking the response to love and understanding in human hearts and minds as the result of the invocation of the Christ and of the Christ principle. Ponder on these words and see on every hand the process going forward. Esoteric students are apt to overestimate the effectiveness of the work that *they* are doing. The focussed aspiration and the unselfish struggle to serve which characterises millions of people in the world who do pray to, follow and seek to invoke the great spiritual head of the Hierarchy, the Master of all Masters, the Christ, has now reached a point of true and real effectiveness. It may be, and usually is, untinged by much mental activity or intellectual perception of the implications or the scientific nature of their procedure but is, for that very reason, potent. Esoteric and occult students demonstrate almost unavoidably a divided focus, owing to the activity of the mind and their failure as yet to blend perfectly both soul and personality. This leads to the dissipation of energy and oft renders their good intent futile. But, out of these groups are rapidly emerging those who can work in the right way and the results will be increasingly effective.

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

2. To set up a closer relation with the third, major divine 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 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.

The primary result of the correct use of the Great Invocation (*as far as humanity is concerned*) is acceleration. As I have also earlier pointed out, such an acceleration carries with it its own risks, and consequently we have the appearance of the truly terrific problems and the dire happenings which have for many years overtaken the aspirants and the disciples in the world. They are by this process learning the work of world salvage and becoming gradually fitted for the post of world saviour and to be absorbers of evil karma. You might here quite correctly point out that all the world is now suffering and that the past twenty-five years have been those of a general and most unhappy world karma. Wherein then lies the distinction between the pain and suffering of the world in general and that of aspirants and disciples in particular? I would reply that aspirants and disciples are conscious of this karma and its results in all three vehicles simultaneously—in the mind as well as in the emotional body with resultant physical reactions. This produces an intensification, retrospection and anticipation which the larger group does not register, involving as it does the entire personality. To this, in the case of the disciple in particular, must be added sensitivity and the ability to tune in and to absorb world pain, world reactions, and world conditions, thereby greatly increasing that which they may have individually to bear. The capacity to shoulder and register group pain as well as to bear his own personal karma greatly aggravates the disciple's task.

When, therefore, I call the world aspirants and disciples to the use of the Great Invocation, I call them also to the "fellowship of Christ's sufferings"; this is ever preliminary to the resurrection or to the release of the human consciousness into higher realms of spiritual awareness. The Forces which are contacted by the use of this Great Invocation, in conjunction with trained hierarchical effort, are thereby attracted or magnetically impelled to respond and then potent energies can be sent direct to the waiting planetary centre, Humanity. Two effects of an immediate nature are consequently induced over a specific period of time:

- a. The energy of the Will of God serves to awaken the illumined but latent will-to-good in men and this, once dynamically awakened, will flower forth as goodwill. There is so much of this which remains latent and unexpressed because the will to demonstrate goodwill activity has not been aroused; it will be automatically aroused in the general public once the world disciples have invoked and evoked the inflow of this higher dynamic energy. Humanity awaits this and its arrival is dependent upon the efforts of those who know what should be done and who should now make their spiritual theories facts in outer expression. Nothing can arrest the eventual progress of this will-to-good and its planned activity any more than a bud which has started to

unfold its petals in the light of the sun and subject to the proper stimulation can revert again to the condition of a tightly closed bud, potential but unexpressed. The expression of what has been potential will be the result of the impact of first ray force, of the will-to-good at this time, induced by the efforts of the world disciples.

- b. The second effect will be the forming or constitution of a planetary triangle or 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 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.

The Externalisation of the Hierarchy, pp 149-154

Great Invocation (Stanza One), Spirit of Peace, Wesak [TOC](#)

October 1939

THE GREAT INVOCATION - Stanza One,

Let the Forces of Light bring illumination to all mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be and help us to do our part. ...

Externalisation of the Hierarchy, p144

In considering the five sentences which form what might be called the mandate of the Great Invocation I would like, first of all, to point out a few underlying and basic ideas.

This Great Invocation has been used by the Hierarchy ever since the year 1425 A.D. though it is thousands of years older than that. Owing, however, to the unreadiness of humanity to cooperate in its use, the results have been delayed and are regarded as "hovering." I know not how else to express the results already achieved. Today, they can precipitate, if right cooperation can be extended by humanity, and such cooperation now seems immediately possible.

The first phase, *Let the Forces of Light bring illumination to mankind*, definitely invokes potencies which are to be found upon monadic levels of consciousness and upon what is occultly called the second plane of divine manifestation. These Forces include the Lord of the World and the Representatives of the seven sacred planets Who are spoken of in the Christian Bible as the "seven

Spirits before the Throne of God." They include also the three Agents of the Divine Triplicity Who are known, esoterically and in the East as the three Kumaras, or the three Buddhas of Activity.

What do these names and these great Individualities mean to you and to average humanity? Nothing at all and this is necessarily so. They remain but names and possible hypothetical expressions of divinity until after the third initiation when the conscious recognition of the Monad becomes possible; then Forces and Energies, personified for us in these great and stupendous Lives, can be demonstrated as having true existence. On the way to these fundamental recognitions, Their three Representatives within the limits of the Hierarchy must be accepted and known to be correspondingly functioning Activities. These Three are, the Manu, the focal point of the first Ray of Will or Power; the Christ, the head of the Hierarchy and the representative of the second Ray of Love-Wisdom; and the Lord of Civilisation, the expression of the third Ray of Active Intelligence. This knowledge is achieved during the process of training for the first three initiations. Therefore, all that I here tell you must be regarded as possible of verification, and as being testified to by all the world Scriptures and by the initiates of all lands, but it must necessarily remain personally unverified by you until a much later date in your unfoldment.

The Spirit of Peace Who is invoked in the second phrase, *Let the Spirit of Peace be spread abroad*, is that mysterious and divine Entity with Whom the Christ came into touch and Whose influence played through Him at the time that He earned the right to be called the "Prince of Peace." As I have elsewhere told you in my earlier writings, the Christ embodied in Himself the cosmic principle of love, the expression of which in manifestation will work out as "glory to God, peace on earth and goodwill towards men." To this the angels testified at His birth. When He expressed this principle of love in His life and world service, He definitely linked up our planet and humanity (*in particular*) with the Source of the light, love and life to which we refer in this second phrase. This was the world salvation which He brought—a fact which is as yet little realised and which will not be widely recognised until this powerful Invocation has taken due effect.

When the world aspirants and disciples use this Invocation, the first phrase takes the consciousness to the Hierarchy of Light, which is the intermediate 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 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.

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 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.

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 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.
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:

Let the Forces of Light bring illumination to mankind

Intermediary-----	The Hierarchy.	Soul consciousness
Agent-----	The Buddha	
Expression-----	Light.	Understanding. The illumined mind
Planes of emphasis-----	The second or monadic plane	

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 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 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.

It is this thought again which gives significance to the life of Christ on earth for He re-enacted for us an eternal process, externalising it in such a way that it became the symbol of the motive of the entire manifested universe and the impulse which should direct each of us—crucifixion and death, resurrection and life, and the consequent salvation of the whole.

It is this thought which is embodied in the challenge of this fourth phrase of the Great Invocation, and means literally, "May all men everywhere respond to the keynote of the universe and give themselves for others."

Externalisation of the Hierarchy, pp 157-166

The Saving Force [TOC](#)

September 1940

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, 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:

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.

This synthesis of the three energies, evoked through invocation and the response of certain divine Potencies, is esoterically given the name of "the saving Force." Of its exact nature and intended effects we know practically nothing. It has never before appeared in action on the physical plane, though it has been for some time active upon the mental plane. Though it is a blend of the energies of the three centres referred to above, it is primarily the energy of the divine Will, which will be its outstanding characteristic. One hint here I will give. Just as the externalisation of the materialistic lodge of seven men, to which I made reference above, has made its appearance and must be dealt with prior to the future externalisation of the lodge of spiritual Lives (*the appearance of the kingdom of God on Earth*) which we call the planetary Hierarchy, so the will-to-power of the forces of aggression has appeared on Earth and sought to gain control over humanity. Note that aim. This will-to-power can only be dissipated when the highest aspect of the same energy is given free rein among the sons of men. The divine and spiritual Will, carried on the impulse of selfless love, can and must be evoked for the destruction of the selfish and wicked will-to-power, rampant now on earth under the direction of the focussed seven in Germany.

The "saving force" must, therefore, be spread abroad. For long ages men have prayed in the words of St. Paul: "Let the love of God be shed abroad *in our hearts*." Today the need is for the spread of the "saving force" to take hold *of our minds* and to control from that directing centre, for it embodies the needed salvation at this time. It will take the united efforts of all the three focal points of divine expression on our planet to make this possible, but it can be done.

The Externalisation of the Hierarchy, pp 274-276

The Avatars of Synthesis [TOC](#)

May 1941

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:

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

Another and lesser Avatar is also awaiting a call from humanity. He is esoterically related to the Avatar of Synthesis, being overshadowed by Him. This Avatar can descend on to the physical plane into outer expression and can thus step down and transmit the stimulation and quality of the force of the greater Avatar Who can come no nearer than the mental plane. Who this Coming One may be is not yet revealed. It may be the Christ, if His other work permits; it may be One chosen by Him to issue forth, overshadowed by the Avatar of Synthesis and directed in His activities by the Christ, the Lord of Love. In this way, the energies of both Shamballa and the Hierarchy will be 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.
 - 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.

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

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

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

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

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

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

3. The Hierarchy today stands with massed intent. The cry of the masses is rising up to the very gates of Shamballa. It is stronger 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 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 Externalisation of the Hierarchy, pp 302-306

Emerging Truth of a Larger Nature [TOC](#)

May 1943

Dimly sensed by the evolving human consciousness hovers another emerging truth of a larger nature—larger because related to the Whole and not just to individual man and his personal salvation. It is an extension of the individual approach to truth. Let us call it *the truth of the Great Cyclic Approaches of the divine to the human* of which all world Teachers and Saviours were the symbol and the guarantee. At certain great moments, down the ages, God drew nearer to His people and humanity (*blindly and unconscious of their objective*) at the same time made great efforts to draw near to God. On the part of God, this was intentional, conscious and deliberate; on the part of man, it was largely unconscious, forced upon him by the tragedy of circumstance, by desperate need and by the driving urge of the collective soul. These Great Approaches can be traced down the centuries, and each time one took place it meant a clearer understanding of divine purpose, a new and fresh revelation, the institution of some form of a new religion and the sounding of a note which produced a new civilisation and culture, or a fresh recognition of relationship between God and man or man and his brother.

A new definition of God was given us when the Buddha taught that *God was Light* and showed us the way of illumination, and when Christ revealed to us that *God was Love* through His life and service on earth. Today the knowledge aspect of illumination is being comprehended, but the inner meaning of love is only now dimly sensed. Yet light and love have been revealed to the world by two great Sons of God in two Approaches. A new Approach is on the Way, bringing us the next needed truth. We ask ourselves: What will it be? For it, the knowers and lovers of God and of their fellowmen are prepared; for it, the masses of men wait.

Some of these Approaches have been of a major nature, affecting humanity as a whole, and some of them are of less importance affecting only a relatively small part of mankind—a nation or a group. Those Who come as the Revealers of the love of God come from that spiritual centre to which the Christ gave the name "the Kingdom of God." Here dwell the "spirits of just men made perfect"; here the spiritual Guides of the race are to be found and here the spiritual Executives of God's plans live and work and oversee human and planetary affairs. It is called by many names by many people. It is spoken of as the Spiritual Hierarchy, as the Abode of Light, as the centre where the Masters of the Wisdom are to be found, as the Great White Lodge. From it come those who act as Messengers of the Wisdom of God, Custodians of the truth as it is in Christ, and Those Whose task it is to save the world, to impart the next revelation and to demonstrate divinity. All the world Scriptures bear

witness to the existence of this centre of spiritual energy. This spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity and more fitted for contact with the divine.

Behind this spiritual 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 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.

The Externalisation of the Hierarchy, pp 405-408

Three Festivals [TOC](#)

May 1943

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.
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.
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 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.

The Externalisation of the Hierarchy, pp 420-422

Hierarchical Adjustment and Alignment [TOC](#)

January 1946

What do I mean by the use of the word "adjustment" in connection with the Hierarchy? Adjustment to karma, to the personality, to the soul, to circumstances in the three worlds, to the impact of astral forces, or to the thought currents of those not oriented to the Kingdom of God, does *not* constitute part of the training of Those Who are beyond the third degree of initiation. Initiates on and beyond that level have transcended reaction along these lines, whilst those below the third initiation are in process of rapid adjustment. I use the word 'adjustment' here definitely in the sense of *reorientation*, and in this sense much can be noted.

For aeons and for countless cycles, the Hierarchy has functioned withdrawn into a silence on the higher levels of the mental plane and on the buddhic levels where contact has had to be made with

Them by those disciples who have, by discipline, development and service, fitted themselves to establish such a relationship. This reorientation and emergence into physical plane publicity is going to demand much from the Members of the Hierarchy. Just as it has not been easy for me to establish and retain contact with you, even when you have established the right to such a contact, so—for Them—it is going to be still more difficult to be in touch with those who are not even disciples.

For aeons and for cycles, the Members of the Hierarchy have been submitting Themselves to the needed training in order to react correctly when fuller contact has been established by Shamballa with the Hierarchy. I would have you note the phrasing here. That contact has now been established as a result of the inflow of certain extra-planetary forces and by an "act of determined direction," emanating from the Council Chamber of the Lord of the World. Misunderstand me not. The Hierarchy has always been in touch with the "Place of Purpose" (*as it has been called*) through the medium of its Chohans and its senior Directors, such as the Christ, the Manu and the Lord of 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.

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—the alignment of the three centres upon this planet and the adjustments that this necessitates and inevitably enforces.

For the sake of humanity in the first place, and secondarily for the development of the subhuman kingdoms, the Hierarchy has made certain difficult adjustments and alignments between the planetary centres, and these have been compulsory in their effects. Therefore, bear in mind that the adjustments which the Hierarchy may impose upon itself bear small resemblance to the adjustments which you have to make in relation to your personality life. They are all hallmarked by the idea of service to the whole. The Hierarchy in its true sense has no personality through which to express itself, and this greatly complicates the problems which have to be faced as it contemplates exoteric manifestation and work.

Externalisation of the Hierarchy, pp 524-526

Synthesis / Unity / Shamballa Impact [TOC](#)

January 1946

In Connection with the Council Chamber of Sanat Kumara, the Lord of the World

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. 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*. Paul, the initiate, hints at this when writing one of the Epistles; he is in touch then with certain Members of the Hierarchy and is concerned with the theme of Love, which is the fundamental hierarchical theme and motive. He says to Them: "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known." He there points towards the future progress of the Hierarchy—a progress which remains as yet only a vague promise, lacking form and shape. But he wrote for initiates to whom love was a growing, vital concern, and to whom love and its practice meant light and the basic motif of all living, divine activity. It is not possible to reveal the will of God

and the motivating Purpose of His manifesting Self, except to Those Who have demonstrated perfected love and Who register no sense of disunion or the faintest reaction to separateness.

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

Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the 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

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 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."

It is this complete establishment of relationship between Shamballa, the Hierarchy and Humanity which brought about the planetary crisis through which the world has just passed and, from some standpoints, is still passing. Shamballa, as I have told you, can now reach Humanity, the third major 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. When this direct line of spiritual, dynamic, electrical energy made its first impact on earth (*after the Great Council held in 1825*), it first of all awakened men's thinking in a new and comprehensive way, producing the great ideologies; it aroused their massed desire, and registered obstruction on the physical plane. It found its course impeded and discovered it was faced with barriers. This energy from Shamballa, being an aspect of the ray of the destroyer, proceeded to "burn up" in the fires of destruction, all such hindrances upon the planes in the three worlds. This was the deeply esoteric and 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 resurrection. The Hierarchy needed and welcomed this interlude and recognised it as an essential aspect of the Plan.

The "cycle of Shamballa impact" is now over; the appeal of humanity to the Christ and His Hierarchy has again refocused the energy of Shamballa via the Hierarchy, and the direct work of the Hierarchy with Humanity can again take on fresh meaning, can be re-established on new and somewhat different lines, and thus definitely bring in that "new heaven and new earth" for which men have so long waited. This will take time, but the new energies and their emerging qualities are adequate to the task, and will alleviate much and bring about great changes in due course of time. You will note, therefore, that the Hierarchy has been faced with three adjustments as the result of being deliberately "put out of alignment," though only temporarily, with both Shamballa and Humanity. This was 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, working today in the dark, it is needless to say, groping along unknown ways, appealing to the Hierarchy for more light and understanding, but awakened and alert for changes.

These adjustments are proceeding with rapidity; the technique being employed is realignment, through a definite action of the Will, as far as Shamballa is concerned, and by an outpouring of Love, as far as humanity is concerned. This Act of the Will is carried out by the three Heads of Departments in the Hierarchy, under the guidance of the Christ and by the Chohans of the seven

major Ashrams. They constitute a group of ten to Whom this task has been committed, for the reason that They are the only Members of the Hierarchy Who possess the needed qualifications and in Whom the Will aspect is adequately developed. The task of pouring out the Love principle in a new and dynamic manner is being carried out by all the Masters and by all initiates who have taken the third initiation. This stream of love will focus itself each coming Full Moon in a special act or demonstration of love.

You will note also how fully occupied the Hierarchy is with work, preparatory to emergence, and with those plans and activities which will lead to renewed interior activity, based *not* on lack of previous unity and integrity, but on the absorption of new energies, made available via Shamballa, of these extra-planetary forces to which I have earlier referred. This task of 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.

The Externalisation of the Hierarchy, pp 531-538

Formation of a New Ashram [TOC](#)

April-May 1946

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

The Externalization of the Hierarchy, p. 541

Mutual Interdependence of Humanity, Hierarchy, and Shamballa [TOC](#)

Mode of Approach Toward Externalisation (August 1946)

One of the most important things emerging from the theme of this amazing and imminent event (*the reappearance of the Hierarchy on the physical plane*) is the factor of the developments and the adjustments going on within 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 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 forever 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 merged, fused and interdependent; they are all mutually evocative and invocative.

The fact, for instance, that the Hierarchy is approaching closer to humanity and will eventually make an appearance upon the physical plane is due, not only to hierarchical intent, but to the demand of mankind and to the strong vibration and note which humanity has set up. To that extent, humanity controls some of the activities of the Hierarchy and thus precipitates action. At the same time, all that is happening can be traced to Shamballa, is inherent in divine purpose and is impelled and impelled by Shamballa energy, distributed throughout the planet, via the Hierarchy in the majority of cases. Both the Hierarchy and Humanity are brought under the influence of extra-planetary forces which make their impact upon the planet, via Shamballa. Therefore, a great interdependence emerges, of which the head, heart and solar plexus 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 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.
3. It involved, finally, a great awakening in the human family and a major spiritual reorientation. This again had been believed possible of accomplishment when the sun passed into Capricorn about 2300 years hence. But—it has already taken place and necessarily has brought about a basic adjustment in the plans of the Hierarchy and a renewed emphasis upon the purpose, as registered in Shamballa.

This, being factual, and the time ripe for decision, has caused an intra-planetary ferment and great activity in the three major 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.

- 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 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 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.

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 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 pralactic 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 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.

The Externalisation of the Hierarchy, pp 558-568

Being of Service in this Cyclic Spiritual Crisis in the Planetary Spiritual Life [TOC](#)

May 1947

The question now arises: In what way can we be of service? How can we aid during this preparatory stage?

On this point I have but little to say. The whole idea of His return is so familiar to you in its anticipatory nature (*though not in the factual details as I have hinted them to you*) that I find it hard to say anything practical or which will arrest your attention.

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.

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

The Externalisation of the Hierarchy, pp 609-611

Synthesis and the Energy of Right Human Relations [TOC](#)

June 1948

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.

These energies—along with others at this time far less potent and therefore of only secondary importance—will greatly stimulate the hearts and minds of men. It is the task of the Members of the Hierarchy to distribute these energies (*once they are released by the Christ*) to the working disciples on the physical plane and to the myriad aspirants in training for discipleship and to the members of the New Group of World Servers. Members of the New Group of World Servers consist of those who are completely dedicated to the service of humanity and to the establishing of right human relations under hierarchical impression; aspirants and quite a few disciples have diversified interests and only serve part time. To all these groups is committed the task of implementing the work and directing the energies for which the Christ is responsible. The objectives of the Hierarchy in this divine act of massed impression and stimulation are briefly three, as follows:

1. To bring about those conditions which will make the coming of the Christ possible. The blended influence of these energies will bring about what may at first appear to be undesirable results, because the remaining opposition of the Forces of Evil is still active and must be overcome; this may necessitate drastic measures, but great good will eventually appear.
2. To prepare the minds of men so that they may be ready for the influence of the Avatar about Whom the Scriptures speak. He is called the Avatar of Synthesis and His influence will be spread through the work and the activity of the Christ.

It must be remembered that synthesis is an aspect of the first divine characteristic, the Will, or rather, the Will-to-Good. This energy or influence, which the Christ Himself will wield (*and for which He*

has been long preparing Himself), produces cohesion, a drawing together and a tendency to fusion and union. The separateness of humanity, and its selfishness, had reached such vast proportions, and its effects were so completely dominated by the Forces of Evil, that—in response to the massed inchoate demand of humanity—the Hierarchy called for spiritual interposition. The endless selfish propaganda, in speech or in writing, most of it materialistic, nationalistic and basically untrue and wrongly motivated, became such a clamour that it reached to spheres usually impervious to the sounds of earth; the Avatar of Synthesis was called in to aid.

The main objective and the immediate task of the Christ is to bring to an end the separateness which exists between man and man, family and family, community and community, and nation and nation. This is a simple statement, and one that can be understood easily by the most ignorant; it is simple also in that it provides a practical objective and task for the smallest and the most unimportant of the sons of men; all can cooperate if they will. It is nevertheless a task which has required the mobilising of the entire planetary Hierarchy, and the assistance also of a great Being Who would normally work on levels of consciousness higher than those on which Christ and His disciples labour.

3. To stimulate the aspiration in the hearts of men so that human receptivity to the good, the beautiful and the true may be greatly increased. These energies will bring in the new creative era, which will sweep into expression as soon as world tension has subsided; then men will be free to think and to create the new forms for the new ideals; then they will bring into manifestation in words, in colour, in music and in sculptured forms the new revelation and the new world which the coming of Christ will inaugurate.

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

The Externalisation of the Hierarchy, pp 647-649

Functioning as the Three World Centres [TOC](#)

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 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.

Esoteric Astrology, pp 91-92

The Three Crosses and the Three Centres [TOC](#)

The blended invocation and the united call from the different levels of the human consciousness will bring a mighty appeal to bear upon the hidden Centres of the "Saving Force." It is this united appeal which you must now organise. Thus the mass of humanity will be stimulated to move off the Mutable Cross on to the Fixed Cross and the new world cycle, beginning in Aquarius (*one arm of the Fixed Cross*) will be definitely inaugurated by humanity itself.

It might be said, therefore, that the Great Invocation as first given out was for the use of those who are crucified upon the Mutable Cross, the Cross of change, whilst the second invocation is for the use of those who are crucified upon the Fixed Cross, the Cross of right orientation. It is for the use of those men and women whose aim is the *will-to-good*, who think in terms of *world* service and who are oriented towards light—the light of knowledge, the light of wisdom and understanding and the light of life itself.

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."
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.

Esoteric Astrology, pp 573-574

The Call and Sound of Shamballa [TOC](#)

Respond, O Rising One, to the call which comes forth from the sphere of obligation.

What is this sphere of obligation to which the initiate of high standing must pay attention? The whole of life experience, from the sphere of nativity up to the highest limits of spiritual possibility, are covered by four words, applicable at various stages of evolution. They are: Instinct, Duty, Dharma, Obligation; an understanding of the differences serves to bring illumination, and consequently, right action.

1. *The sphere of instinct.* This refers to the fulfillment, under the influence of simple animal instinct, of the obligations which any assumed responsibility brings, even when assumed with no true understanding. An illustration of this is the instinctual care of a mother for her offspring or the relation of male and female. With this we need not deal in any detail, as it is well recognised and understood, at least by those who have passed out of the sphere of elementary instinctual obligations. To them no particular calls come, but this instinctual world of give and take is superseded by a higher sphere of responsibility eventually.
2. *The sphere of duty.* The call that comes from this sphere comes from a realm of consciousness which is more strictly human and not so predominantly animal as is the instinctual realm. It sweeps into its field of activity all classes of human beings and demands from them—life after life—the strict fulfillment of duty. The "doing of one's duty," for which one gets small praise and little appreciation, is the first step towards the unfoldment of that divine principle which we call the sense of responsibility, and which—when unfolded—indicates a steadily growing soul control. The fulfillment of duty, the sense of responsibility, and the desire to serve are three aspects of one and the same thing: discipleship in its embryonic stage. This is a hard saying for those who are caught in the seemingly hopeless toils of duty fulfillment; it is hard for them to realise that this duty which seems to keep them chained to the humdrum, apparently meaningless and thankless duties of daily life, is a scientific process leading them to higher phases of experience, and eventually into the Master's Ashram.

3. *The Sphere of Dharma.* This is the outcome of the two previous stages; it is that in which the disciple recognises, for the first time with clarity, his part in the whole process of world events and his inescapable share in world development. Dharma is that aspect of karma which dignifies any particular world cycle and the lives of those implicated in its working out. The disciple begins to see that if he shoulders his phase or part in this cyclic dharma and works understandingly at its right fulfillment, he is beginning to comprehend group work (*as the Masters comprehend it*) and to do his just share in lifting the world karma, working out in cyclic dharma. Instinctual service, the fulfillment of all duty, and a sharing in group dharma are all blended in his consciousness and become one great act of living faithful service; he is then at the point of moving forward upon the Path of Discipleship, in which the Path of Probation is completely lost to sight.

These three aspects of living activity are the embryonic expression in the life of the disciple of the three divine aspects:

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

It will be apparent to you, therefore, how essential it is that all disciples and initiates should know exactly where they stand on the Path, the final aspect of the ladder of evolution; otherwise, they will misinterpret the call and fail to recognise the source of the outgoing sound. How easily this can happen becomes apparent to every advanced teacher of occultism and esotericism when he perceives how easily unimportant people and beginners interpret calls and messages they hear or receive as coming to them from some high and elevated source, Whereas they are in all probability hearing that which emanates from their own subconscious, from their own souls, or from some teacher (*not a Master*) who is attempting to help them.

The call referred to here, however, comes from the highest possible sources and must not be confused with the little voices of little men.

The SOUND goes forth.

It is not my intention here to deal with the creative sound, beyond calling to your attention the fact that it is creative. The Sound which was the first indication of the activity of the planetary Logos is not a word, but a full reverberating sound, holding within itself all other sounds, all chords and certain musical tones (*which have been given the name of the "music of the spheres"*) and dissonances, unknown as yet to the modern ear. It is this Sound which the "Rising One" must learn to recognise, and to which he must respond not only by means of the sense of hearing and its higher correspondences, but through a response from every part and aspect of the form nature in the three worlds. I would remind you also that from the angle of the fourth initiation even the egoic vehicle, the soul body, is regarded and treated as a part of the form nature.

Though the "shattering of the Temple of Solomon" takes place at the time of the fourth initiation, those qualities of which it was composed have been absorbed into the vehicles which the initiate is using for all His contacts in the three worlds. He is now essentially the essence of all His bodies, and—from His point of view and technical understanding—it must be borne in mind that the entire mental plane is one of the three planes which constitute the cosmic dense physical plane; this is a point oft forgotten by students, who almost invariably place the soul body and the mental permanent atom outside the form limits and what they call the three worlds. Technically and from higher angles, this is not so, and this fact definitely changes and conditions the thinking and work of the initiate of the fourth and higher degrees. It accounts also for the need for the egoic body to disappear.

The Sound reverberates throughout the four higher subplanes of the cosmic physical plane; these are the higher correspondence of the four etheric levels of the physical plane in the three worlds—the three dense physical and the four etheric planes. It must be remembered, therefore, that our planes, with which we are so familiar, are the cosmic physical, and that the one we know the best is the densest of the seven—hence so much of our struggle and difficulty.

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.

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.

I would have you take notice of the importance of form activity. It is the Form which shatters the connection (*the usually despised, belittled, frustrated form is that which performs the final act*), bringing complete liberation. The "Lunar Lord" of the personality has achieved his goal, and those elements which have composed his three vehicles (*physical, astral, mental*), together with the life principle, will constitute the atomic substance of the first body of manifestation of some soul seeking incarnation for the first time. This is closely related to the abstruse subject of the permanent atoms. It marks a moment of high initiation for this Lunar Lord when he shatters the connection and severs

all relation with the hitherto informing soul. He is no longer just a shadow, but has now those qualities which make him "substantial" (*in the esoteric sense*) and a new factor in time and space.

The remaining words of this law need no explanation and mark a fitting finish for this section of our studies:

Life is now liberated, owning the qualities of conscious knowledge and the fruit of all experience. These are the gifts of soul and form combined.

Esoteric Healing, pp 685-692

Underlying Synthesis of Relationships [TOC](#)

The significance of the present happenings is interpreted (*and necessarily so*) in terms of human awareness and responsiveness. This world war and its inevitable consequences—good and bad—are looked upon as concerned primarily with humanity, whereas that is not basically so. Humanity suffers and experiences as a result of the inner occurrences and the meeting of subjective forces and inflaming energies.

It is of course not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

1. The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.
2. The Lords of Liberation, focussed in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.
3. The Great Council at Shamballa and the planetary Hierarchy.
4. The Buddha and His Arhats as They unitedly 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.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole.

There is therefore a line of descending energy which has its origin outside our planetary life altogether; the inflow of this energy, its inevitable effect under cyclic law and its consequences, as

they work out upon the physical plane, has produced and is producing all the changes of which mankind is so terribly aware at this time. This swings into immediate conflict the past and the future, and in this statement I have expressed the deepest esoteric truth which mankind is competent to grasp; it brings into a culminating struggle the Great White Lodge and the Black Lodge and opens the door to great contending energies which we can call spirit and matter, spirituality and materialism, or life and death. These words are, in the last analysis, as meaningless as the terms good and evil, which have significance only in the human consciousness and its inherent limitations.

The Rays and The Initiations, pp 12-14

Life More Abundant, Group Consciousness Expressing Will Aspect [TOC](#)

As we continue our studies of the rules to be followed by those receiving initiate-training, I would remind you of certain things, some of them already touched upon but requiring re-emphasis. Any usefulness which these Rules may have for you will be dependent upon your grasping a few basic ideas and then proceeding to make them factual as far as in you lies.

First, I would call your attention to what should be the basic attitude of the would-be initiate: *It should be one of purpose, governed by pure reason and working out in spiritual activity.* That is a sentence easily written, but what specifically does it convey to you? Let me enlarge upon it somewhat. The attitude of the initiate-in-training should be one of right spiritual motive—the motive being the intelligent fulfilment of the will aspect of divinity, or of the Monad. This involves the merging of his personality self-will into that of the sacrificial will of the soul; and this, when accomplished, will lead to the revelation of the divine Will. Of this Will, no one who is not an initiate has any conception. It means, secondly, the release of the faculty of spiritual perception and of intuitive understanding, which involves the negation of the activity of the lower or concrete mind, of the lower personal self, and the subordination of the knowledge aspect of the soul to the clear pure light of the divine understanding. When these two factors are beginning to be active, you will have the emergence of true spiritual activity upon the physical plane, motivated from the high source of the Monad, and implemented by the pure reason of the intuition.

It will be apparent to you, therefore, that these higher spiritual faculties can only be brought into play when the bridging antahkarana is beginning to play its part. Hence the teaching which I am giving on the construction of the rainbow bridge.

These Rules are in reality great Formulas of Approach, but they indicate approach to a specific section of the Path and not approach to the Initiator. I would have you reflect upon this distinction. The "Way of the Higher Evolution" lies open to the aspirant to the Greater Mysteries, but he is oft bewildered in the beginning and frequently questions in his mind the difference between the progress or evolution of the personality towards soul consciousness and the nature of the progress which lies ahead and which is essentially different to the unfoldment of pure consciousness. Had you grasped the fact that after the third initiation, the initiate is not concerned with consciousness at all, but with the fusion of his individual will with the divine will. He is not then occupied with increasing his sensitivity to contact, or with his conscious response to environing conditions, but is becoming increasingly aware of the dynamics of the Science of the Service of the Plan. This

distinctive realisation can only come when his fused and blended personality and soul expression of will has disappeared in the blazing light of the divine Purpose—a purpose which cannot be frustrated even if at times delayed, as it has been during the past fifty-five years. (*Written in February, 1943.*)

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 consciousness and service at the latter end of this century. But the effort you make to understand will have its effect, even if the brain registers it not.

In the last analysis, these Rules or Formulas of Approach are primarily concerned with the Shamballa or life aspect. They are the only Formulas or embodied techniques at present extant which have in them the quality which will enable the aspirant to understand and eventually express the significance of the words of Christ, "Life more abundantly." These words relate to contact with Shamballa; the result will be the expression of the will aspect. The whole process of invocation and evocation is tied up with the idea. The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realise. You do not work at the evocative process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.

When, therefore, your life is fundamentally invocative, then there will come the evocation of the will. It is only truly invocative when personality and soul are fused and functioning as a consciously blended and focussed unit.

The next point which I seek to make is that these Formulas of Approach or Rules deal with the unfoldment of group consciousness, because it is only in group formation that, as yet, the Shamballa force of the will can be tapped. They are useless to the individual under the new initiatory dispensation. Only the group, under the proposed new mode of working and of group initiation, is capable of invoking Shamballa. That is why Hitler, the exponent of the reversed reaction to Shamballa (*and consequently the evil reaction*) had to gather around him a group of like-minded people or personalities. On the upper arc of the evocative cycle (*Hitler being the expression of the invocative arc of the Shamballa force*) it requires a group to bring about evocation.

We now come to my third point in relation to the Rules or Formulas and their objective. They are concerned—above everything else—with group initiation. They have other applications, but for the present here lies their usefulness. What, you may ask, is group initiation? Does it involve the taking of initiation by every member in the group? Can one person have so extensive an influence that he can hold up or delay or even prevent (*in time and space*) the group initiation? The group need not necessarily contain members who have all taken the same initiation. By this I mean that the necessary initiation of all the members simultaneously into the same group development is *not*

required. Basically, what I am endeavouring to say anent these Rules has relation to the third initiation—the initiation of the integrated personality. They necessarily, however, have a correspondence to the second initiation, and are consequently of more general interest, for it is that initiation which faces so many aspirants today—the demonstration of the control of the formidable emotional nature.

I would ask you to think much about this point which I have just made. Group initiation means that the bulk of the members are correctly oriented; that they are proposing to accept the discipline which will prepare them for the next great expansion of consciousness, and that none of them can possibly be deviated from their *purpose* (*note that word with its first ray or Shamballic implications*), no matter what is happening in their environment or their personal life. You need to reflect on this if you desire to make the needed progress.

The Rays and The Initiations, pp 33-36

Shamballa Numerically, Bright Centre, Evoked [TOC](#)

Certain great concepts are firmly grasped by man. Certain great hopes are taking form and will become the pattern of man's living. Certain great speculations will become experimental theories and later prove demonstrated facts. Behind all this, two things are happening: Men are being stimulated and brought to that point of necessary tension which (*as a result of a crisis*) must precede a great moving forward upon the Path of Evolution. Secondly, a process of reorientation is going on which will eventually enable the mass of men to present a united front upon views hitherto regarded as the vague visions of intelligent and optimistic dreamers. A great stirring and moving is going on. The world of men is seething in response to the inflow of spiritual energy. This energy has been evoked by the unrealised and inaudible cry of humanity itself. Humanity has become—for the first time in its history—spiritually invocative.

Let us now consider briefly the nature of that which is being evoked, and thus gain an insight into the interrelation which exists between the three great planetary 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 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."

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 dominance of the three worlds prior to the process of reorientation and the expression of developed idealism and purpose. The third aspect expresses itself through pure materialism, and hence the three sixes. In an ancient book on numbers the initiate is defined as "the one who has experienced and expressed **666** and found it naught; who has dropped the **6** and become the **66**, and thus has found himself upon the WAY; later, again, he drops the **6** and becomes the perfected **6**—form, the instrument and expression of spirit."

The number **24** is of deep interest, expressing as it does the double **12**—the greater and the lesser zodiac. Just as the number **6** expresses *space*, so the number **24** expresses *time*, and is the key to the great cycle of manifestation. It is the clue to all cyclic appearance or incarnation. Its two figures define the method of evolution; **2** equals the quality of love-wisdom, working under the Law of Attraction and drawing man from one point of attainment to another; whilst **4** indicates the technique of conflict and the achieving of harmony through that conflict; **4** is also the number of the human hierarchy, and **2** is the number of the spiritual hierarchy. Technically speaking, until the third initiation, the initiate is "occupied with the relationship of the **2** and the **4**; these, when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the **4** into the **2**." Needless to say, there is much more to say anent these figures, but the above will suffice to show the satisfactory nature of esoteric numerology—not numerology as understood today.

I would have you note that the sounds which compose the word "Shamballa" are predominantly along the line of will or power or of first ray energy. Of the nine letters, six are on the first ray line of force. **1.1.1.3.3.1**.—spirit and matter, will and intelligence. Two of them are along the second line of force, **4** and **2**. The number **8** inaugurates ever a new cycle, following after the number **7**, which is that of a relative perfection. It is the number of the Christ-consciousness; just as **7** is the number of

man, **8** is the number of the Hierarchy, and **9** is the number of initiation or of Shamballa. Forget not that, from the angle of the Hierarchy, the third initiation is regarded as the first major initiation.

These preliminary remarks are intended to convey much esoteric information to those who 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 knows it as his own, as ours, as yours, and yet the note which none have sounded forth."

The Rays and The Initiations, pp 78-81

Work of Christ to Unite Shamballa, Hierarchy, Humanity [TOC](#)

At the time of the June Full Moon, each year, the love of God, the spiritual essence of solar fire, reaches its highest point of expression. This it achieves through the instrumentality of the Hierarchy, that great group of souls which has ever been the custodian of the principle of light, of enlightened love, and which always—down the ages—focusses its attention upon the race of men when the spiritual influence is at its height. This it does through one of the great Sons of God. The Full Moon of June of 1943 saw this outpouring of divine love reach its highest expression for all time, and at the point of attainment which is, for that particular Son of God, His highest also. Such is the Law. When an embodied Christ in time and space reaches His goal of achievement, recognition of this comes to Him at the time of the June Full Moon, for in that sign of Gemini the complete victory of life over form, and of spirit over matter, is consummated and celebrated.

The love of God, focussed in the Christ, seeks to express itself in some act of peculiarly useful service to humanity. This service has taken different forms down through the ages, but it has always

expressed itself through two episodes: One of them, the first, reveals the Christ in His capacity of the God-Saviour, sacrificing Himself through pure love for His fellowmen. The annals of the Hierarchy contain many such histories of sacrifice and service, dating far back into the very night of time. The saving principle of pure love finds its expression at the hour of humanity's greatest need in the work of a World Saviour and "for the salvation of His people, He comes forth." He thus meets the need, and at the same time strengthens the link which relates the Hierarchy to Humanity. The task of the Christ (*as the expression in time and space of the second divine aspect*) is *to establish relationships*. Every cyclic Representative of Deity furthers the approach of the Hierarchy to mankind, and seals this service by some final act which becomes the historical nucleus whereby later generations remember Him.

That accomplished, He stays with His people as Head of the Hierarchy until His second opportunity comes, in which as Representative both of Humanity and the Hierarchy, He can relate them both to Shamballa. This He does through a great act of evocation, seeking to bring about a closer relationship between all the three great planetary 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.

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.

An ancient rule—Rule IV for Applicants gives us in perfect wording the nature of the urge which prompts the present activity of the Christ. He has accomplished His task as God the Saviour. The fourth Rule, as it is given to all applicants and probationary disciples, gives His work the following definition:

Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving.

It is given in this short form to all who are approaching the Path, in order to convey to them with the utmost brevity and beauty the nature of the life of the Head of the Hierarchy, the Initiator Whom

they must face at the time of the first and second initiations, and upon Whose activities they—as individual aspirants—must learn to model their lives. Only today is it possible to present that work in other terms than those which emphasise the part the Christ plays in the salvaging of man.

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

This has become possible because of the point in the evolutionary process which the Hierarchy has attained. The attitude and position of the members of the Hierarchy are not static. All are moving forward. The Christ Who came two thousand years ago embodied in Himself not only the principle of love in the *planetary* sense (*a thing which Shri Krishna had achieved*), but a cosmic principle of love also, and this for the first time in human history. His achievement was made possible by the fact that the human family had reached a point at which it could produce the perfect Man, Christ, the "eldest in a great family of brothers," a Son of God, the Word made flesh. The future progress of humanity is also aided and hastened because of the attainment and activity of the Christ, and because He remains with us as God the Preserver.

His task today is threefold, and the Rule states in very simple language these three aspects of His divine activity or phases of His work. These are:

1. He "*tends the evocation of the fire.*" His major task as Head of the Hierarchy is to evoke the electric fire of Shamballa, the energy of the divine Will, and this in such a form that the Hierarchy can be drawn nearer to the source of Life, and Humanity can consequently profit by this hierarchical Approach and know eventually the meaning of the words "life more abundantly." Christ's evocation of the fire of the will was initiated symbolically in the Garden of Gethsemane. He has twice symbolically shown His individual response to the Shamballa energy: Once in the Temple of Jerusalem as a child, and again in the Garden as a full grown man at the close of His earthly career. His third and final response (*which climaxes His work from our human angle*) covers nine years, from the Full Moon of June, 1936, to the Full Moon of June, 1945. This period, in reality, constitutes one event to Him Who lives now free in His Own world and free from the limitations of time and space. Having related Humanity to the Hierarchy (*which in the case of individual man means relating the personality to the soul*), He now seeks to relate more closely, with the aid of the Buddha, the Hierarchy to Shamballa, love to will, electric fire to solar fire.

2. He "*nourishes the lesser lives.*" This refers to the task of the Christ which proceeds day by day, in His capacity of God the Preserver. He "tends the little ones." The work here referred to concerns His activity as Initiator and His responsibility as Head of the Hierarchy. The nourishing of the little lives refers primarily to His task as World Teacher and to His responsibility to lead humanity on into the light, with the aid of all the Masters, working, each of Them through His Own Ashram.

3. He "*keeps the wheel revolving.*" This has a specific relation to His work as the Word of God, which manifests as the Word made flesh. This refers specifically to the great Wheel of Rebirth whereby, upon that turning wheel, souls are carried down into incarnation and then up and out of the soul's prison; through the turning of the wheel, human beings learn their needed lessons, create cyclically their vehicles of expression (the response apparatus of the soul in the three worlds) and in this way, under soul guidance, and aided by the Hierarchy and its schools of instruction, they arrive at perfection. This entire process is under the control of the Christ, assisted by the Manu and the Lord of 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 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. Someday 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.

Ask me not for the date or the hour, brother of mine, for I know it not. It is dependent upon the appeal—the voiceless appeal—of all who stand with massed intent; it is dependent also upon the hour of exact alignment and upon certain aspects of work being done at this time by the senior Members of the Hierarchy, and also upon the steadfastness of the disciples in the world and the initiates—working in their various Ashrams. To this must be added what Christians call the "inscrutable will of God," the 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 prophetic predictions, I only indicate possibility.

When the Avatar has made His appearance, then will the

"Sons of men who are now the Sons of God withdraw Their faces from the shining light and radiate that light upon the sons of men who know not yet they are the Sons of God. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power Who stands upon the mountain top, breathing out love eternal, light supernal and peaceful silent Will.

"Then will the sons of men respond. Then will a newer light shine forth into the dismal weary vale of earth. Then will new life course through the veins of men, and then will their vision compass all the ways of what may be.

"So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men."

So speaks a prophetic passage in the ancient Archives of the Hierarchy which deals with the present cycle of distress (*written in June, 1943*). For this time men must prepare. You will know when the Avatar links up with the planetary Logos because I will then give you the final Stanza of the Great Invocation (*given out in April, 1945*). Its use will serve to bring the Coming One to recognition and enable Him to draw upon the resources of the Avatar in the task of world reorganisation and regeneration. He will again come as the World Saviour, but owing to the stupendous nature of the work ahead, He will be fortified and buttressed by the "silent Avatar" Who (*occultly speaking*) will "keep His eye upon Him, His hand beneath, and His heart in unison with His."

The keynote of Christ's mission will be to evoke from humanity a response to that influence, and an unfoldment on a large scale of intuitive perception. When He came before, He evoked from humanity a gradual response to truth, and mental understanding. That is why at the end of the cycle, which He inaugurated, we have formulated doctrine and mental development.

The work now being done by Shamballa and the Hierarchy on behalf of humanity will tend also to develop group consciousness and the formation of many groups which will be living organisms and not 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.

The Rays and The Initiations, pp 88-95

Life Aspect [TOC](#)

1. The Monad relates the initiate to the Will of God, to the Council at Shamballa, to forces active on the planet Pluto, and on another planet which must remain nameless, and also to the Central Spiritual Sun.
2. The Soul relates the initiate to the Love of God, to the consciousness aspect of Deity, to the Hierarchy as a whole, entering it through the Ashram of the Master Who has aided him to take initiation, to the planets Venus and Mercury, to the Sun Sirius, and to the Heart of the Sun.
3. The Personality relates the initiate to the Mind of God, to the intelligence principle of the planetary Life, to humanity as a whole, to Saturn and Mars, and to the physical Sun through its pranic aspect.
4. The Life aspect of the planet, or that great ocean of forces in which all these three aspects live and move and have their being, relates the initiate to that Life which works out through Shamballa, through the Hierarchy and through Humanity, thus forming part of the great sumtotal of manifestation.

The Rays and The Initiations, pp 96-97

Sense of Synthesis in Humanity is Evidence of Direct contact with Shamballa [TOC](#)

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 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.

This first demand is, curiously enough, the first expression of recognition—directly accorded—that the Great Lives at Shamballa are now in direct relation with humanity. Hitherto that contact has not been direct, and They have not been in touch with current developments. Hitherto, all contacts and spiritual impulses from this highest 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 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 mind at the same time, dealing with all matters connected with the soul, with light and illumination.

The second demand, that the sense of synthesis should be the goal of the training given to applicants in the New Age, is a direct evidence of the new Shamballa contact, because synthesis is an attribute of the divine will and the outstanding quality of Deity. It was inevitable that intelligence and love should be evolutionary objectives on the planet and the first two divine aspects to be developed, for they are qualities of the will; they make the manifestation of the divine will possible; they guarantee its intelligent application and its magnetic power to draw to itself all that is needed for the expression

or the manifestation of the divine envisaged purpose, 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.

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 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 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.

Humanity is, however, ready for exceedingly rapid development and this readiness will demonstrate increasingly in the postwar period, and for it the disciples of the world must make ready. Two factors will bring this about: the first is the tremendous stimulation which the war, its demands and its consequences have given to the human consciousness and, secondly, the coming in of very advanced souls ever since the year 1925. These souls will be ready to give the needed training and instruction when the right time comes, having brought it over with them when they came into incarnation, and knowing normally and naturally what the modern esoteric student is struggling to grasp and understand.

A study of what I have here outlined as basic requirements will show that the esoteric schools about which I wrote in *Letters on Occult Meditation* lie far ahead in the distant future. The work of the preparatory schools must come first, and their work will proceed until such time that the work of the Ashrams of the Masters is 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.

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*.

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Sense of Synthesis, Nourished by 6th and 7th Kingdoms [TOC](#)

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 are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords—the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy which streams from Shamballa, transmitting the purpose and motivating the plan of Sanat Kumara—His Life Plan. What you call "the Plan" is the response of the Hierarchy to the 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.

I am seeking only to point to a wider horizon than that usually registered by disciples and I use these broad analogies to expand your point of view. By so doing I can convey to the enlightened person a sense of synthesis, of purposeful planning and of planetary integrity. This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need—at this time—in their effort to stand steady under the pressure of world events, and in their determination to

cooperate unwaveringly with the moves and plans made by the world Directors, that "Society of illumined and organised Minds" which is known under the name of the Hierarchy. It is illumination and consequent organisation which is needed profoundly at this time.

You will see, therefore, the significance of the teaching now being given out anent the building of the antahkarana. It is only through this bridge, this thread, that the disciple can mount on to that stage of the ladder of evolution which will lead him out of the three worlds, which will bring the personality into rapport with the Spiritual Triad, and which will finally lead the Members of the Hierarchy (*when Their term of service is completed*) on to the Path of the Higher Evolution. The antahkarana is built by aspirants and disciples and initiates of the seven ray types, and is therefore a sevenfold woven thread; it constitutes the first stage of the Path of the Higher Evolution. It is to that Path what experience in the mineral kingdom of the Life of God is to that same Life when it reaches the fourth or human kingdom. You can see, therefore, how significant is the coming Science of Comparison; not yet has this science of comparative analysis been turned into a definitely recognised line of approach to truth. The Law of Analogy is the key which unlocks the understanding.

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Three Doors into Shamballa [TOC](#)

'Rule VII

For Applicants: Let the disciple turn his attention to the enunciating of those sounds which echo in the hall where walks the Master. Let him not sound the lesser notes which awaken vibration within the halls of Maya."

For Disciples and Initiates: Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters, but, having passed beyond that lesser stage, have linked themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the "Lights which carry out the Will of God."

Of real importance, though relatively small, are two contrasts. These emerge with clarity if you compare the instructions given to applicants for discipleship and those given to initiates. The applicant (*or young disciple*) is addressed as an individual and is told to give forth "those sounds" which will be heard by the Master in His Ashram—for that is the true significance of the words. The initiate functions in a group (*always in a group*) and has developed or is rapidly developing group consciousness; in unison with his group and as an integral conscious part of it, the Word must be enunciated; this is not a medley of sounds, but is one clear Word of invocation. You need to remember that the disciple is occupied in resolving the many sounds into the Word; when he has done this, his individual approach to reality terminates, and he begins to act with his group where all activity is concerned. This is a point of major importance for the newer type of disciple to grasp. In the past, the emphasis has been on what the individual initiate had to do in order to fit himself to take initiation, and so become a Master of the Wisdom and a member of the planetary Hierarchy. In

the coming new cycle the emphasis will be upon *group* work and activity, upon *group* initiation and *group* approach to the Center of Life. The required mode of life and the needed individual eliminations and adjustments are now so well known (*theoretically, at least*) that they should have dropped below the threshold of consciousness and should consequently be automatic in their effects. This should also provide a steady inducement to thought which will make the initiate what he ought to be, because his conscious mind is free for group functioning. This is a concept which must be increasingly cultivated; "As a man thinketh in his heart, so he is." The lower mind should be the organ of heart expression and be as unconscious in its functioning as is the rhythm of the heart itself—the physical heart. The higher mind is intended to become increasingly the field of the initiate's effort, and hence the constant need for him to build the antahkarana.

In this Rule we are therefore dealing with the work 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, 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:

1. There is *the door of the reason*, of pure perception of truth. Christ gave the clue to this teaching when He said "I am the Way, the Truth and the Life." Of *that Way* we know much, because upon the Way a vast body of teaching has been given, and that teaching, if followed, brings a man into the Hierarchy. He then becomes a factual part of the hierarchical membership. Of *that Truth*, we know (*as aspirants*) relatively very little. Truth—as we understand it during the early treading of the Path of Discipleship—is concerned with great verities which are (*from the insight of the Enlightened Ones*) only the a b c of life. These truths are:

The manifestation of divinity on the physical plane.

The doctrine of Avatars. This religious history reveals.

The nature of consciousness, through the development of psychology.

The doctrine of the Trinity, as it expresses itself through the aspects and the attributes.

These four expressions of truth will be found to convey all the knowledge with which the initiate must stand equipped when he climbs the Mount of Transfiguration at the time of the third initiation. They have given him a spiritual perception of the Plan.

Of *that Life*, we know nothing whatsoever. The contemplation of its significance belongs to Those Who can move at will within the "precincts of the Lord of Life"—in Shamballa itself. All we can know about it is its lowest step. This enables us to study the impulse or instinct which enables all forms of life to function, which embodies the principles of responsiveness to contacts and to environment, and which embodies itself in the breath of life; this is also related to the air in some mysterious manner, and also to fire. More anent this subject it would be useless for me to say.

2. There is also *the door of the will*. This is a penetrating power which relates Plan to Purpose and which has in it the faculty of coherent persistence. The reason for this persistence is that it is not dependent upon the content of the form—whether it is the form of an atom, of a man or of a planet—but upon a vital dynamic and immutable purpose, latent in the consciousness of the planetary Being Who, "having pervaded this entire universe with a fragment" of Himself, REMAINS—greater, more inscrutable and "firmer in intent" than any of His creations, even the most advanced and the closest to Him. Only those have clear perception of His divine purpose who do not belong to our earth humanity at all; these are the Lives who came with Him to this planet when He came, and Who remain with Him as "the prisoners of loving intention" until the last "weary pilgrim has found his way home."

This spiritual will is something of which humanity knows nothing; it is hidden and veiled by the self-will of the individual and the group will of the soul. Through both of these experiences the human being moves until his individual will is developed and grounded, 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 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 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.

All the above information concerning the Lives which are far in advance of the disciples of the world contains little of moment for you, except in so far as it falls into a diagrammatic pattern of our planetary life and purpose, and enabling you, therefore, to get a faint glimpse of a synthetic theme and purpose to which all evolving lives must and will eventually conform.

It must ever be borne in mind that the great theme of LIGHT underlies our entire planetary purpose. The full expression of perfect LIGHT, occultly understood, is the engrossing life-purpose of our planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere men rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we

live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas, and later of electricity. The light of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country in the world and is the goal of much of our world organisation; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our rapt eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head (*so familiar to esotericists*) is no fiction or figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the soul.

It will be found that this will be capable of scientific proof. It will also be shown that the soul itself is light, and that the entire Hierarchy is a great centre of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ "I am the Light of the world." These words carry meaning to all true disciples and present them with an analogous goal which they define to themselves as that of finding the light, appropriating the light, and themselves becoming light-bearers. The theme of light runs through all the world Scriptures; the idea of enlightenment conditions all the training given to the youth of the world (*limited though the application of this idea may be*), and the thought of more light governs all the inchoate yearnings of the human spirit.

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 appears and of such intensity that only those who know the light of the soul, and who can bear the hierarchical light can be trained to enter into and form part of the light of Shamballa and walk in those "radiant halls where move the Lights which carry out the Will of God."

To carry the concept a little nearer home: only when the will of the personality and the will of the soul come together—evoked by love—does the light of the soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of souls meet and blend in the "upper brackets" (if I may use such a modern business phrase) can the radiant light of Life dominate the blended lights of Humanity and of the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the first touch of the radiance of Shamballa which is bringing the universal revelation of evil, a radiance which is now producing the world unrest and which has brought about the lining up

of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and of world rebuilding which are dominating the best human thinking at this time.

It should be carefully borne in mind that evil (cosmic evil or the source of planetary evil) is much closer to Shamballa than it is to Humanity. The Great Lives there move entirely free from glamour; Their vision is one of extreme simplicity; They are concerned only with the great and simple duality of spirit and matter, and not with the many forms which the fusion of these two brings into being. *The domination of spirit (and its reflection, soul) by matter is what constitutes evil* and this is true whether the statement is applied to the development of the individual or of the group. The "Lights which carry out the will of God" move free from the spell of evil. The Light in which They move safeguards Them, and Their Own innate and inherent radiance repels evil. But They "move alongside the evil to which all lesser forms are prone"; They are part of a great observing Group which "moves forward in time and space"; its members watch the great war and conflict proceed on Earth between the Forces of Light and the Forces of Evil. They have let loose upon Earth the Forces of Light, whilst the Forces of Evil are inherent in substance itself—of which all the many forms of life are constructed.

At this time, the work of the Great Council at Shamballa, working until now through the Hierarchy, is with the *life* within the form; They have to proceed with the utmost caution as They thus work, because these Lights know that the danger of *premature direct contact* with humanity, and of consequent overstimulation, 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 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 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 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.

The Rays and The Initiations, pp 136-147

The Law of Synthesis, the Law of Life, the Supplementary Seven [TOC](#)

Beginning with this eighth rule which we are now studying, we enter upon the consideration of certain major unfoldments, major spiritual happenings and a series of major awakenings in consciousness which are in the nature of events. These involve likewise certain major recognitions and appreciations which will affect the initiate increasingly and bring about his eventual attainment. *These* are the factors which condition the date of his achievement and not the character undertakings and the soul contacts which are so necessary upon the Path of Probation and upon the Path of Discipleship.

We are principally concerned at this point with the interpretation of the Law of the Supplementary Seven. It must be remembered that the *Laws of Nature* are imposed upon the mass of men, and cannot be avoided. If these laws are broken, infringed or evaded, they carry their own penalty within themselves, and this also cannot be avoided. These great protective laws are intended to guard the personalities through which the soul incarnates and eventually to cement and further all the great and possible relationships. The man passes from the stage of antagonism (as an individual) to the control of these natural though divine laws, to a recognition of their inevitability and of their wisdom. They automatically then control him.

When this control by the Laws of Nature has become complete, the man becomes an aspirant and begins to come under the *Laws of the Soul*, which are laws concerned primarily with the establishing of the great Fellowship of the Universe. There has been much confusion among esotericists upon these points. They confuse the discipline to which the personality has to submit when coming under soul influence, with the Laws of the Soul which have naught to do with the petty little affairs of the personality—unimportant and unnoticed by the soul on its own plane—but with the growing recognition of right group relations; these are based upon a growing understanding of the hierarchical mode of work and of inter-hierarchical relationships. The Laws of Nature, therefore, concern the activities of the soul in form and are mandatory and accepted by the form nature. The Laws of the Soul concern the life of the soul upon its own plane, and the relation which the blending soul and personality learn to establish with other souls and with the Hierarchy. These are consciously and voluntarily obeyed, and are not just accepted as mandatory and as forced upon the man by force of circumstances, experience and evolution. They tend to bring about increasing relation between the Hierarchy of Souls and Humanity as a whole, between the great planetary centre which is the custodian of the principle of love and the planetary centre, humanity, which nurtures and distributes the energy of mind.

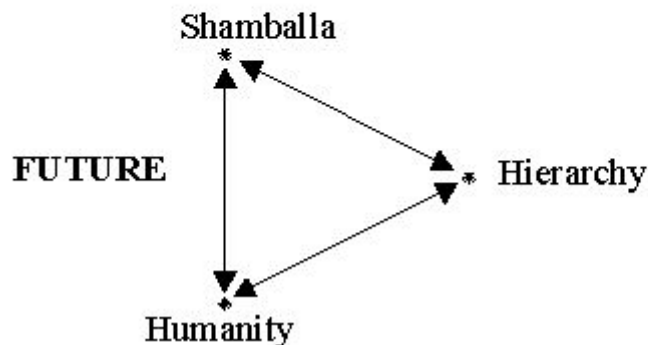
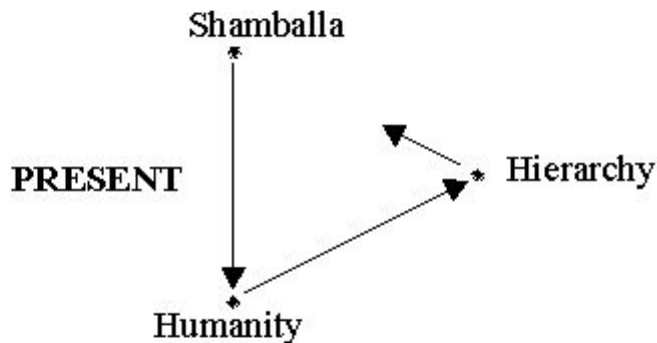
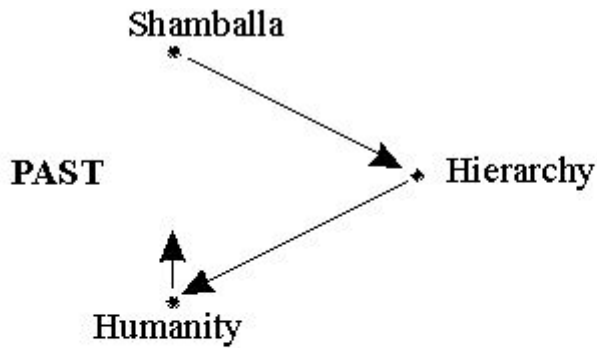
The Law of the Supplementary Seven is the great synthetic *Law of Life or of Spirit* and is the law with which the initiate works; it is this law he wields. From acceptance of the laws of nature and obedience to the laws of the soul, he passes into the positive phase of understanding and wielding the 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. 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.

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: "*The hour of service of the Saving Force has now arrived*". 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.



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:

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.

In considering this Law of the Supplementary Seven, I would like to point out that the word "supplementary" is of real significance. It brings in a factor of great interest, from the angle of initiation. You must bear in mind that when the antahkarana is constructed and in use, there is consequently a free play of energy in a direct line between the Spiritual Triad and the personality; i.e., between the Monad and its "earthly anchor." You will also remember that the soul body, the form on the higher levels of the mental plane which has "shrouded" the soul, eventually disappears. This, as you know, takes place at the fourth initiation and is one of the best recognised facts in the occult teaching. In the three worlds, the correspondence to this disappearance of the form of the second divine aspect, the soul, is the dissolution of the astral body—the second aspect of the personality. Then the personality stands free from its control. Sensitivity and reaction to contact in the three worlds has been perfectly developed, but it no longer holds the disciple a prisoner.

Then, at a later stage upon the Path of Initiation, the causal body also disappears and the initiate stands free in the three worlds. The astral body and the causal or soul body are—in the language of esotericism—supplementary to reality. They have had a temporary reality during the evolutionary process, but (*having served their purpose and having endowed man with certain required assets—consciousness, feeling, sensitivity, the ability to establish and register contact*) they pass away and the initiate remains, possessed of power over form and a fully awakened consciousness. He is a soul and the fusion is complete.

What is true of the individual is true too of the Heavenly Man, the planetary Logos. In the long period of a world cycle there comes a time when the Hierarchy itself, as a body 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 "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.

The Rays and The Initiations, pp 156-163

The Council Chamber of the Lord [TOC](#)

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.

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, 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.

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 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. 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.

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.

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.

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 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 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 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.

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 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.

The Rays and The Initiations, pp 202-207

The Seven Purposes [TOC](#)

1. The entire technique of training disciples for initiation and of absorbing them into the various Ashrams which constitute the great Ashram of the Lord of the World has been altered. The Masters are no longer concerned with an individual, here or there, who endeavours to go forward on the Path, who evidences capacity and who is apparently ready for what has been called "the evocation of the initiate consciousness." It is becoming obvious to the Hierarchy that with the arrival of the

Aquarian Age, group preparation, group initiation and group acceptance must and will supersede the older methods. These older methods, built around the direct relationship between a Master and a disciple, reached their highest point of usefulness early in the Piscean Age. For nearly two thousand years these methods have proved so successful that the intensity of humanity's response is such that hundreds are now ready "for absorption." This readiness and success present a difficulty and pose a problem for the Masters, necessitating a reorganisation of Their plans and a readjustment of Their techniques.

2. Not only has the individual approach to the Hierarchy been superseded by a group approach, but it is now found to be possible to make a certain measure of the training objective and exoteric. Hence the establishment of the New Group of World Servers. This is primarily a group which, while working on the outer plane of daily, physical living, yet preserves a close ashramic integration; it thus provides a field of service for accepted disciples who are seeking service-expression, and it also provides a rallying point for all determined aspirants where they can be tried out and where their motives and persistence can be tested, prior to direct acceptance. This is something new, for it shifts the responsibility of preparing aspirants for accepted discipleship onto the shoulders of the pledged disciple and away from the immediate attention of the accepting Master. He is thus freed for other fields of service. This, in itself, is one of the major indications of the success of the evolutionary process as applied to humanity. This "shift" was initiated by the Christ Himself; he worked with men very frequently through others, reaching humanity through the medium of His twelve Apostles, regarding Paul as substituting for Judas Iscariot. The Buddha tried the same system, but the relation of His group was, in the first instance, to Him and not so much to the world of men. Christ sent His Apostles out into the world to feed the sheep, to seek, to guide and to become "fishers of men." The relation of the disciples of the Christ was only secondarily to their Master, and primarily to a demanding world; that attitude still controls the Hierarchy, yet with no less of devotion to the Christ. What the Buddha had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

3. The third great change has been in the relation of the Hierarchy to Shamballa, and of this you can necessarily know and understand little. I could perhaps express the underlying significance to you in symbolic language. The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct, via the New Group of World Servers. Hitherto a blended stream of Shamballa force has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now the quality of determination, or of what the average person understands by the use of the word "Will," is pouring into the New Group of World Servers, whilst the energy of dynamic purpose, differentiated into seven diverging streams, is pouring into 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:

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 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.

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 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. ...

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 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 logic purpose. He recognises the impulses of desire, and in the course of the evolutionary process learns to transmute them 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 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.

The Rays and The Initiations, pp 239-247

Group Antahkarana Reveals the Hidden Mystery [TOC](#)

1. *Let the group get ready to reveal the hidden mystery.*

The readiness here referred to has nothing to do with personal preparedness or with the group unity which I have so often emphasised. It does not refer to individual purity or consecration or to mental development or to group relationships, as they work out in harmony and understanding. I am considering something far different to all these factors which are regarded as automatic and necessarily present. I refer to that which is the result of all of them, just as they in their turn are the result of soul contact. I refer to effects wrought out in the group owing to the present and factual nature of the monadic control which is taking place increasingly.

What does this mean? It signifies the fact that the members of the group are each and all of them upon the Path of Initiation at some one or other of its stages and that the group, as a group, is in process of taking initiation, for *initiation is a process* at this stage, and not an event. It signifies that the group antahkarana is built and is being consciously used, and that therefore divine purpose is being sensed (*even if only faintly so*) and that the Plan is being obeyed and carried out. It signifies also that the three strands of the "rainbow bridge" are now so strong and so firmly anchored that they not only connect the two aspects of the mental equipment (*higher and lower mind*), but that they have been carried also through the three levels of the triadal consciousness; it means also that these three strands are firmly anchored in what I have symbolically called the Council Chamber at Shamballa.

This Council Chamber is *not* a location or a place, but a state of consciousness within the all-enveloping Life. These three points of anchorage within the sphere of the planetary Consciousness,

or (if you like it better, though remembering ever that we are speaking and thinking in terms of symbols) in the planetary brain, find their feeble correspondence in the three points of sensitivity in the head of a disciple or initiate, that is, in the region of the pineal gland, the pituitary body and the carotid gland. These, as you know, are to be found within the areas to which we give the names the head 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, and through the "preparatory work" now being undertaken at Shamballa.

The group, therefore, to whom I address this instruction is not the group or groups who will first receive these papers. The instruction is intended for a group which will come later and which will prepare the way, and of which some of the more advanced aspirants can form part if they "walk humbly with their God." This, my brother, is one of the most advanced injunctions in any of the world Scriptures and is found in *The Bible*. It has no reference to humility as usually interpreted and understood. It signifies the ability to view all life with a sense of divine proportion and from the angle of spiritual mathematics, and (*paradoxical as this may sound*) with no sense of dualism. The usual meaning is not correct. It involves acceptance and comprehension of purpose, and this in such a manner that the consecrated personality—under control of the Monad, via the antahkarana, and in cooperation with the one known God—walks the ways of Earth as a channel for the three divine qualities (*love, will and intelligence*), but also as a channel for that which these three qualities will enable him later to sense, know and reveal.

These are solemn and important statements. They have within them the element of prophecy, but it is prophecy which has no relation to the salvation of humanity in any sense at all. It is related to an active Appearance which will, under the Law of Synthesis, indicate *That* which the three great

planetary centres of divine life are unitedly intended to reveal. Something lies behind the three divine aspects of so great an importance, beauty and revelatory strength that all the happenings of all time, up to the present emerging Aquarian Age, have been only the initial and the initiatory preparation.

The Rays and The Initiations, pp 256-258

Group Synthesis: Brotherhood [TOC](#)

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*) about 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 logoc and the monadic.

I am aware that you understand brotherhood in terms of the One Father and His children. That understanding is in itself so limited and inaccurate that it serves mainly to distort the truth; yet all that you can grasp at this time is embodied in this concept. The nearest description of the true relationship might be said to be as follows: Brotherhood is an expression of the relation which the planetary Logos (*on the cosmic mental plane*) bears to His Personality as it expresses itself through the planet with all its forms of life, upon the cosmic physical plane; this relationship is 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.

The Rays and The Initiations, pp 276-277

The Hierarchy, the Ashram of Sanat Kumara [TOC](#)

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. 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 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 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. 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 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.

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 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:

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 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 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.

The Rays and The Initiations, pp 366-372

Magnetism and the Law of Synthesis [TOC](#)

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. 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.

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.

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.

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 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.

The Rays and The Initiations, pp 375-378

Synthesis Expressing through the Three Planetary Centres [TOC](#)

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. This impression is, however, made possible by the development of the intuition, and has no relation to the mind nature.

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.

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 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 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.

The Rays and The Initiations, pp 392-395

Humanity, Hierarchy, Shamballa: Points of Anchorage [TOC](#)

I have earlier told you that the astral body is an illusion. It is eventually discovered to be non-existent by the man who has achieved the consciousness of the initiate. When buddhi reigns, the lower psychic nature fades out.

When the antahkarana is built, and the mental unit is superseded by the manasic permanent atom, and the causal body disappears, then the adept knows that the lower mind, the mental body, is also an illusion and is, for him, non-existent. There are then—as far as his individual consciousness is concerned—only three focal points or anchorages (both of these expressions are inadequate to express the full meaning):

1. *Humanity*, in which he can focus himself at will through the medium of what is called technically the "mayavirupa"—a bodily form which he creates for the fulfilment 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 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.

The Rays and The Initiations, pp 481-482

Incitement to renewed effort and to fresh endeavour [TOC](#)

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 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.

The Rays and The Initiations, pp 473-474